

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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Potent Points



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ISOLATIONISM

As I go about preaching the Word among the churches I see many encouraging signs, and this I like. Sometimes, however, I see things which I don't like and because of what I read in the New Testament, I don't think God likes it either. What I have observed in a number of places is that some members of the church develop sort of an "exclusive club" made up of those considered to be the "superior" members. It usually consists of those who consider themselves pretty knowledgeable in God's Word. More than likely they have overcome most, if not all of the habits which generally plague us and they are faithful to attend all the Bible classes and assemblies of the church. These people have quite a lot in common and so they fit together in a most harmonious way. I am proud to see Christians grow, and therefore, I commend all such people. But, let me remind you that it is at this juncture in growth that some Christians allow themselves to become members of this "exclusive club of the superior," and drift into a state of *isolation*.

At this point these "well meaning" saints allow themselves to become so isolated that they become as clannish as the old man who said; "Its me and my wife, my son John and his wife, us four and no more." Because of their supposed "superior knowledge and attainments" they now become sort of an "inner circle" of disciples who feel that they have been initiated into a state of wisdom and holiness which is hardly accessible to the ordinary

members of the body. The apostle Paul was having to deal with a similar problem when he wrote the Colossian letter. There were some among the saints who had fallen into this trap of "superior knowledge" and felt they were the "cultivated few" with qualities which could not be attained by the ordinary masses among God's people. These people are identified by secular writers as Gnostics. Paul warned the brethren against such thinking and assured them that it was his desire to present *every man perfect in Jesus Christ*. He wrote; "To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus" (Col. 1:27-28).

Now, don't misunderstand me, I am not saying that I know of some gnostics among us. What I am saying is that I see brethren who have a tendency to slide into this pattern. In their own maturity they become so isolated that they have no patience with those who are not immediately on their "elevated standard." They become so comforted by the supposed perfection of their own "exclusive club" that they have no patience with the "imperfect." Christians who allow themselves to drift into this attitude seem to forget that they were once among the "imperfect." They forget that they were once spiritually "across the railroad tracks."

As we develop in Christ, brethren, we are not supposed to "draw in," but rather we are to "reach out." There must be no compromise with sin, but there is to be deep sympathy for the sinner. Our Lord had his bosom companions among the strong, but He took His Word and His influence to the weak. It is true that Paul's closest friends were the strong, but he constantly took his efforts to the untaught and weak who needed him most. Brethren, one reason churches are not growing spiritually and numerically is simply, *isolationism*. Many of us who have the greatest capacity to help have cut ourselves off from those who need us most. Beloved, as we grow in knowledge and character, let us "reach out," and not "draw in."

WHOSOEVER GOETH ONWARD

By Bruce Edwards, Jr.

There recently appeared on television an interesting little drama entitled, "Catholics." The story was set in the not too distant future when "Vatican IV," (a parody of the recent so-called ecumenical councils) decrees that a certain order of monks in Ireland must cease performing the Catholic mass in Latin. The theme of the play was the degeneration of religious orthodoxy and morality as a result of the ecumenical movement between various religious bodies. In this futuristic tale, the Roman Catholic hierarchy, in response to the "ecumenical spirit" and the "noble goal" of social reform, compromises long standing beliefs and practices. The inevitable result as portrayed in the play is the all too familiar "this worldly" social gospelism, symbolized by priests who attempt to overthrow South American governments rather than Satan.

Though we have no stomach for "priests," "masses," the hierarchy of the Roman Catholic Church, or other outlandish violations of the New Testament revelation, one can see a definite parallel between these fictitious religious characters and some of those today who profess to be New Testament Christians. In the name of "unity" and "brotherhood peace" compromises of the Lord's truth are being perpetrated across the land. In the Scriptures, "unity" is a **local**, not "universal" matter and where does the concept of "brotherhood" appear? Yet there are those who propose to "unite all segments of the restoration movement" into one colossal "super-church" in which Scriptural beliefs and practices take a back seat to the appeasement of false teachers.

Anyone who is a part of a "segment" or a "movement" ought to absent himself from such and align himself instead with a group of faithful **believers**. The Bible nowhere allows for such an outrageous stretching of Scriptural terminology. The only "segments, movements, or sects" mentioned there are condemned. Inherent also in current "ecumenical" efforts is a militant social gospelism. Witness the bus rider promotions to attain the "greatest 'Sunday school' attendance" or the building of fellowship halls, hospitals, and gymnasiums. Such things are ominous signs of a wicked departure from Scriptural goals and ideals.

We do not (yet) have "gospel preachers" attempting the overthrow of foreign governments or proclaiming the cause of union with "sincere Buddhists," but given time, the seeds that are currently being sown will surely cultivate them. Let us always remember that the church is simply a local assembly of called-out people, not the Republican Party, CIA, Red Cross, or NCAA. The mission of God's people is solely the saving of souls, not bodies. Paul prophesied of the time when "some shall fall away from the faith, giving heed to seducing spirits and doctrines of demons," and this prophecy is fulfilled every time man seeks to improve

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over God's plans and purposes. May we prayerfully consider the direction in which we head, knowing that it is a "fearful thing to fall into the hands of the living God."

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Beginning :

Volume 16

With this issue **SEARCHING THE SCRIPTURES** begins its sixteenth year of publication. This is also the first regular 20 page issue of the paper. We hope to bring you more copy per month for your money. We thank those who have stayed with us and promise all readers interesting things to come.

Editorial

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WHAT GOD HATH JOINED TOGETHER

The American home is in deep trouble. The signs are too plentiful and clear to ignore. Divorces have reached staggering proportions with between two and three out of every five marriages ending in divorce. Divorce laws have been made easier. No longer does society attach a stigma to divorce. The very institution of marriage itself is under attack. Coed dormitories are the order on many college campuses and arrangements to "live together" without honor of marriage are increasingly popular. The "pill" is in common use among many unmarried young women who would have no reason for its use unless they purpose to commit fornication.

The distinct role of men and women in the home has been blurred by the unisex movement in conjunction with the women's liberation agitation. High schools are teaching shop to girls and home-making to boys and while it might be good for girls to know how to fix a few things, and for boys to know a little about cooking, it is not too difficult to catch the drift of this phenomenon. You see, many of the educators who plan curricula for students today do not believe that man should be expected to be the breadwinner and woman the home-maker. The Equal Opportunity Act already passed by Congress is now seeking ratification in 38 states to make it the law of the land. If so ratified (at last count 30 states had already approved it), young women will be as subject to military conscription in time of war as young men. A husband may sue his wife for non-support and children in divorce proceedings may as often as not be granted the husband. Even separate rest-room facilities in public places may come under attack by zealots of women's liberation under this law. On the drawing boards now are plans for government supported daycare centers for the children of working mothers. Indeed, the foundations are crumbling.

What are Christians to do in the midst of such circumstances? We must do what the people of God have always done in time of trouble. We must "ask for the old paths" and "walk therein." We must return to the Bible as our guide and fashion our lives according to its precepts.

The Origin of the Home

When questioned about the home and God's design for it, Jesus referred his critics to the

beginning. "Have ye not read, that he which made them at the beginning made them male and female, and said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder" (Mt. 19:4-6). When the allowance for divorce under the law was cited, Jesus said "from the beginning it was not so" (Verse 8). God ordained marriage as in the best interest of mankind. He saw that it was not good for the man to be alone and that he needed an help meet. Woman was therefore created to fill a unique role in all the universe which no other creature was adapted to meet. Amid the floral beauty of Eden the first wedding ceremony took place as God "brought her unto the man." Adam made a vow of acceptance, recognized her as now a part of his own life, and stated the rule to govern the family unit for all time; that a man shall leave father and mother and cleave unto his wife: and they shall be one flesh (Gen. 2:18-24). From the beginning the divine purpose called for one man and one woman living together until death. Whoever questions the validity of the family unit indicts the wisdom of God.

The Purpose of Marriage

Companionship was provided by the first marriage. Adam and Eve complemented each other. God said, "It is not good that the man should be alone; I will make him an help meet for him" (Gen. 2:18). An "help meet" meant a companion suited to his needs and implied that he would serve the same purpose for her. Mutual understanding, sympathy, and common purpose and accomplishment were basic needs they both had. It is in connection with these needs that the sex urge is to be satisfied in marriage. Separated from such considerations it becomes nothing more than animal passion and greed. This divine arrangement made provision for the propagation of the race for God said, "Be fruitful and multiply" (Gen. 1:28). Into this lovely circle of companionship, unity of heart and life with the underlying purpose to "cleave" together, offspring were to come. Children should be brought into the world only within the confines of marriage where their arrival is hailed as part of a divine scheme raising motherhood to a place of fulfillment and bringing out the best in man to protect and provide for his own. Children born under different circumstances are indeed unfortunate. The family was designed by God for the best interest of the man, woman and child and became the very foundation of orderly society and progress.

Permanency of the Home

God meant for them to "cleave" together, not split apart. Jesus said God "joined" them together and that man was not to "put asunder" that united by God. Divorce entered under the law, not because it was a part of God's original plan, but "because of the hardness" of human hearts and to provide

protection for the innocent victim of abuse. "But from the beginning it was not so"; that is, God did not intend for this to happen nor did he mean for this unit to be put asunder. In Mt. 5:32 and 19:9, Jesus gave the only acceptable cause for putting away a wife or husband and marrying another, and that was for fornication. "And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery" (Mt. 19:9). Divorce means sin has been committed. Divorce means failure. Divorce means the divine purpose for the home has been ignored. Divorce is a crack in the foundation of the nation. "Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth. For the Lord, the God of Israel, saith that he hateth putting away" (Mal. 2:15b-16a).

Start Right

Homes often break up because they were started wrong. Shotgun weddings have two strikes against them from the first and are calculated to build resentment leading to friction and ultimate separation or divorce. Fornication and its fruit is not the right way to begin. Teenage marriages are seldom successful. How many people now living with a second companion have been heard to say, "I made a bad mistake by marrying too young." They seem to think that justifies any eventuality. We must teach our young people to honor chastity and to behave toward the opposite sex when dating. It is far better for young Christians to confine their dating to those who are Christians. Some young girls, in love with love itself, use the poorest judgment in gravitating always toward boys with no morals. Perhaps they think they are great reformers, but usually wind up with a life full of trouble. They did not start right. And boys need to use some sense. That pretty little thing may not have much to commend her as a wife except that she is a pretty little thing to look at. What are her values? What is her attitude toward God, Christ, the church and godly conduct? Why should any boy or girl even consider dating a person who is unwilling to go with them to worship the Lord? There are enough adjustments in marriage to make without having to stand apart on the things that matter most. Young person, if you marry an unbeliever, you will have trouble about your time, your money, family priorities, friends, and especially in the rearing of your children. Indeed, when you marry a child of the Devil, you will have trouble with your father-in-law! Start right. Marry a Christian.

Divine Guidelines

God placed the husband at the head of the family unit. "For the husband is the head of the wife, even as Christ is the head of the church" (Eph. 5:23). The wife is to be subject to her own husband, as unto the Lord (Eph. 5:22). The husband is to love his wife as his own body and is to nourish and cherish her,

dwelling with her according to knowledge (Eph. 5:28-29; 1 Peter 3:7). The wife is to "see that she reverence her husband" (Eph. 5:33). The husband is the breadwinner. It was to Adam that God said, "In the sweat of thy face thou shalt eat bread" (Gen. 3:19). A "man" is to "provide for his own" (1 Tim. 5:8). Woman's natural role is as the home-maker. Paul said, "I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully" (1 Tim. 5:14). Older women are to teach the young women "to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed" (Titus 2:5). Being a good wife, attending the children, guiding the house, is a full-time business. When these divine guidelines are respected, husbands have a sense of accomplishment, wives a feeling of fulfillment and children have a sense of well-being.

The ignoring of these divine precepts concerning "what God hath joined together" accounts for the wreckage of human lives and the collapse of the family unit. What can we do? We can preach on the home. We can have classes for our young to inform them as to what God said. Editors can write articles and staff writers series of articles on the home. But unless there is a practical application in the family life of each of us, then we shall fail. We must have fathers who assert leadership in their families, wives and mothers who view their role as noble and not degrading, and children who are taught by word and example to respect God and his word, their parents, and each other. We must have homes where the Bible is read each day and where prayer is "wont to be made." We must have homes where the emphasis is on character and right doing and not just on making money and surrounding ourselves with luxuries. If our homes are to survive, we must have stronger influences for righteousness than the schools, jobs and entertainment worlds have for unrighteousness. Upon this depends the future welfare of the church of the Lord and even the survival of the nation.

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A NOD OF APPROVAL

A tip of the editorial hat to the College Judicial Board of Ithaca College, in Ithaca, N. Y. According to an AP release, Nov. 20, 1974, the Board put the stops on a student program called SWAP—Switch With Another Person. One 18-year-old freshman girl who roomed with a young man for a week after drawing his name, said: "Sex was not the object of the experiment."

Perhaps the young man couldn't be reached for comment on that, but the Board, composed of administrators, faculty, staff and students, apparently had a different impression.

A statement was released which stated in part: "Any experiments involving cohabitation are considered by the college to be in violation of housing regulations. Failure on the part of any students to comply with this order will result in prosecution under the College Judicial Board."

It's rather unusual to hear of such restrictions in our day and time. In more and more college dorms, the only students who possess rights are those who desire to live as animals. Other students may either put up with such or move out.

We appreciate the decision of the Judicial Board of Ithaca College.

We might add, however, that the experiments of SWAP violate much more than housing regulations. The doctrine of our King and Savior demands:

"For this is the will of God, even your sanctification, that ye should abstain from fornication: That every one of you should know how to possess his vessel in sanctification and honor" (I Thess. 4:3, 4).

Chariot Fever

"He takes conjectures, accepts them as fact, builds on to them way-out theories, and presents his 'many small coincidences' according to his own preconceived notions. He deliberately chooses the unconnected, weaves a semblance of connection around it, and puts his theories out as foregone conclusions. This approach is often used by writers, and it may make exciting reading, but one dare not accept it as substantially credible."

That's Dr. Frederick H. Giles commenting on the claims of Erich von Daniken as set forth in Daniken's best seller, "Chariots of the Gods?". Giles is Associate Professor, Dept. of Physics and

Astronomy, University of South Carolina. The quote is taken from the book, "Crash Go The Chariots" by eminent archaeologist, Dr. Clifford Wilson.

For those who may be unacquainted with the chariot fever sweeping the land, here's a brief resume of von Daniken's theory: He alleges that intelligent beings from other solar systems have visited the earth in centuries past. Upon their arrival, they found primitive man making his stone tools and killing game by throwing spears. The men in the spaceship tried to teach the semi-savages about civilization and moral concepts. A few specially selected women were fertilized by the astronauts. The evolution of the species was controlled by these "heavenly" visitors.

All history is reinterpreted by von Daniken and other writers who have caught the fever. When I say all history, Bible history is included. According to "Chariots", Sodom and Gomorrah were destroyed by an atomic explosion, the ark of the covenant was a radio transmitter by which Moses talked to "God" (actually the man in the flying saucer), and Ezekiel saw a spaceship in chapters one and ten of his book.

Isn't it amazing how many who find the Bible incredible will believe such absurd notions as these? Paul described them well when he said, "Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imagination, and their foolish heart was darkened. Professing themselves to be wise, they became fools" (Romans 1:21, 22).

By the way, we heatedly recommend the afore mentioned book, "Crash Go the Chariots". It's a paperback, published by Lancer. If the bookstore in your vicinity doesn't have it in stock, you may do a lot of people a favor if you suggest they order some copies.

Attention Readers

It will be my aim in this column to use the sword of the Spirit in piercing, slicing and revealing the true nature of live and current issues of our day.

If you should run across items in local papers or other reading material that you would like to see commented upon in these pages, send them to me at the address above. Though I'll probably not use all the clippings received, such will be of benefit in providing a wider range of source material.

Oh yes. Remember to put the date and name of the publication on all clippings.

Them Beverly Hills

I've read that the ten thousand talents that were owed by the unmerciful servant (Matt. 18:24) was equivalent to about \$3 million today. I've considered while reading that parable how difficult it would seemingly be for the average person to get that deeply in debt. Even with credit cards, it would take some time to accomplish that feat.

But one couple did just that! Some readers may recall the publicity that surrounded Ernest and

Margaret Medders, now of Memphis, Tennessee, in 1967 when creditors found out they were broke. This couple, parents of ten children, blew \$3 million of other people's money!

Having been led to believe that he was heir to \$6 billion, Mr. Medders, who knocked down a cool \$65 a week as a mechanic's helper, went on a six year spending spree. Among loans he received was \$1.94 million from an Indiana order of nuns. (You may not believe it, but "The Poor Sisters of St. Francis Seraph Inc. put up the money!") Medders promised them \$10 million when his ship came in.

According to Associated Press Writer, Bill Simmons, Mrs. Medders had a \$60,000 ring and an \$80,000 mink coat. When they testified in court that their social security checks were not even sufficient to pay their utility bills at "Colonial Acres", 200 creditors filed suit within weeks.

That story is a mixture of comedy and tragedy. But there's a lesson there for those who seek it. Most people are in the same lamentable position as the Medders. They're waiting for ships that never come in. They build their todays upon baseless hopes for tomorrow and take assurance in things that will soon burst like bubbles.

Solomon, who possessed great wealth, said: *"Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings; they fly away as an eagle toward heaven."*

Better yet, hear the admonition of our Lord: *"Lay not up for yourselves treasures upon the earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven . . . for where your treasure is, there will your heart be also" (Matt. 6:19-21).*

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CONTEXT

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MIRACLES - No. 1

This writer has never seen a miracle. I have seen so-called miracles or alleged miracles, but never a genuine miracle. The truth of the matter is that nobody today has seen a miracle. What people are calling miracles are really not miracles at all, but rather natural occurrences that are misinterpreted. God is not working miracles today!

Miracles Defined and Delimited

The theologian, James Orr, defined miracle as "any deviation from or transcendence of the order of nature, due to the interposition of a supernatural cause" (The Faith of a Modern Christian, p. 65). R. C. Trench states that the essence of a miracle is, "An extraordinary divine causality, and not that ordinary which we acknowledge everywhere and in everything" (Notes on the Miracles of Our Lord, p. 10). Trench made a good point when he wrote, "The miracle is not a *greater* manifestation of God's power than those ordinary and ever-repeated processes; but it is a *different* manifestation" (Ibid., p. 10).

We can say, in light of the preceding definitions, that a miracle is a direct intervention of God which differs from the natural order that we see everywhere and in everything. A miracle would not necessarily be, therefore, an inexplicable experience. Man still is not able to explain all the laws of nature. For example, doctors are not able to explain why cancer is arrested in some people, but not in others. There is a natural explanation, but it is not known, presently. When a miracle was worked, there was no natural explanation.

Escaping unharmed from a serious car or plane accident, while all other occupants were killed, is not a miracle. By coincidence, such a person happened to be sitting in the right place at the right time. To call this a miracle is using the word inaccurately. God may have been protecting the person by his providence, but providence is not miraculous. God's providence works through natural order.

A phenomenon is not necessarily a miracle, although miracles were unusual. For example, on Feb. 28, 1963 a large, strange cloud, like a halo in shape, appeared in the stratosphere over Flagstaff, Ariz. It could be seen for hundreds of miles. Pictures of this mysterious cloud appeared in Life Magazine

and also Science Magazine. There was no reasonable explanation for it at the time. It was too high for normal clouds or even jet vapors. Some declared it to be a miraculous omen. But several months later, Dr. James McDonald of the University of Arizona concluded that the cloud was caused by a rocket being detonated high over Vandenberg Air Force Base in California, dumping water into the stratosphere, causing the cloud to form. The wind later carried it over Arizona. Here was a phenomenon, but not a miracle.

Friends, anytime an event can be explained by natural process, such as curing functional paralysis, hysterical blindness or psychosomatic illnesses, one cannot say a miracle has taken place. God has not directly intervened. The laws of nature have not been transcended. The cure can be easily ascribed to the power of suggestion.

Miracle Described

The Bible does not define miracle but it does give a description. The Bible speaks of miracles as "wonders," "signs" and "mighty works." Peter said on Pentecost that Jesus was approved of God by "miracles and wonders and signs" (Acts 2:22). Paul worked the signs of an apostle among the Corinthians "in signs, and wonders, and mighty deeds" (2 Cor. 12:12). The word spoken by the Lord was confirmed (established, made secure) with "signs and wonders, and with divers miracles, and gifts of the Holy Ghost" (Heb. 2:3-4).

The word, "miracle," indicates the source of power, "the inherent ability" (W. E. Vine). The Bible uses the word "wonder" in reference to a miracle, suggesting the effect it has upon the people. Trench says, "the astonishment which the work produces upon the beholders . . . is transferred to the work itself" (Ibid., p. 3). The significance of the word "sign" is to show the design of miracles. Miracles were designed to confirm the word and to establish the divinity of Christ (Mk. 16:20; Jn. 20:30-31). All three words, miracle, wonder and sign, do not denote different kinds of supernatural works, but different aspects of the same miraculous deeds. The healing of the palsied man in Mark 2:1-12 was not only a miracle (power), but a sign (v. 10) and a wonder (v. 12).

Divers Miracles

Hebrews 2:4 speaks of divers miracles. There were many different kinds of miracles worked by Jesus and his apostles. Let us notice there were:

(1) **Miracles of healing.** Jesus Healed all manner of diseases (Mt. 4:23). No case was too difficult. He healed leprosy (Mt. 8:1-4), cured a deformed hand (Lk. 6:6-11), made a palsied man whole (Mk. 2:1-12) and healed a severed ear (Lk. 22:50-51), to name a few. The apostles continued the work of healing in their ministry (Acts 5:15-16; Acts 19:11-12).

(2) **Miracles of exorcism.** There were many in the first century who were possessed of demons. At the

Capernaum synagogue, Jesus cast a demon out of a man (Mk. 1:21-28). At Gadara a legion of devils was cast out of a man and sent into a herd of swine (Mk. 5:1-13). The daughter of the Syrophenician woman was relieved of a demon (Mk. 7:24-30).

(3) **Miracles of raising the dead.** Both Jesus and his apostles raised the dead. Jesus raised Lazarus (Jn. 11:17-46), the widow's son of Nain (Lk. 7:11-17), and the daughter of Jairus (Lk. 8:41-56). Peter raised Dorcas (Acts 9 36-43) and Paul restored life to Eutychus (Acts 20:9-10).

(4) **Miracles on material things.** On two different occasions, Jesus fed thousands of people with just a few loaves and fishes. In chapter 14 of Matthew, Jesus fed 5000 men plus women and children with five loaves and two fishes. In the 15th chapter, he fed 4000 men plus women and children with seven loaves and a few little fishes. Great miracles, indeed! At the wedding feast in Cana Jesus turned the water to wine (Jn. 2:1-11).

(5) **Miracles involving nature.** When Jesus chose, he could walk on water (Jn. 6:19). He also enabled Peter to walk on the sea of Galilee (Mt. 14:29). Jesus could calm the sea and stop the winds (Mk. 4:35-41).

(6) **Miracles of punishment.** Ananias and Sapphira were struck dead for lying to God (Acts 5:1-11). An angel of the Lord smote Herod because he gave not God the glory (Acts 12:23). Elymas was blinded by Paul for a season for seeking to turn Sergius Paulus from the faith (Acts 13:6-12).

If God is still performing miracles today, why are not the miracles of the first century being worked? Why is not God raising the dead? Why do you never see a man walk on water? Why are not multitudes being fed with a few loaves and few fishes? Why are not withered hands and legs being instantly healed? The answer is obvious . . . God is no longer working miracles. It is not that God cannot work miracles, but rather it is a matter of God not choosing to work them.

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PRIORITIES

In the sermon on the mount, Jesus in Matthew chapter 6, verses 19-34, stresses the matter of priority. Verse 33 seems to summarize the matter, "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Priority is defined, "superior in rank, position or privilege; a preferential rating; something meriting prior attention." That which is placed before, given preference, receives priority. As stated in this verse the putting of first things first.

Before one can be successful in this he must have knowledge of what is truly important, what is to be first. A basis for establishing first things must exist. Inherently, God and man value differently. Man assesses on the basis of what is more immediate and on material merit, at times even allowing temporary merit to overshadow his judgment. God, on the other hand, assesses on the basis of spiritual and eternal values. With God this is the ultimate in establishing worth. Many of us are afflicted by a myopic way of seeing things. This deficiency of foresight and discernment can be corrected. By seeing through God's eyes we establish the right priorities. This spiritual insight and foresight results in our putting first things first and we thrill in doing so.

Man's emphasis is quite often like the Pharisee's described in Matthew 23:23. "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone." I do not understand Jesus to rebuke the tithing of the Pharisee of the smaller things of his productivity but rather the scrupulous attention given to these while ignoring the "weightier matters" which a good heart would produce. Careful attention to the outward requirements of the law while ignoring the inward is the problem with these. To me, the basic failure seems to be in the area of priorities, keeping things in the right order, proper perspective. Because the same problem can be ours and not infrequently is, we need to study with profit this area.

The immediate context of Matthew 6:33 emphasizes that to please God we must make spiritual things first. The fact that Jesus speaks for the

primary benefit of his disciples, those later to become apostles, changes nothing in application of the principles. He here impresses that the blessings of life are made to revolve about the proper relation to the kingdom of God. God's cause is to be the first aim of the true disciple. This is what we are to make first, what we are to give priority and in consequence God will make us His primary concern. The full import of this verse embraces the requirement of kingdom citizenship. One has to be in the kingdom of God, then build and develop internally the qualities of righteousness, a beautiful godly life. Have you ever considered that if things never seem to fall into place, possibly priorities are misplaced?

The kingdom of God and righteousness are inseparable. Righteousness is the standard of the kingdom. Fundamentally, it involves a right course of conduct before God. The only place such is found is in the kingdom. To be in the kingdom is to be in Christ. Consider just here Ephesians 1:4, "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:". "In him" looks back to "Christ" in verse 3. So the only way to be "without blame" and "holy" is to be in Christ, in His kingdom, the church. The beatitudes, and the entire sermon on the mount finds application and reality in the kingdom, the church. They point to it in establishment and reality, preview it and give the nature of the citizenship. The first consideration, priority for every man, is to be a Christian, in the kingdom, a member of the church.

The realization that one is lost and needs to be saved brings a looking for that which will save. Appreciation of our most valuable possession becomes a prompting and motivating factor in one's looking to God. Jesus placed the priority here when he said, "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul" (Matt. 16:26)? This is first, "seek ye first the kingdom of God."

Secondly, consider, "His righteousness" as that standard of human conduct revealed in the gospel. Paul said, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek," (Rom. 1:16). God's power exercised in and through the gospel affects an internal transformation and a definite external change in those who obey it. Romans 12:2 speaks of this very thing, "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." The course of one's life reflects the standard of discipline by which it is governed, the ideal to which it aspires. Our priorities, sense of values, is reflected in our attitude toward the things of God.

Jesus statement in Luke 2:49 is, "I must be about my Father's business." Herein is circumscribed the

priority of the faithful Christian, "Father's business." For Jesus it involved, "I must work the works of him that sent me, while it is day: the night cometh, when no man can work" (John 9:4). Does it involve any less for the faithful Christian? What has God required? Many things, some of which are quite obvious. Diligent attendance of the services must certainly be included. When one lets down here, for any cause, isn't it usually a matter of what received priority? What do I prefer to do? Finally, what is the most important to me? Our contribution must certainly be subjected to the issue of priority with each of us. What is most important when it comes to monetary obligations, the Lord or something else? Interest in souls and the work of the church? Where are our priorities? Do these and all other matters of "the Father's business" receive preference?

Colossians 1:18 says, "And he is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things he might have the preeminence." The word "preeminence" is used but twice in the New Testament. Here and in 3 John 9 where it is said of Diotrephes that he "loved to have the preeminence among them." "First place" is the root idea in both of these usages. In the latter passage Diotrephes demanded priority for himself, an attitude never justified among God's people. In the former passage the rank of Christ with respect to the kingdom is considered. As surely as He has first place in the kingdom so He is to have this priority in the heart and life of every citizen of that kingdom. What is applicable to Christ is equally applicable to the things of His will. There is no separating of Christ and His will. As we give Him preeminence, so the things of His will.

Our attitude toward the church, toward the "Father's business," toward Christ, is inseparable. What it is to one it is to the other and to all. There can be no inferior position in mind, heart or in life for either. Such being the case we must immediately reestablish priority. The answer to every problem we face is ultimately resolved here. What is first in your life and mine, the Father's business or our business? Our answer will determine our true relationship to God. Consider it well!

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CALVINISM — No. 1

As a young man of 26 or 27, John Calvin wrote his Institutes of the Christian Religion. His life from 1509 to 1564 influences most of the religious world today. While dead his thoughts are seen in the creeds of men today.

On July 1, 1643, at Westminster Abby in London, England, the Westminster Confession of Faith was drafted for Presbyterians. In 1742 the Second London Confession, which was the Baptist revision of the Westminster Confession, was adopted with minor change by the Philadelphia Baptist Association, this becoming the Philadelphia Confession of Faith. On June 24, 1830, the New Hampshire Baptist Convention met at Concord and one of the results of this meeting was the New Hampshire Confession of Faith by J. Newton Brown (See *Hiscox's Guide For Baptist Churches*, pages 155-157). The New Hampshire Confession is that confession of faith found today in Baptist Manuals.

The major points of Calvinism are set forth in the above human creeds. These major points of Calvinism are (1) total depravity, (2) predestination, (3) limited atonement, (4) direct operation of the Holy Spirit and (5) eternal security of the believer.

In a series of five articles I want to examine these five points of Calvinism.

Predestination

While the Bible uses this term (Eph. 1:4-11; Rom. 9:11-13 and 8:29-30) we must turn to a human creed to learn how Calvinism uses the term.

"God hath decreed . . . from all eternity . . . freely and unchangeably, all things whatsoever come to pass; . . . By the decree of God, for the manifestation of his glory some men and angels are predestined or foreordained to eternal life, . . . others being left to act in their sin to their just condemnation . . . these angels and men, thus predestined and foreordained, are particularly and unchangeably designed, and their number so certain and definite that it cannot be either increased or diminished; Those . . . predestined to life, God . . . hath chosen . . . out of his mere free grace and love, without any other thing in the creature as a condition or cause moving him thereunto" (*Ibid.*, page 161-162).

Read the above paragraph carefully to fully understand the doctrine and its implications. If this were true, God would be responsible for man's sin

and not man himself, even though Calvinism denies this point. If man is lost, God brought it about. If man is saved, God ordered it. Thus, God would be the author of both salvation and damnation.

The premise of predestination is false. Foreknowledge, or knowledge ahead of time, does not mean foreordination. God did not choose to foreknow that Abraham would fear God when called to offer Isaac as a sacrifice (Gen. 22:12). Jeremiah said Judah had "built also the high places of Baal, to burn their sons with fire for burnt offerings unto Baal, which I commanded not, nor spake it, neither came it into my mind" (Jer. 19:5). Here was something that came to pass that had not even come into the mind of God.

Then there are some things God did not fix for certain. Those nations that God intended "to pluck up, and to pull down, and to destroy" could "turn from their evil" and God would "repent of the evil that I thought to do unto them" (Jer. 18:7-10). Ezekiel showed that the wicked could turn from their wickedness (Ezek. 3:17-21). God told David that the men of Keilah would "deliver thee up" to Saul, yet "David . . . arose and departed out of Keilah" (I Sam. 23:6-12). What God told David some would do, they did not.

Some of the decrees of God were changeable. God told Jonah to go to Nineveh and preach "Yet forty days, and Nineveh shall be overthrown" (Jonah 3:4). God decreed that, yet "God saw their works, that they turned from their evil way; and God repented of the evil, that he said that he would do unto them; and he did it not" (Jonah 3:10). God told Hezekiah to "set thine house in order; for thou shalt die, and not live" (2 Kgs. 20:1). However, he prayed unto God and was told God would "add unto thy days fifteen years" (2 Kgs. 20:6).

Problems

Some passages present problems to this theory. In Ex. 20:13-16, God told Israel not to kill, commit adultery, steal or bear false witness. Why should God prohibit such if he had predestinated that they would?

Jesus said, "Come unto me . . . take my yoke . . . learn of me . . ." (Mt. 11:28-30). If man was already predestinated one way or the other for eternity, what sense does the language of Christ make?

James said man could be "drawn away of his own lust" (Jas. 1:13-15). The action of man is what determines whether he sins and not the predestination of God.

Proof Text Examined

(1) **Eph. 1:4-11.** Paul uses the term "predestinated" twice in this passage. Of the word Thayer says "foreknowledge . . . forethought, prearrangement" (page 538) and to this Vine adds "this does not preclude human will" (Vol. 2, page 119). The predestination of which Paul writes is that of a **class of people** and not of a certain individual. Those Paul said were predestinated were "in him" (verse 4); "in the beloved" (verse 6); "in Christ" (verse 10); "in him" (verse 10); "in whom" (verses 7 and

11); and all of these expressions refer to those who are "in Christ." God's "counsel of his own will" (verse 11) was to save all men in Christ. Those out of Christ are not in the class God predestinated to save.

(2) Rom. 8:29-30. Those predestinated in this passage were "to be conformed to the image of his Son" and were those "called." Men are "called" by the gospel (2 Th. 2:14); and those "justified" (I Cor. 6:9-11) had heard the gospel, believed it, and had been baptized (Acts 18:8). They could choose to believe or disbelieve, after choosing to hear or not to hear. They chose to be baptized. Paul says Christ died for "us all" (Rom. 8:32).

(3) Rom. 9:11-13. Paul uses the term "election" in this passage. Instead of the "election" being of those to salvation, it was of which one of the sons of Isaac, Jacob or Esau, would stand in the lineage to Christ. Verse 13 was written after Jacob and Esau (Mal. 1:2-3). This passage does not teach "election" for salvation but rather the choice God made through whom Christ was to be born.

Several years ago I heard Brother Franklin T. Puckett preach on the general theme of Calvinism. He called Romans 2:11 the "safety rope." He was showing how the system of Calvinism made God a respecter of persons and Romans 2:11 said "there is no respect of persons with God." Any system that would make God a respecter of persons is in conflict with plain, simple statements of Scripture and cannot be true. Holding to the "safety rope" of Romans 2:11 one cannot believe God predestinated certain ones to salvation and certain ones to damnation.

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ANSWERS

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QUESTION: I would like some comments on Eph. 4:7-16 in the light of its context, beginning with verse 1. Please answer the following questions: 1) Are the gifts of vs. 7-8 the men in their respective offices mentioned in v. 11? Or, could these gifts be spiritual in nature given to those mentioned in verse 11, until the unity of the faith came in? 2) When will the unity, perfection, and fulness of vs. 12-16 be enjoyed? At the 2nd coming of Christ, or can the saints enjoy and realize this perfection now? — G.P.

ANSWER: Eph. 4:3, "Endeavouring to keep the unity of the Spirit in the bond of peace," introduces the primary objective of the verses referred to above. The "unity of the Spirit" to be kept by the saints is not union reached by mutual consent among men, but rather unity upon the basis laid down by the Spirit. Verses 4-6 identify this platform.

Verses 7-11 identify the means to this end. Grace (v. 7) has been given "unto every one of us" (K.J.V.) by Jesus Christ. This grace was given by virtue of the power with which he was endowed when he "ascended up on high" (v. 8; cf. Matt. 28:18-20; Eph. 1:20-23). This is the meaning of "according to the measure of the gift of Christ." The giving of the "grace" was in accord with the full measure of power ("gift") received by Him. But what was this "grace"? Verse 8 answers: He "gave gifts unto men." The "gifts" of verse eight constitute the "grace" of verse seven. The "gifts," therefore, are for "every one of us." These "gifts" are then identified in verse eleven, namely, apostles, prophets, evangelists, pastors, and teachers. Without these "gifts" and their function, the "unity of the Spirit" could never be reached and maintained by the saints. It should be observed that nothing is said in any of these verses about spiritual gifts, although such were possessed by some of these men. However, what was necessary to qualify these men for their function is not here under discussion. The men themselves were given as gifts to the church for the benefit of everyone therein.

Verses 12-16 state the purpose of these gifts, namely, "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" (v. 12). These objectives are not coordinates, but rather each is part of a whole, and, therefore, dependent upon another. The first "for" of verse 12 is from the Greek "pros" which denotes

the ultimate end in view, which in this instance includes all three objectives of verse 12. The second and third "for" are from the Greek "eis," which means "in order to." It is used to denote the immediate object and the direction of the action toward the end in view. It follows, therefore, that the "edifying of the body" depends upon "the work of the ministry," and "the work of the ministry" depends upon "the perfecting of the saints," and "the perfecting of the saints" depends upon the "gifts" (Vs. 8, 11) or the "grace" (V. 7), and this "grace" was dependent upon the power ("gift") of Christ (V. 7). Behold the marvelous wisdom of God! Wisdom that made every provision necessary for the accomplishment of the divine objectives—even the "unity of the Spirit" among all saints.

"The perfecting of the saints" means fully equipping the saints for service. The word "perfecting" is from the Greek "Katartismos," which means "a fitting or preparing fully" (W. E. Vine). The basic idea is that of putting something in condition for future use. It is used of the disciples mending nets (Mk. 1:19), of restoring an erring brother (Gal. 6:1), and of correcting division and bringing about unity—"perfectly joined together"—(1 Cor. 1:10). Saints must be perfected in this sense, if the divine objectives are to be realized.

"The work of the ministry" refers to the mission of the church. It is inclusive of every work of service authorized for the church, although one must go elsewhere in the Scripture to find out in particular what this work is. While the men of verse eleven accomplish primarily the first objective, that objective in turn makes possible the full work of service of the church.

"The edifying of the body of Christ" is the result of the two former objectives being realized. Thus, the church grows numerically and spiritually.

Verse 13 modifies and amplifies verse 12. It is both durational and objective. "Till we all come in the unity of the faith" refers to the primary objective already mentioned in verse three, namely, "the unity of the Spirit." In "the perfecting of the saints" unity is to be achieved so that they are "perfectly joined together in the same mind and in the same judgment" (1 Cor. 1:10). The rest of verse 13 is appositional, showing that the oneness is attained through the knowledge of the Son of God and by developing in character unto the "fulness of Christ." Verses 14 and 15 show further that oneness among all saints is the objective to be realized and that it is accomplished by bringing the "children" in Christ to a state of maturity. The "gifts" (men of v. 11) will be needed just as long as new converts are made. While some saints enjoy this "unity, perfection, and fulness" *now*, having been perfected, others who are yet "children" are on their way toward maturity. The duration of the "gifts," therefore, reaches to the end of time. Revelation still comes through the holy apostles and prophets (Eph.

3:5), and this together with the other men of verse eleven make possible the "perfecting of the saints." Verse 16 recapitulates the whole plan by which the divine objectives are realized under one of the most beautiful and challenging figures to be found in the New Testament. Every member of the body has the solemn obligation to supply his part, lest the beauty of the whole picture be marred, and in order that the divine objectives might have fulfillment.

ARROWS of TRUTH for denominational error

Ward Hogland

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"THE MELODY BOYS AND MIDTOWN"

It would be wonderful if a writer could always accentuate the positive and eliminate the negative. By nature, I had rather encourage the good than object to the bad. However, I feel a person would wind up in hell if he allowed himself to become oblivious to all the innovations coming into the church.

I receive through the courtesy of someone the CHRISTIAN JOURNAL, edited by one of my colleagues, Noble Patterson. This is a monthly out of Ft. Worth, Texas. Several months ago an article appeared with this caption: "Melody Boys Quartet and Horizons to Present Program at Midtown Church." This attracted my attention so I read the article. Well, sure enough another innovation had lifted its ugly head within the confines of the church. The article made it clear that this was pure entertainment in the church. They did not say the church paid the boys, but I am sure someone had to pick up the tab.

The article said, "The Melody Boys Quartet of Farmersburg, Ind. will present a program of gospel and sacred songs on March 24 at 7:30 P.M. at the Midtown Church of Christ. The group was organized as a quartet in 1960 and have been actively working as a singing group since that time."

As I read this I thought this would not have happened a few years back. But since the flood gates have been opened it seems that the sky is the limit. Someone might argue that presenting such a program is justified because they sing religious songs. However one must realize that many entertainers sing religious songs; men like Roy Acuff, Little Jimmy Dickens and Tennessee Ernie Ford all sing religious songs. To me, it would be just as scriptural to have one of these men put on a program as it would be the Melody Boys.

I cannot see to save my life how anyone could call

this anything but pure entertainment! Some might argue that such programs will draw a good crowd. I couldn't argue with that but so do the Dallas Cowboys!

Brethren, how far will some go? A few years back I would have been shocked to read of another encroachment within the church. However, as time has passed, I have become acclimated to these things. We must come back to the basics of the Bible (I Cor. 16:1& 2, II Cor. 11:8, Phil 4:15, 16) That is, the church may spend its money for two things, preaching the gospel and benevolence among the saints. When we leave this we are at sea without a compass. I cannot believe that the program of the Melody Boys was either evangelism or benevolence.

It is no secret that our denominational neighbors have used entertainment in their churches for years. We pointed out with vigor that this was not according to the scriptures. Now our own brethren have succumbed to the temptation. May the Lord hasten the day when the Church will be pure enough that writers can spend more time talking about the good than having to call attention to the bad. Come to think of it Paul himself never lived in such an Utopian era.

FROM ITALY WITH SADNESS

Rodolfo Berdini

What I am writing is the outcome of deep, long, anguished meditation about facts and circumstances that lead me to a negative valuation of the Lord's work in Italy at present, and to a pessimism without horizon for the future work.

At once I want to clarify this my outlet is not the outcome of sadness for a personal failure, since the work I'm doing is one of the few that proceeds well and it is fully satisfactory because I have never allowed anyone to interfere in my work, and this fact because the few inside problems we have had in our congregation, they have been a consequence of contacts that some members have had with the American missionaries and with their free initiatives. If I do write it is because I still believe there is a lot to do for recovering 15 years of inactivity, confusion and mistakes. After 24 years of active preaching, after having abandoned my profession, friends, Roman Catholicism and having established two congregations in Velletri and Aprilia, both near Rome, (Aprilia where at present I am preaching is the most numerous congregation with its 92 faithful members) "To contend earnestly for the faith which was once for all delivered unto the saints" (Jude 3), I can't remain insensible and indifferent to the infidelity, liberalism, anarchy and standstill that entered the Lord's church.

Till 1955 in Italy we were 1200 Christians, joined in the faith, full of zeal, sound doctrine and brotherly fellowship. I remember the joys of a congregation were the joys of all; so also the sorrows, problems, difficulties. Today we are not

even 600 members, divided, without fellowship, without zeal, without heat, individualist sectarians. Why?!!! From 1959 tens and tens of American "Missionaries" have followed one another. What did they do? What fruits have we had? Hundreds of thousands of dollars have been spent for salaries for uprooted enterprises from reality of a pure and simple preaching of the Gospel. Results? Regress . . . Regress . . . Confusion. . . It is difficult to give a satisfactory explanation. With my experience I think to explain the sad phenomenon in this way:

1) Though they are good and prepared, American "missionaries" have the great handicap of the language. When they arrive to Italy they don't know how to say "good morning" or "good night". They need at least 3 years to have some mastery of the language to use it for the preaching, contacts, discussions, debates and other works.

2) The tendency to go where there are colonies of Americans and then delaying an introduction in the work. Many zones of Italy have never had the occasion to know steadily a missionary.

3) When they begin to know the mentality, culture, problems of our society and therefore are ready not to make mistakes, they come back to the United States: the most for homesickness having themselves replaced by others who are new and who need to start again from the beginning.

4) The idea which the new American members come with is that one is to find organized churches like in America. Here in Italy after 25 years, only 2 or 3 churches have Elders and with a lot of problems, because perhaps the appointment of the Elders in some churches would deprive them not only of the authority but also of the same reason to be here.

The fashion of the fellowship with protestant churches in which is used the musical instrument has been inaugurated. I wonder how one dares to print a magazine supported by American liberalism in which is affirmed Christ *perhaps* (with many perplexities) is God's Son. All this is the silly consequence of a situation every time is re-proposed by the new arrived men. In 1946 in Italy there was the Christian church with the organ that by us is called "Church of Christ". For 15 years there have been neither relations nor attempts of relations with them. When the Florence Bible School was created one has not hesitated to enroll the students among these churches with musical instrument, because our young people did not go to Florence for learning to be Christians. From this fact the contacts with the churches with the organ and from the contacts for fellowship the step has been brief and rapid. Can we be puppets that change doctrine according to the missionary on duty? I am grieved and upset! I don't know who sent and is sending these American evangelists, but if those who support them know this reality, they are accomplices of this ruin. I am sure none of these missionaries here would do in America the things that by us mark them: relation

with the protestant churches, authoritarianism in the local church and in other congregations, lack of foundation in the evangelism work. We remained few to be conscious of this situation, maybe two or three Italian evangelists faithful to the sound doctrine, this is the moment to take us seriously and try to program and work on a common platform, God's work in Italy. We know we have to begin again if we want to save the little remaining, otherwise within a short time the church in Italy will become another denomination to add to the others already existing.

While in Italian towns American "missionaries" swarm, with heavy expenses of money, for 15 years, I repeat 15 years, no Italian has been initiated in the preaching nor any other new work has been initiated, but many churches faded or they are fading because evangelists are lacking. Maybe because some years ago these men have had the happy (?) idea that the work of the local preacher is not biblical, as if the concept of the "missionary" were. We Italians have not the possibility to support a native preacher, so we have assisted in a gradual removal of those who were initiated in the preaching. I don't understand why it is necessary to support a very dear Bible school where, people say, the future Elders and educated Christians are prepared and not to support an evangelist who goes working in one of the many churches remaining without a preacher and which is fading. Italy doesn't need elders now, it needs evangelists who can be supported in their work only if American faithful congregations give trust to the Italian ones faithful to the sound doctrine. Since we are not in relation with the churches in the United States we have to remain inert and powerless before decisions of people who decided to be the only ones responsible for the work in Italy. They don't present Christian young people able to evangelize; they decided Italian Christians must not be supported from the churches in America, they program the work so the funds must remain in their hands. In this reality they apologize saying that the churches in America are not any longer disposed to help a work entrusted to an Italian. If this is true I serenely tell the brethren in America they are all responsible for this victory of Satan in my country. But I refuse to believe it.

Now I retain the right to spend some lines about the Bible school of Florence, the source, according to my opinion, of the most part of the evils that afflict God's work. It was born about 12 years ago from the decision of American "missionaries" who held that the school should only serve to form more educated Christians and not evangelists, forgetting God established the church and "made know through the church the manifold wisdom of God" (Eph. 3:10) and neither schools nor Bible chairs are necessary to produce Christians, but the Church. From this school of Florence, useful only to its leaders, no Christian "educated" has begun a new work.

Another exalting enterprise is the Bible chair in Milan, in which (besides its director who is a member of the church) protestant pastors and liberal preachers teach. And the people say there is no money to support an Italian preacher!

Now I want to mention the scandal of an American missionary who works(?) in Rome, the town where I live. Besides the expense of his generous salary he needs three American secretaries to have care of only 7 members! He is not alone and God's money is squandered scandalously. I wish not to be in their place the Day of Judgement. So the Italian evangelists are now a little group that grows thinner and thinner and myself, after 24 years of preaching, can't work any longer full time because I had to find work for a living while I observe indignantly the waste of money for useless enterprises like:

1) *The Bible School of Florence* which costs hundreds of thousands of dollars every year. And the outcome? For the evangelizing work we had no results.

2) *A Translation of the New Testament*, useless, wrong, producing the contrary effect. The most part of the churches in Italy refused it. We didn't need a translation; we have used for 25 years a good translation. We need people who preach the Word, not people who print it spending hundreds of thousands of dollars.

3) *The Bible chair in Milan*. Results? Those influenced by it run toward apostasy and compromise.

4) *Bible Centre in Rome*, with a group of secretaries and assistants. Results and conversions? Nothing.

5) *Camping*. Hundreds of thousands of dollars have been spent, it serving for the members' holidays. But in Italy we need to save souls, not to spend money for holidays.

6) *Useless rents*. For example only in Rome there are 5 congregations, 4 of them pay the rent while they could stay all together with only one preacher in one building. The members of the 5 congregations are almost the same as 15 years ago when there was only one congregation. The same phenomenon happens in other parts of Italy. This is because every missionary wants *his* church, *his* funds, etc. etc. The missionaries divide between them the members and then report new works are begun. If I followed their example, in Aprilia I could have 10 churches with ten members each and so I could advertise new works. This is a shame!

In accepting the gospel we learned what it means to possess the truth, and what the church means. For this reason there is a jealousy to defend it from every contamination of Christ's bride and this jealousy induces us to rebel and wrestle against those who forget that "Christ is the same yesterday and today, yea and for ever" (Heb. 13:8) and who are going beyond "the things which are written" (1 Cor. 4:6).

"The harvest indeed is plenteous, but the labourers are few. Pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest" (Mt. 9:37).

Pray with us, brethren, and the God of harvest will help us to give Him greater glory and service.

PAUL'S IGNORANCE

Ronny Milliner

Paul, in speaking of himself to Timothy in 1 Tim. 1:13, 14, wrote, "Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief. And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus." In verse fifteen he speaks of himself as being the "chief" of sinners. Yet all of these sins were done in ignorance.

Earlier Paul had said, "Men and brethren, I have lived in all good conscience before God until this day." (Ac. 23:1). I believe that Paul was a man who was always trying to do what he thought God wanted him to do. He was honestly endeavoring to obey God. Yet, he sinned, doing it ignorantly.

If Paul were around today and committing the same sins that he mentions in 1 Tim. 1:13, there would be some brethren who would say, "Oh, poor Paul doesn't know what he is doing. God by His wonderful grace will forgive him and not send him to Hell, because after all Paul is honestly seeking to do God's will. He will be saved without obeying God's commandments and without seeking forgiveness." But I do not believe these things are based on what God has revealed to us in His word.

There is not a one of us that can be saved without God's grace. There is not a one of us that can be saved without the sacrifice that Jesus made for us. But also, there is not a one of us that can be saved without obedience to God's commands. Paul realized that he was saved by the grace of God and by the death of Jesus (1 Tim. 1:13-16). But how did Paul "obtain mercy?" How did Paul receive forgiveness of his sins? "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22:16). ". . . and (he) arose, and was baptized" (Acts 9:18).

Ignorance is no excuse. God through His grace, love, and mercy has given us the provisions whereby we might obtain forgiveness of sins. Accept and obey His will. Then, "as obedient children, not fashioning yourselves according to the former lusts in your ignorance: But as He which hath called you is holy, so be ye holy in all manner of conversation" (1 Pet. 1:14, 15).

320 Oak St.
Lebanon, Ky. 40033

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THE NEWS LETTER REPORTS

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

REAVIS PETTY, 216 W. 101st Ave., Tampa, Florida 33612—Since moving to work with the North Street church in Tampa, 8 have been baptized, 8 restored and 5 have placed membership. We had a good meeting in September with Bob Bolton. Our next meeting is in January with Harry Pickup, Jr. When traveling through Tampa on I-75, you will see our building on the right, just past the Sligh Avenue exit. Stop and visit.

BOB DOBSON, 8625 Roberts, El Paso, Texas 79904—After some time preaching in Roswell, New Mexico, I am now working with the church in El Paso, Texas. Visitors in this area are welcome to stop and worship with us.

A. C. GRIDER, R. R. 1, Connersville, Indiana 47331 — I have just finished a very busy meeting schedule for the year. I preached in a meeting at Stevens Avenue in Huntsville, Alabama October 21-28. Several gospel preachers attended at various times. Five were baptized. Quentin McCay is the much loved preacher there. I am to return in 1978. The work continues to be pleasant and profitable at Connersville. We have been here nearly six months and we are getting pretty well situated. We have tried to purchase time for some radio preaching, but none is available now. Plans call for a church paper. Our building is located at the extreme end of the city at 3327 Waterloo Road. If you pass this way, stop and visit with us.

Mexican Work Needs Help

CHARLES F. HOUSE, P.O. Box 1031, Douglas, Arizona 85607—There are several worthy and able men preaching in Mexico who are badly in need of support. Pedro Ramirez needs \$115 a month and Isidro Quijada needs \$160 (which will be complete support for him). The writer is also short \$200 a month in needed support. After 20 years of hard work in this field, we do not want to give up now. It seems that American brethren are more anxious to support gospel work half way around the world than they are at our southern border. Please help, if you can. These men are worthy and in need. For more information on these men and for personal contact, write to me at the above address.

Another Church Takes It Stand With The New Testament Order

G. O. WINLAND, R. D. 2, Box 175-B, Wellsburg, W. Va. 26070—The church meeting at 101 N. 20th Street, (Warwood), Wheeling, W. Va. has renounced liberalism and taken a stand with faithful brethren and the New Testament order of things. They have engaged Lloyd Beard of Alliance, Ohio to work with them beginning in December. Brother Beard is a graduate of Florida College and a very faithful preacher of God's word.

Even The Church Ads Are Teaching

FRED SHEUMAKER recently carried a notice in his bulletin of a letter received from Nicolas N. Evongwa in Nigeria in which this brother tells of his learning the truth about liberalism and taking his stand. He reported that he had been told that faithful brethren are "few in numbers" and that they were labeled "antis, church dividers, trouble makers." He said "Having restored me, Brother Rufus Akataobi, one of the strong and faithful preachers gave me a copy of *SEARCHING THE SCRIPTURES*, Volume 15 of April, 1974. I read the beautiful sermons and I found that there are 90 faithful churches of Christ. Although God does not save by many or few, I am grateful for this." Of course, the congregations which purchase ads in this paper are a very small percentage of the multiplied hundreds of churches in this country standing for the truth. But this brother was surprised to learn there were even 90. From this you can tell what he had been told. We have encountered the same misrepresentation in the Philippines. So, brethren, even your ads are teaching.

It Is Enough, Brethren

WALLACE H. LITTLE, P. O. Box 1306, Marshall, Texas 75670 —Recently, flooding brought on by two typhoons caused serious want among God's faithful in the Philippines. Although the disaster this year was much smaller in scope than a similar event several years ago, those within the affected area were hurt as much as earlier. An appeal was made for financial help for these brethren. You responded generously. The scriptural injunction of 2 Cor. 8:14, "but by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want; that there may be equality:" is satisfied. More than \$5000.00 has been sent to relieve the privation. There is probably more I don't know about. Excepting for isolated situations, the need is pretty well taken care of. One item still lacking is clothing, but with the import tax imposed by the Philippine Government, it is next to impossible to send this. I have written, seeking a method by which it may be done legally, without the receiving brethren being charged this tax. I am not hopeful for a solution, however. If it does exist, I will advise you through these pages.

Incidentally, not one cent was controlled by any organization or individual. All went directly to the need. This proves again, God's method of assisting needy Christians is far superior to the schemes of our institutionally-minded brethren. And not so incidentally, God's method has another advantage: it has his approval . . . something theirs lacks. See 2 John 9 and Mt. 7:21-23. You are to be commended for your open-handed and rapid response to the needs of our brethren in the Philippines. God will surely bless you for this.

Respect Copyrights

LOWELL D. KIBLER, 906 Graceland Dr., Newport, Arkansas 72112—I have just recently learned (the hard way) that the THEOPHILUS strips are copyrighted and that they must not be reproduced without permission from Brother Bob West which includes buying the package he offers for that purpose. I have ignorantly violated this in the past and have known of other preachers who have picked these strips from other bulletins to run in theirs. This is not fair to Brother West and even though done in ignorance is a form of dishonesty and becomes flagrantly so if done intentionally. This also includes the OUR RELIGIOUS WORLD illustrations. Violations of this may be more widespread than we realize. Brethren, let us be honest.

The work here is going very well. Seventeen have responded to the gospel since our work at Northside in Newport began together in May, 1974. We have begun a biweekly paper called the NEWPORT BEACON that we would be glad to send to anyone interested. It seems to be doing much good.

WILLIAM C. SEXTON, 2219 South Glenn, Wichita, Kansas 67213 —The Southwest congregation, of which I am a member, has a number of good men who are able and willing to present the word of the Lord from the pulpit. This congregation, therefore, is able and willing to support me in preaching the gospel in available needy places. I have prepared a series on "Making Your Calling and Election Sure" which I would like to present to as many people as possible. If you can obtain a place for a week's meeting and get a group of people to come together to consider the word of God, I'll gladly come to your community. I am interested in helping the cause especially in the midwest: Kansas, northern Oklahoma, Nebraska, Iowa, extreme west and southwest Missouri, where the Lord's people are few. If interested contact me at the above address or phone (316) 943-3332.

EDITOR'S MEETING SCHEDULE — During 1974, it was my pleasure to preach the gospel in four meetings in Kentucky, three in Ohio, two in Tennessee, in Georgia, Indiana, Texas and Arizona. A number were baptized and some restored in these

efforts. In 1975, I am to be at Westside, Marion, Indiana March 10-16; the month of April will be spent preaching in several meetings in the Philippines along with Cecil Willis; May 12-18 at Mooresville, Ind.; June 9-15 at Evansville, Ind.; June 23-29 at Northside in Dyersburg, Tenn.; July 7-11 at Highview near Bloomfield, Ky.; in September I am to be at Expressway, Louisville, Ky., and at Fremont, Ohio; in October at Courtland Avenue in Kokomo, Ind. and Stevens Avenue in Huntsville, Ala.; and in November at Milbridge, Maine. Readers in all of these areas are most welcome.

Preachers Needed

MILLINGTON, TENNESSEE - The Central Millington church will be without a full-time preacher beginning in January, 1975. We meet adjacent to the largest inland Naval Base in the world with basically unlimited young people who are receptive to the truth. The preacher is not expected to do the work of the other members. There is a continuous backlog of prescreened souls waiting to study the Bible in this work. Contact Central Millington Church of Christ, 5038 Easley St., Millington, Tenn. 38053. Phone (901) 872-7269, or phone Dave Turner (901) 872-4392.

BATESVILLE, ARKANSAS — Congregation of about 30 needs preacher now. We can supply \$200 per month. The rest must be raised elsewhere. Write to Gap Road Church of Christ, P.O. Box 2751, Batesville, Arkansas 72501 or call Ed Penn (501) 793-3173 or Jim Stevens (501) 793-7838.

TILDEN, KENTUCKY — Small congregation of three families needs a full-time preacher. C. L. Purdom of Paragould, Ark. has been preaching for them but needs to return to his home in Paragould. The congregation has a three bedroom mobile home with attached 12 X 20 permanent room, located on an acre of ground. Tilden is 60 miles west of Owensboro, Ky. and 30 miles south of Evansville, Ind. For more information about this work contact B. G. Hope, Route 3, Beaver Dam, Ky. 42320 or Edgar Willoughby, Route 2, Robards, Ky. 42452.

IN THE NEWS THIS MONTH

BAPTISMS	486
RESTORATIONS	92

(figures taken from bulletins and periodicals received by the editor. If we are not on your mailing list now, please inform us of those obeying the gospel where you are).

WHEN YOU MOVE OR CHANGE ADDRESS, please notify us of the change. We must have both your old and new address. This consideration on your part will save us much time and expense.

SEARCHING *the* SCRIPTURES

"Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me" — John 5:39.



"These were more noble than those in Thessalonica in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so" — Acts 17:11.

"DEVOTED TO THE SEARCH FOR DIVINE TRUTH"

VOLUME XVI

FEBRUARY, 1975

NUMBER 2

Using the SWORD OF THE SPIRIT

Eugene Britnell

8909 Mayflower Road
Little Rock, Ark. 72205



THAT'LL TEACH HER!

Ludicrous? Inane? Asinine? What adjective would best describe the crazy (that's it!) sentences being handed down in the name of justice?

An AP news article was carried in the Owensboro Messenger-Inquirer, Dec. 15, 1974 headlined: "Florida Woman Sentenced: Must Teach Sunday School."

Bertha Costas was found guilty in Dade County, Florida (Miami) of manslaughter. The 23-year-old woman had killed her husband by slashing his throat with a carving knife.

It was pointed out during her trial by prosecutor Leonard Glick, that Mrs. Costas showed no bruises or other injury to substantiate her claim that a violent fight had preceded the stabbing.

Her sentence? The convicted murderess was sentenced to teach Sunday School for five years! Different sentiments were naturally expressed by the judge and the prosecutor. Glick said, "I just think it's unconscionable." Dade County Circuit Court Judge Thomas Lee commented (Hold on to your chairs!): "It's a difficult task to get people to teach Sunday School. It's something worthwhile in my book."

If the judge or the church involved (and yes, there was a church involved) are interested at all in law, God's law that is, the inspired order is for the FAITHFUL to teach others (2 Tim. 2:2). The older women who are in behavior as becometh holiness are to "teach the young women to be sober, to love their

husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed" (Titus 2:4, 5).

But as the judge said, it is rather difficult in some churches to get people to teach Sunday school.

Brains America's Answer?

These comments may be considered a cheap shot by our many readers who are members of Mensa, but I will bravely take the plunge. Mensa is an international association of people who rank in the top two percentile group of national intelligence.

Tom Tiede, a syndicated Washington columnist, recently wrote of what the 1,800 associates in America are doing to alleviate the nation's serious problems.

He says that Charles Condon of the Washington chapter of this conglomerate of geniuses, explained (while thinking hard), "Oh we have some special interest groups. One may be looking into wine tasting, another may be arranging trips to symphonies." As for politics, "No"; as for any weightier problems, "Not that I can think of."

Tiede was admonishing the club to come to grips with life's more serious pursuits and help us solve our problems.

That's a noble intention, no doubt, but I somehow suspect we'll be at least as well off if the intellectuals stick to their symphonies and other such matters.

The members of this intellectual community are seemingly DESCENDANTS of the Athenians who "spent their time in nothing else, but either to tell, or hear some new thing" (Acts 17:21) and CLOSE KIN (city cousins?) to the tobacco chewers and sidewalk spitters who assemble around county seat court houses for similar purposes.

The sword of the Spirit reveals the truth of the matter: "And again, the Lord knoweth the thoughts of the wise, that they are vain" (I Cor. 2:20).

It may sound trite to some, but let us be assured that the ANSWER is not brains, but Jesus Christ and His word.

Now, what's the question?

Despisers of Those That Are Good

Brother Adams has forwarded to me an article by the movie and TV critic of the Louisville Times, Howard Rosenberg. The review is titled: "Maybe TV Is Coming of Age: A Goodie-Goodie Show Bites the Dust" (Louisville Times, Dec. 6, 1974).

Mr. Rosenberg says: "The ousting of 'Apple's Way' by CBS was greeted here with unrestrained joy. Break out the champagne. One less goodie-goodie to contend with.

" 'Apple's Way' was the natural progression of 'The Waltons'. Earl Hamner created both. And George Apple is a grownup John-Boy doing good deeds for others and living a just and moral life in another era and another part of the country.

"Disgusting.

"I was hoping that someday George Apple would be unmasked as a numbers runner. Every time John-Boy says, 'Yes, mamma,' I want to smash a cream pie into his face . . ."

Rosenberg proceeds to gloat in the fact that CBS had "shoved George Apple's halo down his throat." But, he says, there is much yet to be done. He will not be happy until all the shows feature stars who are "loud, petty, jealous, unreasonable, and on occasion, downright mean" like his heroine, Maude Findlay.

Our critic is afraid that "After a childhood of television brainwashing, kids will enter the real world someday and find that George Apple doesn't exist, not even in themselves." Therefore, "What we desperately need are more series about unprincipled, corrupt, dishonorable persons."

Fiddlesticks!

I've never watched Apple's Way, but I fail to see how any adult could sneer at the warm human values that are taught in such series as Hamner's "Waltons" or Laura Ingalls Wilder's "Little House on the Prairie."

If it be objected that Rosenberg was speaking "tongue in cheek" may I suggest that he get his tongue out of his cheek sometimes. There's a few people around who have outgrown the thrill of comic valentines and April fool's jokes.

Having read Mr. Rosenberg's reviews and comments for over six years in the past, I'm of the opinion that he's a member of a growing clan . . . those described in 2 Timothy 3:3 as "despisers of those that are good."

Some of us believe that the joyous family life depicted in such wholesome programs can and should be ours. One good place to begin is to turn the knob (the one marked "off") when the likes of Maude Findlay comes on, and get out the Bible, story books, and games and enjoy each other.

CORRECTION

In the editorial for January, 1975 the reference to the Equal Opportunity Act was in error. It should have been "Equal Rights Amendment" passed by the Congress March 22, 1972.

Searching The Scriptures

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Editorial

Connie W. Adams
P.O. Box 68
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A CORRECTION

In the November, 1974 issue of *SEARCHING THE SCRIPTURES*, I wrote on "Schools and Papers." Brief reference was made to two arguments made against the schools by Daniel Sommer: (1) that the school is a body other than the church in which the Bible is taught and therefore is ruled out on the ground that we are "complete in Christ;" and (2) that one who gives as he should to the congregation has nothing left to give to a school. Then I commented on the debate in Pasadena, Texas in September, 1974 between Cecil Willis and Jesse G. Jenkins and said "both of these arguments were made." Brother Jenkins feels that in this statement I misrepresented him. Surely such was not my intention and I am glad to give space for clarification. The following is quoted from his letter to me of December 8, 1974:

"If you had stated in the STS article: 'I can see no difference in the argument made at Pasadena on the church as the only collectivity through which Christians may function in teaching the gospel and the argument Sommer made on how we are 'complete in Christ', I would have made no objection."

"If you had said in the STS article that I argued that the Bible department arrangement makes the church treasury optional and that you concluded from this that in essence I was saying the same thing that Sommer said about one not having anything left to give to the school if he gave as he should to the church, I would not have said you made an untrue statement. I would not have agreed that I was saying in essence what you say Sommer argued, and I may have written you about that, but I would not have said you made an untrue statement."

Certainly, I am unable to see any difference in substance between the argument Sommer made on "completeness" and the one Brother Jenkins made on the "collectivity" nor between Sommer's argument on giving to the schools and the one made by Brother Jenkins that such makes the church "optional." As far as I am concerned, the arguments of both men come out at the same place. But Brother Jenkins does not feel that they do, necessarily. I mentioned both Sommer's position and the Pasadena debate to place the controversy in historical perspective. But Brother Jenkins is correct in saying that I should have stated that

these were my conclusions from his arguments rather than leaving the impression that he made these arguments in the form that Sommer did. All of us should take great care in representing what another says or believes, including this editor. Our thanks to Brother Jenkins for calling this to our attention and for his congenial and brotherly disposition in pursuing the case. We hope this corrects the matter to his satisfaction and to that of others who have written to make the same point.

COMING DISCUSSION ON SCHOOLS

In light of the preceding statement, it will be of interest to many of our readers to know that a written discussion will soon be under way in this paper on the school question. This exchange of three articles on each side of the question of school Bible departments will be between Darwin Chandler of Alto, Texas and Marshall E. Patton of Huntsville, Alabama, one of our regular writers. They are now at work on the exact proposition and thereafter will soon be at work on the articles themselves. We will carry the exchange in three consecutive months of the paper, with both an affirmative and negative article in each issue until it is finished.

Both of these men are capable and will write as brethren in Christ who have a sincere difference of view on this sometimes explosive issue. The brevity of the exchange will require each man to get to the point and omit extraneous matters. We are unable to report exactly what month the exchange will begin. Both participants have agreed to complete the whole exchange and have it in my hands before we begin running it in the paper. Because of the special issue in July and our desire not to interrupt the series once it begins to appear in the paper, it is possible that we will begin it with the August issue. To complete it before the July special, we would have to begin it in the April issue and there is some question as to whether or not it can be completed by then. We will keep you informed.

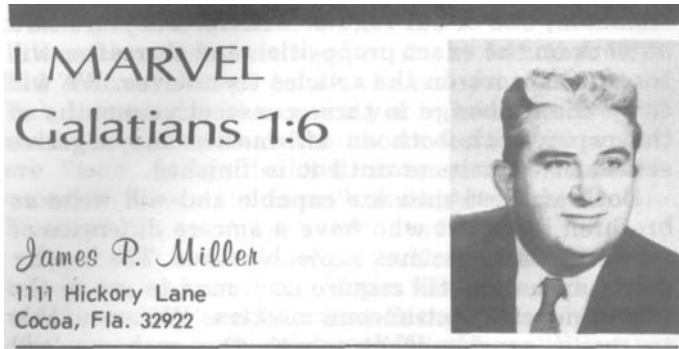
THE JULY SPECIAL

Yes, we are going to have another special issue in July, 1975. This one will be on "The Home." We will soon be asking our regular writers to prepare articles on various phases of this timely subject. In a day when the family is under great pressure in an ungodly world, we believe this special will fill a needed place and will be regarded as a helping hand in time of trouble. Christians everywhere are in need of teaching on this subject. We hope congregations will order bundles to give to every family. These will sell for \$25 per 100, the same price we charged for last year's special. We had such a good reception to that issue that we have decided to try it again. It is not too early to place orders for this special on "The Home."

PHILIPPINE PREACHING TRIP

Travel plans are being completed for the preaching trip to the Philippines to spend the month

of April. Cecil Willis and I plan to visit brethren on the islands of Luzon, Oriental Mindoro, Mindanao and Palawan. We are finding travel costs much higher than 1970 when Brother Willis first visited there and 1971, when I was first there. For instance, round trip air fare from Louisville to Manila and back is up \$400 from 1971. That does not take into account travel within the country, cost of food and lodging. Both of us are way short of what is needed at this time. I have half of what is required. Brethren who feel a particular interest in that work and might like to assist us in this work are urged to contact us soon. We both intend to go if we have to borrow the funds, though neither of us can afford to do that. The work in the Philippines continues to be fruitful and we are looking forward to seeing the brethren again and hopeful that our visit will help to strengthen the brethren where we shall visit.



CLEVELAND, OHIO

For thirty-two years I have been preaching in Cleveland, Ohio. I flew from Philadelphia to Cleveland for a meeting with the old Shaw Avenue congregation in 1941. The DC3 at that time was the latest thing in the sky and was a great improvement over the old Lockheed Loadstar which would seat but 18 people. I have just finished a meeting with the Lorain Avenue congregation with ten precious souls being baptized into Christ.

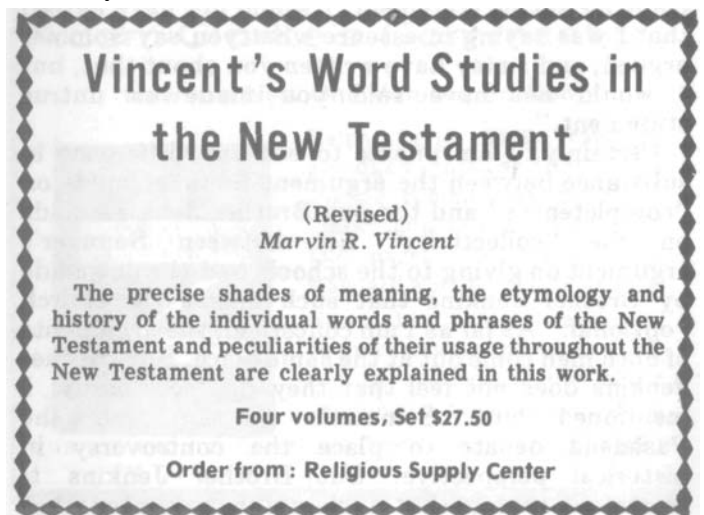
Cleveland is one of America's major cities with a heavy Catholic population. If there ever was a place where the brethren who were "on the march" should have grown, it would have been Cleveland. With the passing of the years the Shaw Avenue brethren bought everything the liberals had to sell. When the division arose over the institutional question, they sold their old property and built a new fine meeting house in a more desirable neighborhood that would seat six or seven hundred people. They put in a kitchen and fellowship hall and just knew that all of this, together with their new program, would make the church grow.

In the meanwhile the Lorain Avenue congregation with E. A. Dicus, continued to do things according to the scripture. Brother Dicus is a graduate of Purdue University, a preacher, an elder, and the head of a company that makes steel cables for industry. He is the son of A. W. Dicus who is known in later years for his ability as a song writer. During

the years that have passed, the Lorain Avenue church was called "anti," "old fashioned," and other names because it would not go along with the fashions of the day. It continued to ask for Bible authority and call Bible things by Bible names and to do Bible things in Bible ways. They erected a new building at 13501 Lorain Avenue and continued to see to their own business and stay out of the affairs of other congregations. Oh, they were asked by Highland and others to get on the "band wagon" but brother Dicus and the other elder, Brother Riley Norris refused.

You have by now guessed the purpose of this report. The Lorain Avenue congregation is today just about as big as the Forest Hills church which was the old Shaw Avenue brethren. That gets me to the point: The liberals have no magic formula to make the church grow. They have all the problems we have and a lot more. We had already gained the strength to do all of the things that the institutional brethren are doing before the division ever came. By preaching the "old Jerusalem" gospel we had moved off the back streets and up on the main avenues of almost every city in the land. Yet they, by buying buses and starting a "bus ministry", copied after the denominations and in at least some places offer inducements to get the children to ride to services. They probably know that the minute they stop this kind of thing most of the riders will go elsewhere. They continue to come to service one and two to a car and expect the so-called bus ministry to break records. There is nothing unscriptural about giving a man a ride to hear the gospel if he has no way of his own, but to depend on a "bus ministry" to make the church grow is about like depending upon a human institution to do the work of the church. All the personal contact is lost.

Yes, if the institutional way ever worked anywhere, it should have worked in Cleveland, but it did not. Forest Hills now has the back of the fine new building roped off so the ones who do come will sit near the front of the building for which they went heavily in debt.



EXPOSITION: TEXT and CONTEXT

Weldon E. Warnock
1021 Welford Drive
Xenia, Ohio 45385



MIRACLES —NO. 2

Among the different kinds of miracles that Jesus and his disciples worked, the miracles of healing are given the most prominence today. The reason for this is that body ailments are the easiest to fake a miracle. For instance, a person who has functional paralysis or hysterical blindness can be cured by suggestion. This is palmed off as a miracle.

Too, many people with cancer, arthritis, emphysema, etc., think they are miraculously healed due to over-wrought emotions induced in these healing campaigns, but they find themselves in a state of relapse the next day.

In many cases we simply have to take a person's word for it that he was sick and is cured as there is no valid evidence that he was either sick or cured. It is quite possible, even probable, for people who are ignorant of human anatomy and bodily functions to be mistaken about their illness and misinterpret their so-called cure.

It is obvious to any honest person that the miracles of healing in the New Testament were altogether different than what is taking place today among the pseudo miracle-workers. Let us notice:

(1) Jesus healed all manner of illnesses. In Galilee Jesus healed "all manner of sickness and all manner of disease among the people" (Mt. 4:23). No case was too difficult. There was no screening to eliminate the hard and extreme cases from seeking healing. In fact, Jesus specialized in the afflictions that were obvious.

Jesus healed the impotent man who had not walked for 38 years (Jn. 5:1-16), restored a deformed hand (Mt. 12:9-14), cured a palsied man who could not walk (Mt. 9:1-8) healed lepers (Lk. 17:11-19), and gave sight to a man who had been blind from birth (Jn. 9:1-41). I defy the modern "miracle-workers" to duplicate these things.

(2) AU miraculous healing was instantaneous. Read the miracles of Jesus and you will observe such statements as, "immediately made whole," "healed the selfsame hour," "cured that very hour," etc. Healing was not progressive. It was not a matter of "making improvement" or "getting better," but the sick were made whole at once.

The nearest the New Testament comes to any example of progressive healing is the blind man at Bethsaida (Mk. 8:22-26). There were two instances

of healing in his case. The first time he partially saw, seeing men as trees, walking. When Jesus again placed his hands upon his eyes, he saw every man clearly. Observe, however, this was not progressive healing as is maintained today. The first time the man instantly saw, though indistinctly. The second time (shortly later and not days, weeks or months) the man instantly saw clearly.

(3) Faith was not uniformly a prerequisite to healing. Really, there is only one time when Jesus actually required faith for healing. When the two blind men asked Jesus to have mercy on them, Jesus said, "Believe ye that I am able to do this?" They said, "Yea, Lord." Then Jesus touched their eyes, and said, "According to your faith be it unto you" (Mt. 9:27-31).

Others were healed on the basis of their faith, such as the woman with the issue of blood (Mk. 5:25-34), but faith was not made a pre-condition. Some were healed on the faith of others. Two examples are the Nobleman's son (Jn. 4:46-54) and the demoniac child (Mt. 17:14-21). Here is a challenge for the modern "miracle-workers." Instead of the "miracle-worker" making faith a requirement on the part of the sick, why does he not say, "If you are ill and do not have enough faith to be healed, I will heal you on my faith." Of course, these pseudo healers are not going to do this because when they fail, it would be their faith brought in question.

Sometimes no faith was possible whatsoever. The impotent man at the pool of Bethesda (Jn. 5:2-16) did not know who Jesus was until after he was made whole. How could he have believed? Too, the dead who were raised could not have had faith. Hence, when we are told that the afflicted are not healed for a lack of faith, this is an alibi and a convenient dodge to escape their failure.

(4) There was never any question as to the reality of the healings. Even the enemies of Jesus could not refute the genuineness of his miracles. The closest they came to it was attributing his work to the power of the devil, but this is not denying the miracles—just questioning the source of power. Nothing would have suited the Pharisees better than to have shown that Jesus was a fraudulent miracle-worker, a shyster like Simon the sorcerer.

In regards to the healing of the lame man at the gate Beautiful by Peter, the Jewish court was forced to say, "What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem; and we cannot deny it" (Acts 4:16). Many witnesses of today's alleged miracles are suspicious and unconvinced of their authenticity. In fact, they can be explained as ordinary and natural happenings.

The modern "miracle-workers" use hypnosis and suggestion to accomplish their desired ends. They never cure organic diseases, but only those of a functional nature, such as psychosomatic disorders. Kathryn Kulhman, Oral Roberts and Leroy Jenkins have never healed, nor seen healed, a leper, a

withered leg or arm or a blind man whose optic nerve was dead. These afflictions will not respond to their approach of mind over matter. If their "miracles" were genuine, none of us would be able to refute the power of God.

(5) There were no partial healings, nor was there ever a relapse. All of those who were healed were made completely *whole*. The woman with the issue of blood was made *whole* instantly (Mt. 9:22). The impotent man at the pool of Bethesda was immediately made *whole* (Jn. 5:9). A man's withered hand was restored *whole*, like as the other (Mt. 12:13). Jesus never did a half-way job. When Jesus healed someone, he was healed—made completely whole.

Many of those who are "healed" in modern healing campaigns still have their old ailments, at least in part. The arthritic person does not feel quite as stiff in the morning and the pain is less severe. The near-sighted can see a little clearer (he thinks) and the hard of hearing can hear a little better (he believes). If Jesus had healed them, there would have been no more arthritis or dim vision or difficult hearing. They would have been made whole.

Furthermore, all those healed in the New Testament remained cured. They may have gotten sick again, but it was not a continuation of the same illness. They did not get better for awhile and then regress, perhaps dying from their former malady. It is not uncommon today to read of cancer victims dying of the very malignancy of which they were declared cured a few months earlier in a healing campaign.

Honest people, those free of prejudice and bias, can readily see that God is not working miracles of healing today. There is too much difference between what Jesus did and what is being attempted now.

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**NEW AMERICAN STANDARD BIBLE—
A VINDICATION
PART 1**

by Wayne Broaddus

Note: This article is the first in a series of three.

A new version of the Bible often encounters fierce opposition and severe criticism. Upon the publication of the King James translation in 1611, the great Hebrew scholar Broughton wrote a letter to the king declaring that he would rather be torn asunder by wild horses than allow such a version to be imposed on the Church. He was especially indignant with Archbishop Bancroft, who had taken a lead in the work of translation. In his letter Broughton expressed his belief that by and by King James, looking down from Abraham's bosom, "... shall behold Bancroft in the place of torment. ..." The great scholar was outraged at the new version. "In fifteen verses of Luke 3," he wrote, "the translators have fifteen score of idle words to account for in the Day of Judgment." Although it was later to bring the whole English world under its spell, the King James version did not at first receive a fair, unprejudiced reception.

Two hundred and seventy-five years later the flower of British scholarship The English Revised Standard Version withered under the scorching blasts of numerous critics. In a sermon delivered on June 7, 1885, George Sayles Bishop charged "... that the Revised Version of the New Testament is based upon a new, uncalled for, and unsound Greek text—that mainly of Drs. Westcott and Hort, which was printed simultaneously with the revision and never had seen light and which is the most unreliable text perhaps ever printed. ..." Further and more scathing criticism came from the brilliant John W. Burgon, who became famous for his skillful defense of the Textus Receptus, which was the Greek text that served as a basis for the King James. Commenting on the Greek text used by the revisers of the English Revision and later by the committee that produced the American Standard, Burgon wrote, "I am utterly disinclined to believe, so grossly improbable does it seem, that at the end of 1800 years much of the text of the Gospel had in point of fact to be picked by a German critic out of a waste-paper basket in the convent of St. Catherine; and that the entire text had to be remodeled after the pattern set by a couple of copies. ..." This criticism was directed at the work of the 101 scholars who produced The English Revised Standard Version of 1885 and the American Standard Version of 1901.

As a result of their labors, the American committee published the American Standard Version in 1901, incorporating the emendations they had recommended to the English committee, some of

which British scholarship had seen fit to exclude. The version was a monumental product of international collaboration and scholarship, achieving in later years almost universal endorsement.

Yet notwithstanding its accuracy and trustworthiness, the version of 1901 had fallen much into disuse by the 1950's.

In 1960 the New American Standard Bible was made available to the public with the intent of renewing interest in the American Standard of 1901. Time having made obsolete words and expressions that once were in current usage, the translators aimed at presenting the text of the version of 1901 in clear and contemporary language yet with an awareness ". . . of the ever-present danger of stripping divine Truth of its dignity and original intent. . . ."

Unlike the English Revision of 1885, the New American Standard Bible was well-received and has become popular among conservative students of the Scriptures during the fourteen years of its existence. A point in its favor was that the Greek text underlying the version was the Nestle text, which is a compilation of the best texts of the Nineteenth Century, those of Tischendorf, of Westcott and Hort, and of Weiss.

But in 1973 this version was subjected to severe criticism in a book published by one of our brethren. Twenty arguments were made against the version. Some of the arguments were elaborate; others were brief. All of them were impressive.

I would like now to deal with the first ten.

Argument 1

Matthew 5:17. The word abolish as used in the New American Standard is a mistranslation and inexcusable.

Answer 1

The Greek text has the word *katalusai*. A Greek-English Lexicon of the New Testament and Other Early Christian Literature, translated by Arndt and Gingrich, defines *katalusia*: "Do away with, abolish, annul, make invalid, do away with, annul or repeal the law."

Argument 2

Mark 1:4. ". . . the baptism . . ." has been changed to "... a baptism ..." Such is a departure from the truth. (A quotation of Alexander Campbell is given in which he bases the whole of an argument on the word the.)

Answer 2

The word the is not in the Greek text. The argument is based on a non-existent word. A baptism or baptism is a proper translation. The definite article often has no counterpart in the Greek but is often placed in the text to make the English read more smoothly.

[To be continued]

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SET FOR THE DEFENSE OF THE GOSPEL

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CALVINISM — NO. 2

In a previous article we gave consideration to Calvin's doctrine of predestination, showing that he taught certain individuals were ordained to salvation and others to damnation. If this were true, something must be done with the Bible teaching that Jesus Christ tasted death for every man (Heb. 2:9). This Calvin seeks to do with his concept of limited atonement.

Limited Atonement

What is meant by the doctrine of "limited atonement" or "partial redemption or election"? Let us read from the Philadelphia Confession of Faith these words: ". . . It pleased the Lord to make a covenant of grace wherein he freely offereth unto sinners life and salvation by Jesus Christ, requiring of them faith in him that they may be saved; and promising to give unto all those that are ordained unto eternal life his Holy Spirit to make them willing and able to believe" (Article 7). "Others not elected . . . they neither will nor can truly come to Christ, and therefore cannot be saved" (Article 10). "God did from all eternity decree to justify all the elect, and Christ did in the fullness of time die for their sins . . . (Article 11). ". . . God was pleased to give forth the promise of Christ . . . as the means of calling the elect . . ." (Article 20).

By "limited atonement" Calvin taught that Jesus did not die for everyone but just for those elected to salvation by God's predestination. What saith the Scriptures?

Animal Blood

Paul said that it was by Jesus Christ that "we have now received the atonement" (Rom. 5:11). The blood of animals would not take away sin. "And for this cause he is the mediator of the new testament, that by means of death for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance" (Heb. 9:15). "Without shedding of blood is no remission" (Heb. 9:22). "Now once in the end of the world hath he appeared to put away sin by the sacrifice of himself" (Heb. 9:26). "So Christ was once offered to bear the sins of many" (Heb. 9:28). "For it is not possible that the blood of bulls and of goats should take away sins" (Heb.

10:4). Since animal sacrifice could not take away sin, it takes the blood of Christ to atone for sin.

Christ's Sacrifice

The sacrifice of Christ was an unlimited sacrifice, made for all mankind. His sacrifice was "to bear the sins of many" (Heb. 9:28). "Christ also hath once suffered for sins, the just for the unjust . . ." (I Pet. 3:18). "He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world" (I John 2:2). "Every creature" in "the world" was to have the gospel preached unto him that he might "be saved" (Mk. 16:15-16). "Whosoever believeth" in "the world" could have "everlasting life" (John 3:16). Jesus came "to seek and to save that which was lost" (Lk. 19:10). Christ "died for all" (2 Cor. 5:14). Christ's will is for "all men to be saved" (I Tim. 2:3-6) because he "gave himself a ransom for all." By God's grace Jesus "should taste death for every man" (Heb. 2:9). God does not will "that any should perish, but that all should come to repentance" (2 Pet. 3:9). From these passages one learns that the sacrifice of Christ was an unlimited sacrifice. Jesus died for all and not for certain ones.

However, while Christ's sacrifice was for everyone, all will not be saved. The sacrifice of Christ that was unlimited and universal in scope does not imply universal salvation. Salvation is in reach of all men and is conditional upon man accepting by faithful obedience the conditions of salvation. Jesus said one must "do the will of my Father which is in heaven" in order to "enter into the kingdom of heaven" (Mt. 7:21). He asked, "why call ye me, Lord, Lord, and do not the things which I say?" (Lk. 6:46). Christ affirms in order for one to "have life" they must "come to me" (John 5:40). Peter told people to "repent and be baptized" in order to have the "remission of sins" (Acts 2:38). Obedience to the gospel was necessary to avoid everlasting destruction (2 Th. 1:6-9). Christ is "the author of eternal salvation unto all them that obey him" (Heb. 5:8-9). Salvation is conditioned upon one obeying Christ; when one disobeys Christ, salvation is not promised to him. One can choose to be saved (Acts 2:40) or he chooses to be lost by not seeking salvation.

Proof Texts

(1) John 10:11, 14, 15. From this passage it is taught that Jesus died for "sheep" and for no others or that he did not die for "goats." This passage does not contrast the final judgment as Mt. 25:31-46 does using the expression "sheep" and "goats." One can press a figure of speech to the point of missing the lesson intended by Jesus. Jesus gave his life for his sheep, the sheep being those that "hear his voice" (verse 3). The sheep can "follow him" (verse 4), one can "enter in" (verse 9), and "they shall hear my voice" (verse 16). This shows activity upon the part of the sheep. Calvinism teaches a sheep can not act until moved by a special act of the Holy Spirit.

Jesus taught a sheep could either choose to follow or not follow him.

(2) Acts 20:28 teaches the church was purchased with the blood of Christ. Calvinists teach that none but the church was purchased, therefore those not in the church were not bought by the Lord. This passage affirms the blood of Christ bought the church, however, this verse is not the total New Testament teaching on the blood of Christ. Those who were "far off" were "made nigh by the blood of Christ" and both Jew and Gentile were reconciled unto God "in one body by the cross" (Eph. 2:13-16; 4:17). By the blood of Christ some were redeemed and forgiven (Eph. 1:7). If one had not been away from God they could not be given redemption or forgiveness.

(3) Eph. 5:25-27. Christ gave himself for the church and this is supposed to prove that Christ did not die for the sins of those not in the church or those not elected. Those added to the church (Acts 2:47) needed "remission of sins" before they were saved (Acts 2:38). Having been saved from sin, the Lord added them to the church, thus church members in the New Testament had been lost, were saved and added to the church.

Romans 2:11

God is said in Rom. 2:11 to be no respecter of persons. If Christ did not die for all mankind, then he is a respecter of persons, and would be responsible for both those who are saved and those who are lost.

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REMINDED the Hard Way

Irven Lee

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This article is being written on November 6, 1974. I am to preach in the pulpit at Westview in Hartselle next Sunday, the Lord willing. That will be exactly six months since I last stood before an audience to preach. It was a massive heart attack that put me down. I have since had open heart surgery to correct the damage. The operation seems to have been successful. The surgeon thinks I will be completely well as far as the heart is concerned, when the healing process from the surgery is over and full strength returns. This was a hard experience to one who had had more than forty active years of preaching without special sickness. I failed to be in my place when I had mumps in 1949. I was there every other Sunday in all those decades.

The shock of the attack and the surgery were enough to remind me that "it is appointed unto man once to die." Plans for a busy year can come to a sudden halt, reminding us that we "ought to say, if the Lord will, we shall live, and do this, or that." We all know that we must die, but we may live as if there were no death or judgment to follow. Are there, do you suppose, more people who know God's will, and with weak faith plan to sometime be faithful, than there are faithful people? Let this article remind you that you have no lease on life. You have opportunity now, but who knows what will be on the morrow? You wait at your own risk. The Lord has shown much love for us. Should we spurn this love?

If one knew that he yet had forty years for this life it would still be best by far to become and remain a true Christian for those forty years. He who made us knows what is best, and love prompted Him to give us His counsel as to the best life. Those willing to follow His way "shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands with persecutions; and in the world to come eternal life" (Mark 10:30). My months in the hospital beds or my bed at home gave me a new insight into this.

Westview church, where I have preached for more than six years, gave me a good amount more than my regular salary rather than cut it off while I could not do my work. Hundreds of cards and letters came from many friends, both new and old, from all directions. Many telephone calls came from as many directions. Many of these letters included unsolicited checks. It seems that from these checks from the church and these good friends, and a good

insurance policy, I will end the year as well off financially as I began it, in spite of about fifteen thousand dollars charges from hospitals and doctors. The moral support has been especially precious. I understand the Savior's comment about "brothers and sisters" better than before. Words are inadequate to express my gratitude for the many evidences of concern, love, and friendship.

I have spent many hours of my life talking to people who were arguing that it is not necessary to be in the church. The cards, letters, calls, gifts, visits, and every possible way of showing moral support in the trying hours would be but a reminder of the great gift of eternal life made possible by the love of God and the blood of Christ. I am not looking for an excuse to get out of the Lord's house. I preached during those years when the bitter letters, calls, etc., were coming with the titles like anti, fanatic, etc., being freely used, but after forty three years of trying to preach I can say, "Thanks be to God for his unspeakable gift." It has been a wonderful privilege to be in the church of the Lord. While I was still young I got started telling people I baptized that if they ever regretted it to write and tell me. I often do the same now, but no such letter has ever come. I have had people confess, even with tears, the regret and shame they felt in backsliding. Christ loves His church. Surely I should love my brethren. My hard summer reminded me of this forcefully.

One of the most amazing things of all the happenings of the summer was the speed with which the news spread to England, Canada, Okinawa, and many states of our Union. I was in a meeting at the small Garden City church at Savannah, Georgia when the attack came. Very few people knew I was there. Neither radio, TV, nor newspapers cared where I was, but the calls, letters, cards, etc., mentioned began coming at once. Can you explain this? The church family is a close knit family. Do not forget this fact. If one learned of the attack, his call home would include the news. Announcements would be made where I had friends, who had heard, and news would fan out from there. We all have sinned and come short of the glory of God, but we can still say there is good in these faithful members of the Lord's church. I wish we could persuade thousands more to become what the Lord recommends.

So many of the cards, calls, and letters said, "We are praying for you privately and in the public services." "The effectual fervent prayer of a righteous man availeth much" (James 5:16). Do you remember this verse? It means more to me now since I was reminded in trying times. It is appointed unto man once to die. The Lord invites His children to make their requests known, even if He must answer in the negative. I am thankful for the invitation to come boldly to the throne of grace. Thanks to all of you who offered a prayer in my behalf. May the will of the Lord be done in your life and mine.

Should my summer help me to be more thoughtful of those who suffer? Should something make you more thoughtful of your good friends, neighbors, and brethren? "He shall set the sheep on his right hand, but the goats on the left. Then shall the king say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (Matt. 25:33, 34). Do you remember the rest of this? Would it be good to go right now and read the whole passage again? Some who are not our brethren could benefit from our interest and concern. What can do more to break down the wall of prejudice than kindness put into action? Love, and do good, even to your enemies. Our Lord went about doing good.

Time to think is good for us. Older people tend to think back over the years. I surely spent much time doing this, but I looked ahead with wonder. People my age will pass, but there is another generation coming on. There are some wonderful young preachers, and young men and women who are building Christian homes. Cancer, strokes, heart attacks, etc., have recently come to some of the Lord's servants, whom I have known and loved for a long time. I hate to think of their passing, but pass they will. There will be no vacuum when my generation is gone. Surely the next will not make a bigger failure in dealing with problems than we have. We did not preach enough back in the thirties and early forties on institutionalism and the social gospel as we should. We waited too late. Let the next generation be more vigilant and effective than we have been. The adversary, the devil, still goes about seeking whom he may devour.

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"GOADING GOODLETTSVILLE"

I enjoy reading papers published by the brethren. In the April 3, 1973 issue of the Firm Foundation, a paper published in Austin, Texas, I read an interesting article by Brother J. W. Roberts on "Creed Making" within the confines of the church.

Brother Roberts went back in church history showing the fallacy and futility of creed making in the church. He called our attention to an incident which took place back in 1863. It was Isaac Errett who wrote his document called "A synopsis of the faith and practice of the church of Christ." After this thing was published, Moses E. Lard crawled his timber in the next issue of **Lard's Quarterly**. Brother Lard said, "There is not a sound man in our ranks who has seen the preceding synopsis that has not felt scandalized by it. I wish I had one decent apology for its appearance."

After telling of this incident, and others, Brother Roberts said he felt scandalized by what took place in another paper called **Words of Truth**, published by Gus Nichols of Jasper, Alabama. He then proceeded to take a Brother Virgil Bradford and the church at Goodlettsville, Tennessee for a house cleaning! Here is what he said:

"In the October 20, 1972 issue of **Words of Truth** published by Brother Gus Nichols of Jasper, Alabama, an article appears, written by Brother Virgil Bradford, entitled "Elders—What Are Your Teachers Teaching?" Brother Bradford refers to the church at Goodlettsville, Tennessee which recently devised a doctrinal test that all teachers in the church must pass before being allowed to teach in the congregation. The list of doctrinal questions contains what the elders consider "essential to a sound teaching program in the church." The questions are published and commended.

There are 26 questions (some duplicates), and they may be summarized and itemized as follows: Verbal Inspiration, Completion and Finality of Bible, N. T. (not O.T.) our Authority, The Operation of the Holy Spirit in Christians and Aliens alike through the Scriptures Alone, Modern Baptism of the Holy Spirit, Creation or Evolution, The Reality of Biblical Miracles, The Reality of Biblical Tongue-speaking, Existence of Present Day Miracles, The Essentiality of Membership in the Lord's Church to Salvation, The Possibility of

Salvation in Denominationalism, The Salvation of Moral People Outside of the Church, The Church Versus the Kingdom—The Kingdom Already Established, The Essentiality of Water Baptism for Salvation, The Acceptability of Union Meetings, The Authorization of Instrumental Music in Worship, The Leadership of Women in Public Assemblies or Mixed Groups, The Subjection of Members to the Elders of Churches, The Acceptability of Taking the Lord's Supper Other Than on Sunday, The Necessity of Attendance of All Services of a Church, The Sinfulness of Social Drinking, Dancing, Gambling, and Smoking, The Freedom of the Church as to Methods where God Has Not Bound, Church Cooperation in Evangelism or Benevolence, The acceptability of Secret Lodges, The Support of the Elders or Church in Cases of Church Discipline, and finally, The Pledge to "report to the Elders if you change any opinion on any of the above things."

Such a list for the purpose set forth is interesting to say the least. My reaction is that the document is creedal, sectarian, and insulting. It is creedal because it purports to list "the questions essential to a sound teaching program in the church," as though that could not be established from the Bible itself. It is sectarian because it breathes a denominational and sectarian bias in many of its points. It imposes religious conclusions about many things (e.g., lodges, smoking) that are sociological rather than strictly religious. It arbitrarily imposes conformity to group and elder decisions (e.g., how many services one must attend) which cannot be established from the Word of God and ought best be left to Christian freedom. Most seriously it actually states the desire of the elders to control the thinking of the individual by binding him to reveal to the elders any change in his thinking! The document is an insult to the Bible in the same way every creedal attempt insults the Bible's completeness and ability to be understood. It is an insult to the Restoration attempt to establish N. T. Christianity on the basis of The Word of God alone."

First, I want to make it clear that I do not necessarily agree with Brother Robert's comments; but I admire his courage.

You will notice in their "Creed" they have, "The freedom of the church as to methods where God has not bound, Church cooperation in evangelism or benevolence." This means that no "Anti" (As they say) would be allowed in their teaching program. The futility of this creed-making business should be obvious to any Christian. First, the Bible is a sufficient creed. When people understand the Bible, they understand it alike. The Bible does not contradict itself. If it does we might as well throw it in the trash can. If two people differ on spiritual matters in the church, it is obvious that one or both are wrong. Certainly ONE of them has to be wrong. Second, a creed maker is saying he has all the answers. He is not subject to change. I believe every

Christian must be subject to change at all times. This has nothing to do with his sincerity or honesty. If I say that I have all the answers and will not change because, as of RIGHT NOW I am right on all points then I am creed bound whether it is written or unwritten. All of us must be sincere and believe we are right but on the other hand we must have the humility to recognize the possibility of espousing error. Third, a creed curtails the need of deep Bible study because all one has to do is memorize what the church leaders tell him. When they have learned that baptism is essential, that sending to a sponsoring church is all right, and other matters the elders have outlined; then this is it! There is no point in further studying the Bible because the Elders have all the answers. I join with Lard and Roberts in saying, I have no decent apology for such foolishness!

DISCIPLES AND DISCIPLINE

By Luther W. Martin

Disciple - definition—"One who accepts and follows a teacher or a doctrine; a pupil or learner ... " (Funk and Wagnalls Dictionary.)

The Greek word translated "disciple" is mathetes, a learner; thought accompanied by endeavour, therefore one who follows another's teaching. (See Vine, page 316.)

Discipline - definition—"4) Punishment for the sake of training; correction; chastisement." (Funk and Wagnalls Dictionary.)

The Greek word translated "discipline" is sophronismos, saving the mind, primarily, an admonishing or calling to soundness of mind, or to self-control, as used in II Tim. 1:7, A.V., "a sound mind"; R. V., "discipline." (Vine, page 316.)

From the above definitions, we can determine that a Christian is an adherent, a follower of Christ. One who has believed and obeys and continues to be governed by the doctrine of Christ, His Gospel. A Christian is one who learns about Christ and decides to serve Him. Further, a Christian is a person who concludes and determines to abide by the discipline of the Word of Christ.

Discipline Means Correction or Chastisement.

Matt. 18:15 "And if your brother sins, go and reprove him in private; if he listens to you, you have won your brother." Thus, the goal of this "discipline" is to gain or re-gain one's brother.

Matt. 18:16 "But if he does not listen to you, take one or two more with you, so that by the mouth of two or three witnesses every fact may be confirmed. 17 "And if he refuses to listen to them, tell it to the church; and if he refuses to listen even to the church, let him be to you as a Gentile and a tax-gatherer." These verses describe "discipline" as administered by two or three disciples, and then discipline to be administered by the whole congregation.

The first goal is the saving of the erring brother's soul. But a secondary purpose is that of cautioning other members of the church who might be enticed to copy the erring brother, if he is permitted to go his way without congregational discipline.

Note The Disciplinary Effect of Acts 5.

Ananias and Sapphira, husband and wife, at one time were "fellowshipped" by the Jerusalem church. But this husband and wife team "fellowshipped" each other in a sinful plot. By their sin, they severed their fellowship with God, and supernatural developments terminated their fellowship with the church. They were both put to death miraculously. . . . "And great fear came upon the whole church, and upon all who heard of these things" (Acts 5:11). This demonstrates the secondary value and effect of properly administered congregational discipline.

Church At Rome Urged To Turn Away From Heretics.

Romans 16:17-18 "Now I urge you, brethren, keep your eye on those who cause dissensions and hindrances contrary to the teaching which you learned, and turn away from them. 18 For such men are slaves not of our Lord Christ but of their own appetites; and by their smooth and flattering speech they deceive the hearts of the unsuspecting." If the "brethren" (the church), turned away from this trouble-maker, as Paul by inspiration instructed, this would be a case of "congregational discipline" . . . still hoping, first, to jar the sinner to a realization of his sin, and thus, repentance; and, secondly, as an example to others who might have been influenced by the dissenter.

The Immoral Man — To Be Removed From Your Midst.

The 5th Chapter of 1st Corinthians tells of the immoral brother, and the Corinthian congregation's tolerance of his immorality. They were arrogant instead of mourning over his sinful condition (Verse 2). Paul wrote: "I have decided to deliver such a one to Satan for the destruction of his flesh, that his spirit may be saved in the day of the Lord Jesus . . . 6 . . . "Do you not know that a little leaven leavens the whole lump of dough?" First, the goal was to save this sinful brother's soul at judgment. But, second, since Paul was aware of the danger of sin (unpunished and undisciplined) spreading to others in the church, he likened it to leaven, and thus warned them of their danger.

I suggest that disciplinary actions taken either privately or publicly, have two purposes: (a) The soul's rescue of the one in sin; and (b) the welfare of the rest of the members of the congregation.

Brethren in Galatia Cautioned!

Galatians 6:1 "Brethren, even if a man is caught in any trespass, you who are spiritual, restore such a one in a spirit of gentleness; looking to yourself, lest you too be tempted." Here again, when one individual is "caught in any trespass", the spiritually

minded brother is to "restore the 'sinner' in a gentle fashion" . . . but not forgetting himself (the one doing the restoring), lest he perhaps find himself entrapped in a similar sin.

Two purposes here: (a) Restoration of the sinner, (b) Cautioning and warning the "spiritually minded brother", who after all, is still a human being subject to all of our frailties and weaknesses.

Hymenaeus and Alexander—Delivered Unto Satan.

I Timothy 1:19-20 "Keeping faith and a good conscience, which some have rejected and suffered shipwreck in regard to their faith. 20 Among these are Hymenaeus and Alexander, whom I have delivered over to Satan, so that they may be taught not to blaspheme." Here were two brethren who had wrecked their faith. They had evidently been at least "blasphemers" . . . "speaking against" Deity. Paul hoped, by "turning them over to Satan" to teach them better than they had been practicing. Thus, his stated goal was spiritual improvement on their behalf. Secondly, Paul was concerned that such "talk" might spread like gangrene. See II Tim. 2:17. A dual purpose still being served by "discipline".

A Factious Man To Be Rejected.

Titus 3:10 "Reject a factious man after a first and second warning, 11 knowing that such a man is perverted and is sinning, being self-condemned."

This is "discipline" . . . it was a "warning", it was "admonition" . . . however, in this instance whether private or public, is not indicated.

"Brethren, Admonish The Unruly, . . ."

I Thess. 5:14 "And we urge you, brethren, admonish the unruly, encourage the fainthearted, help the weak, be patient with all men."

This literally teaches Christians to "admonish (discipline) the unruly (those who are out-of-step)." Also, the Christian is to encourage, strengthen the fainthearted . . . "encourage the discouraged". Assist those who are weak and exercise patience with all.

"Take Note - Do Not Associate With The Unruly..."

II Thess. 3:6 ". . . you keep aloof from every brother who leads an unruly life. . . ." Verse 14 "And if anyone does not obey our instruction in this letter, take special note of that man and do not associate with him, so that he may be put to shame. 15 And yet do not regard him as an enemy, but admonish him as a brother."

So, the Christian is to "keep aloof" from the unruly brother. "Do not associate" with the sinful brother "so that he may be put to shame". The purpose is still to try and salvage the soul of the sinful brother.

James 5:19-20

"My brethren, if any among you strays from the truth, and one turns him back; 20 let him know that

he who turns a sinner from the error of his way will save his soul from death, and will cover a multitude of sins."

When a brother strays from the truth, we have a duty, a responsibility to "turn him back to the truth" . . . herding the strays back to the flock or herd. In all likelihood, the man's soul will be rescued.

I John 2:18-19.

"Children, it is the last hour; and just as you heard that antichrist is coming, even now many antichrists have arisen; from this we know that it is the last hour. 19 They went out from us, but they were not really of us; for if they had been of us, they would have remained with us; but they went out, in order that it might be shown that they all are not of us."

The only way we as Christians can learn whether or not a given person IS or IS NOT "of us", is to patiently and gently exercise the discipline as has been outlined in the foregoing passages. If the mental heart of the erring, straying, Christian, is as it SHOULD BE, then the sinner will respond to the kind, patient, and gentle admonition. However, if he refuses to listen, first to one, then to several, then if he refuses to "hear the church" . . . "listen to the congregation", he must be "turned away from", "removed from the midst", "to be rejected", "not associated with". . . IN ORDER THAT, hopefully, he will yet become ashamed and quit his practice of sin.

The foregoing, constitutes my understanding of "discipline". True, one does not find the expression "church discipline" or "withdrawing fellowship" in the Scriptures. Yet, the subject IS described and taught in the passages we have considered.

707 Salem Avenue
Rolla, Missouri 65401

ABORTION IS KILLING

David O. Lanius, Jr.

I do not pretend to have all the answers to human problems, but there is a problem today that brings great sadness to my heart **and** that is the problem of abortion.

My first question is, "Who made us gods over who can live or not live?" I am a young man who loves life and all that God has given. One of the things that God has granted me is the power of creating a life in the bonds of matrimony. In Gen. 1:26-28, God said "Be fruitful, and multiply and replenish the earth." The place of this replenishing is found only in matrimony (Heb. 13:4). Any other replenishing that is done God will call in question.

It seems to me that the majority of those who are seeking abortions are those who are living in sin, committing fornication or adultery. One cannot get rid of sin by simply having an ABORTION. One

must repent of the sin (fornication, adultery) and do what is best in reference to the child that will be born. I believe if God fearing people could see the way a fetus (unborn child) is taken from the womb that more would be concerned and then more would be seeking the removal of the abortion law today. Note with me four ways of Abortion:

1. The fetus is sucked out of the womb in such a powerful manner that the fetus is turned into a fluid mass of blood, tissue and cartilage.
2. Still another method is done that is called the Caesarian Section Abortion (Hysterectomy). It is done as if the baby was to be taken care of whereas in this type of abortion the baby is not taken care of but thrown into a bucket and left to die.
3. The salt water method is done after water has accumulated in the sac around the baby, the water is removed and this salt solution is injected into the womb. It takes about an hour for the baby to die, and about 24 hours later labor comes and the baby is born dead.
4. Still another method is the Curretage Technique (D and C). In this technique the doctor scrapes and cuts the fetus up in order to remove it from the womb.

After noting these methods do we still have a right to call ourselves a civilized nation? Barbarian is a better name for a nation that has no respect for the life of an unborn child. Since we have decided that unborn children are so young that we can terminate their life, will we now turn to the aged and say that they are too old?

I personally believe that those who give or get an abortion will have to answer to God for their action (2 Cor. 5:10; Rom. 13:9; Exo. 20:13).

Abortion is killing. It is not a woman exercising right of control over her own body, but taking the life from another body. The fetus is endowed at conception with everything necessary to life and these must only mature and develop to exist independently of the mother. Why not kill the infant after birth? It still cannot live independently but must still be nurtured and cared for.

May God give us the strength, courage and faith to fight such an ungodly practice.

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DIRECT SUPPORT TO PREACHERS

by Guthrie Dean

About all brethren who did not accept the Missionary Society agreed that preachers in the field should be furnished direct support. They objected to any centralization of funds for preaching, whether through a Board or through a Sponsoring Church. Philippians 4:15-16 has been successfully used time and time again to show that Philippi sent money directly to Paul. Also 2 Corinthians 11:8 was used to show that a number of churches cooperated by sending concurrently to Paul in the field. The funds were not pooled under a board or under a church eldership. They were sent directly to the preacher.

Up until recent years the GOSPEL ADVOCATE was a champion of the direct support practice. In 1910 Brother M. C. Kurfees wrote: "In the days of the apostles each church managed its own business, handled its own money, and sent it directly to the missionaries in the field." (Gospel Advocate, 1910, Page 641). Brother E. A. Elam stated it: "The Philippians sent their contributions first to last, directly to Paul and not to a state Board." (Gospel Advocate, 1909, Page 431). C. M. McCaleb explained it thus: "Each church takes up its offerings and forwards it direct to the missionary, as though no other church was cooperating with him." (Gospel Advocate, 1911, Page 1221). The Campbell Street church in Louisville, Kentucky wrote: "We raised this money exclusively by freewill offerings, the only way of giving recognized in the Bible, and sent it to the laborers in the field, thus dealing directly with those whom we supported, as New Testament churches did." (Gospel Advocate, 1894, Page 41). Again we read: "The Plumb Street church, Detroit, Michigan, ignores the general denominational societies and sends its contributions for mission work direct to those who do the work, after the manner of New Testament churches." (Gospel Advocate, 1892, Page 785.) It was only after brethren quit opposing the Missionary Society that they began to adopt the indirect method of cooperation. They claim that pooling resources under a sponsoring eldership is not unscriptural because this is "voluntary" cooperation. But Christian Church people make the same argument, with as much truth, regarding their Societies.

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SEVEN SOCKS

by Wallace H. Little

Like most folks, I wear 'em two at a time . . . one on each foot. Generally, I also wear a pair of shorts and a "T" shirt together. Therefore I am a little put out when my laundry comes back with five "T" shirts, four pair of shorts and seven socks. (I wonder what the guy who got the extras thinks.)

Anyway; here so many worry about such things as being shorted by the laundry and could care less about their attitude toward God's Word when we "short" Him. God has said we must hear His Word, believe, among other things therein, that we are all sinners, repent of our sins, confess Christ's name and be buried with Him in baptism for remission of past sins to become a Christian, to be saved. Then we must continue faithfully in service to get to heaven, not falling from grace. See Rom. 10:17; Mk. 16:16; Rom. 3:23; Lk. 13:13-15; Rom. 10:10; Acts 2:38; Gal. 5:14 with Rev. 2:10. We wax mighty in flailing our denominational friends for their "shorting" of God in their ideas of how to be saved, since these do not go along with those in the Bible.

All right, no argument here. But Christianity is an introspective religion (2 Cor. 13:5). Before looking at another's mote, I need first look at my own log, and set my house in order, to make sure I am not "shorting" God. What do I mean?

Two things, one directly coming about as a result of the others.

There is little question concerning the curse of materialism today, nor the fact it is infecting the church like a cancer. Any congregational treasury will bear this out. While we can always find the money for what we want, the "gimmies" of the so-called "good life", we find it difficult or impossible to give as we have been prospered. Something is out of balance. The second shorting is the resulting failure to be able to support God's preachers in His work as we ought to be able. I would hesitate to guess how many appeals for support churches receive from men world-wide but would surmise the number would be in the multiplied thousands. Hosts are unanswered. Of those which do get a reply, most receive a resounding "NO!" Who would contend the spread of the cause of Christ suffers because of the unnecessary reduction of our ability to take the gospel of salvation to a lost and dying world?

In Mal. 3:8, 9, the prophet asks, "Will a man rob God? . . ." You had better believe he will! And so will she!

But in shorting God, who is the real loser? The Lord will not "pay the bill" when His "laundry" is given back with only seven socks.

P.O. Box 1306 Marshall,
Texas 75670

THE NEWS LETTER REPORTS

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

DON MARTIN, 417 E. Groesbeck, Lufkin, Texas 75901. December 30, 1974 my work with the church in Pineland, Texas came to an end and we began work with Fourth and Groesbeck congregation in Lufkin, Texas. We labored with the church in Pineland for 6 and 1/2 years during which time the church made progress for God's glory. The church is to be commended for her accomplishments. I commend the work to any interested sound preacher of the gospel. She is self-supporting and has a nice preacher's house. It is with a high degree of anticipation that I look forward to the commencement of the work in Lufkin, part of which will consist in a daily 30 minute call-in radio program.

JAMES R. COPE, Florida College, Temple Terrace, Florida 33617. Inadvertently the lecture schedule which was sent to you shows a lecture scheduled from 7:30 to 8:30 on Wednesday evening, January 29, and a College program scheduled from 8:30 to 9:30. If you have not already gone so far that this cannot be corrected in your publication of the lectures, would you please show the lecture hour at 8:45-9:45 and the first period vacant. Some have concluded that we are substituting this particular program for mid-week services in churches. This has never been done and is not being done this year. This is an oversight in our published materials regarding the Lectures. If you cannot correct this, would you please run a notice to this effect in your succeeding issue indicating our efforts to correct this.

KEN WELIEVER, 420 9th Ave., Palmetto, Florida 33561. In November I moved from Dayton to work with the fine brethren in Palmetto. During November we averaged 107 for Sunday morning worship and over \$500 a week contribution. We partially support four other men in preaching the gospel. Also we have a call-in radio program every Sunday from 8:30 to 9:00 a.m. over a local 1000 watt station, WTRL, 1490. The program is growing in interest. Plans are being made to begin a weekly teaching bulletin in January. I had the opportunity to conduct our fall gospel meeting in December which was attended well by our members and by those from the community. We expect an enjoyable and profitable work with these good brethren.

JOHN W. PITMAN, P.O. Box 784, Camden, Maine 04843. Since the last report two new families have moved to the Camden area from New Mexico and Michigan. The number of Christians meeting here now is 15, with 20 or more in attendance. The meeting place is still the Megunticook Grange Hall, 7 Mountain Street. We plan to start using film strips in homes soon in hopes of reaching some for Christ. We have set a goal to have our own building in two years "if the Lord wills." We pray that others will come and help us spread the kingdom of Christ in this area "where the mountains meet the sea." Send names of any living in this area and they will be contacted. When coming our way, stop and worship. Phone (207) 236-4572.

CONNIE W. ADAMS, P.O. Box 68 Brooks, KY 40109. The Hebron Lane congregation met for the first time in its new building on January 5, 1975. The building seats 288 and has 10 class rooms, study and nursery. We are thankful to have it as we have been meeting in a school since the congregation began in September, 1973. We became entirely self-supporting as of January 1. We have a young man in the congregation who plans to spend his life preaching the gospel and has already preached a number of times. He would like to fill Sunday appointments within driving distance of Louisville during the summer or even before that. I will be glad to put you in touch with him. Since the beginning of our work, a local newspaper, POSTBOY, has

carried a weekly column called "The Bible Question Box" which I write and which they carry free as a feature of the paper. The company which publishes this paper, also publishes 13 other papers. This column has been lifted and carried in all of these papers. Also, we were able to get them to carry THEOPHILUS each week. This is the popular feature by Bob West of Orlando, Florida. It is now being carried in several of these papers without charge. Many weekly papers around the country which serve rural areas are glad to get copy, if it is well done. I urge brethren in such areas to check into the possibilities. You may be passing up a good opportunity to teach the truth.

IMHOFF AVENUE CONGREGATION in Port Arthur, Texas always has a good program of work going on. During 1974 contributions averaged better than \$1239 a week and they support 13 gospel preachers, fully or in part. They now have under way the training and preparation of a number of young men with the view to preparing them for the work of deacons.

MEXICAN WORK. Glen Rogers edits a sixteen page paper called ALONG THE BORDER which reports on the progress of work among Mexicans and contains good teaching articles in Spanish. The news reports are carried both in English and Spanish. This paper is published at 408 LaVista Ave., McAllen, Texas 78501 and is now in its 14th year. The October, 1974 issue reports 53 baptisms and 5 restorations. A number of Mexican brethren are laboring well under impoverished circumstances. A number of these need and deserve support from any who are able to assist.

RALPH JOINER, 4667 Cooper Rd., Cincinnati, Ohio. It was the first Sunday in December, 1973, that my family and I moved to Cincinnati to begin work with the Blue Ash church. I can say, in all honesty, that the year since then has been the most enjoyable of the twelve I have been preaching Christ's gospel. The Blue Ash church stands for the truth and upon the truth. We fought a hard battle against that institutional monstrosity: Cincinnati's "Campaign '74." Our labors were not in vain. Shortly after the "Campaign" ended we were paid a visit by two fine brethren from the congregation in Hazelwood. They thanked us for our firm stand, saying that it helped them to stand for the truth also. Even the press took notice. While our liberal brethren were trying to leave the impression that all the area churches were supporting the "Campaign" the Cincinnati Post reported that not all the churches were behind it and "at least one is opposed to it." The Blue Ash church is at peace. Nor is it a peace that comes with sleep or death. It is the peace that comes when each member is dedicated to the "old paths." When problems arise, as they do in every congregation, they are handled with love, understanding and the word of God. I am pleased to be associated with these good brethren. I pray that what we have will abide until Christ returns.

"THEY OF ITALY SALUTE YOU"

RODOLFO BERDINI, Rome Italy. We will be deeply honored if brethren from the States, traveling through Italy could worship with us. The church in Aprilia meets at Via Guarneville 56 (this is about 15 miles from Rome). Worship is at 10 a.m. Sundays and 8 p.m. on Thursday nights for Bible study. The preacher is Rodolfo Berdini whose phone number is 58-95-273. A faithful congregation meets in Rome at Via Sannio 69 with Sunday worship at 9 a.m. and on Thursday at 7 p.m. for Bible study. Sandro Corazza is the preacher. His phone number is 75-50-71, or 75-75-508.

PREACHERS NEEDED

SIOUX CITY, IOWA. The church in Sioux City began in January, 1968 with five families which left the liberal group. After meeting in homes and rented buildings, an old, but more than adequate building was purchased from the Church of the Nazarene. Since we began, several have been baptized, some have moved in and others have moved away. The work in this north central part of the country has always been slow with congregations few and far between. We believe there are honest souls here who can be reached and would like to find a good man to work with us. The preaching, teaching of the adult class and song leading are now being done by Glenn Meyer, a farmer who lives at Bancroft, Nebraska, 40 miles from Sioux City. Whoever comes would have to locate part of his support. Those interested in this work may contact Glenn H. Meyer, Rt. 2, Box 71, Bancroft, Nebraska 68004.

FORREST CITY, ARKANSAS. The church at Forrest City, Hwy. 1, South Forrest City is looking for someone to work full time preaching and teaching the gospel. Support is available. For further information call: Horace Hartsell (501) 633-8003; Al Kirk (501) 633-1760 or Doug Northcutt (501) 633-4313.

DEATHS

C. A. CORNELIUS, Rogers, Arkansas. This veteran preacher of the gospel for more than 50 years died November 16, 1974. He was a member of the Rogers, Arkansas congregation. Funeral services were held in Pea Ridge, Arkansas by Euan Dean Lemon. Brother Cornelius stood for the truth even in the face of much opposition. You never had difficulty knowing where he stood on any issue. I found him a true friend and a great in-

spiration. He will be greatly missed. Only the Lord knows fully the good of this one life. G. Randy Dickson **J. A. BRUTON,** Port Arthur, Texas. At the age of 88 this well known brother to all in the Port Arthur area went to his reward on Dec. 6, 1974. He obeyed the gospel in a brush arbor meeting in 1918. He served as an elder for 43 years, first at Sixth Street in Port Arthur and then later at Imhoff Avenue. The kingdom of God came first always in his life. He was well respected and many sought his counsel. Funeral services were conducted by David Smitherman (his grandson and a gospel preacher) and by Bill Cavender. He was a friend of God, a friend of Christ, a friend of the church, a friend of the Bible and a friend to all that is good and right in the world. He was a grand old man, a brother beloved, an outstanding elder, a diligent Bible student, a lover of good and virtuous people and things. (Summarized from article by Bill Cavender in Imhoff Avenue Messenger of Truth).

IN THE NEWS THIS MONTH		
7	Baptized Restored	545 72
(Taken from bulletins and papers received by the editor)		
Others are interested in what is taking place where you worship. Let others know of those who obey the gospel or are restored to their first love, of teaching activities of the congregation, of growth and development. This edifies others. Make your reports brief and send them to the editor at P.O. Box 68, Brooks, KY 40109.		

SEARCHING *the* SCRIPTURES

"Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me" — John 5:39.



"These were more noble than those in Thessalonica in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so" — Acts 17:11.

"DEVOTED TO THE SEARCH FOR DIVINE TRUTH"

VOLUME XVI

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Potent Points

W. R. Jones

Mound and Starr
Nacogdoches, Texas 75961



JUMPING AT CONCLUSIONS

My "Potent Point" for this month has to do with "Jumping at Conclusions." "Jumping at Conclusions" doesn't really sound like anything very bad. I suspect this is because we are nearly all guilty of it, and most of the time we have a tendency to think what we are doing is perfectly right. But, you may be sure, if it is wrong before God and if it hurts others, it is certainly not right. Surprisingly, "Jumping at Conclusions," is sometime practiced by members of the church who are otherwise considered strong in the faith. But, of course, this doesn't make it right.

Perhaps you are wondering what I mean by the expression, "Jumping at Conclusion." Is it physical exercise? If it were, I must admit that it would be about all the exercise some people ever get, but, of course, I am not talking about bodily exercise. Let me tell you a little story I heard one time and I think it will help to illustrate my point.

As the story goes, a man and his wife had just finished breakfast and she was doing the dishes. He had gone into the living room and was looking out the picture window toward the street. As he looked out the window he simply remarked; "there goes that woman that Mr. Jones is in love with." Crash, went the dish in her hand. She sprang out of the kitchen through the dining room, where she almost toppled a chair, and into the living room where she brushed a lamp. Finally, standing before the picture window and gazing out, she dejectedly replied; "you

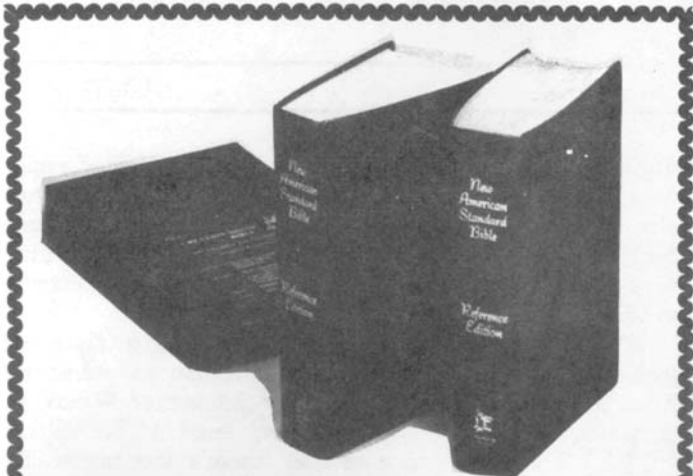
dope, that's nobody but Mrs. Jones." His reply was, "who did you expect?" Why did she say what she did? She "jumped at this conclusion" because her frame of mind allowed her to "think that which was evil," even in the absence of any concrete evidence.

What is wrong with us when, like a flash of lightning, we put an evil construction on what we hear without a consideration of the facts? Would it surprise you if I told you that we are LACKING IN LOVE? Well, surprise or not, that's the truth. In giving the qualities of love, Paul says, in I Corinthians 13:5, that love "thinketh no evil." This means that love puts the best possible construction on the motives and conduct of others that it possibly can. It simply means that under the influence of love a person is not malicious, he is not censorious, and he is not given to constant faultfinding nor the imputing of improper motives to others. You see, one of the beautiful things about love is that it is not careful to retain the memory of evil and never does keep a record of evil for the purpose of returning it to others.

Another bad thing about "jumping at conclusions" is that it often causes us to "judge" others. James wrote; "Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge. There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?" (James 4:11-12) The judging under consideration is not mere correction of error in another, but goes beyond this and aims only at tearing down the good name of a brother by imputing to him false motives and intents. It is a conclusion that has been reached on the basis of personal feelings and not on the basis of facts. There is nothing which is condemned more strongly in the Scripture than the habit of pronouncing a judgment on the motives and conduct of others without the facts. And I add, I can think of nothing in which we are more likely to err, or to indulge in wrong feelings than in judging. Conclusions which involve us in

"judging" cause us to set aside the law of God as "unworthy," and in turn we set up our own law and judgment.

There are not many things that I know of that can stir up more unnecessary trouble, arouse more suspicion, and deal out more hurt than "jumping at conclusions." We are told to "judge righteous judgment," true enough, but no judgment is righteous which does not include the facts. My brethren, love" will not permit it, therefore let us refrain from it.



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Right Article - Wrong Author

In the February, 1975 issue of this paper, the front page article was written by Ken Green and not by Eugene Britnell. Ken Green was pasted up with the copy we sent the printer. The printer simply erred by pulling an old standing head for the Using the Sword of the Spirit column which formerly was written by Eugene Britnell. Apologies to both men. When Britnell was writing this column, before becoming editor of the Gospel Guardian, someone remarked that it was the spice of the paper. We believe Ken Green is doing an excellent job with the spice.

Editorial

Connie W. Adams
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Brooks, Kentucky 40109



FRANKLIN T. PUCKETT

By now most of our readers will have learned the sad news of the death of Franklin T. Puckett. He passed from this life in the early morning hours of January 16 and was laid to rest at Florence, Alabama on January 17. A large crowd of more than 500, including nearly 100 gospel preachers, gathered to mourn this great loss. The service was conducted in the College View building with congregational singing and with appropriate words being spoken by Paul Keller and Eugene Britnell, two men who were especially close to the Pucketts. Graveside services were conducted by Harold Comer, one of the preachers with whom Brother Puckett had worked at College View.

Many others have already written their own sentiments regarding this beloved brother, but I am sure our readers will indulge me a few lines of my own. It is remarkable how many gospel preachers, as well as other Christians, felt especially close to this man. My own acquaintance goes back to 1949 when he came to speak at Florida College on the annual lecture program. For several years during the turbulent 1950's it was his assignment to conduct the "open forum" at the college lecture programs. No man ever handled a difficult task with greater dignity, fairness and ability. I can hear him even now saying "I shall not hesitate to call down anybody who gets out of order." And he meant every word of it. Though I heard him preach many times, I never heard an address he made that I did not feel was outstanding.

He did not like to write, yet people sought him out to study difficult questions and to seek advice. I was among that number on several occasions. When he lived in Dyersburg, Tennessee we were working with the church at Newbern, eight miles away. How many times I called to see if it would be all right to drop by and discuss some Bible subject, I do not now recall. He always had time for me and neither I nor my family ever felt unwanted or in the way at the home of the Pucketts. We made a trip to Jackson, Tennessee together once during which the subject of worship came up. He methodically detailed the various words in scripture translated "worship", what each meant and unfolded more knowledge on the subject than I ever heard before.

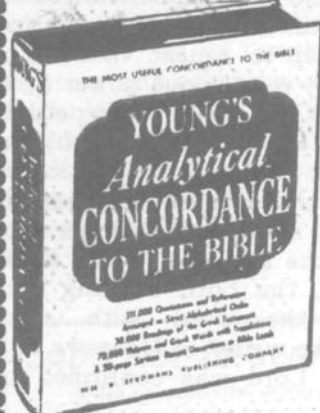
There was another side to this man which many

never saw. He was an old-time Arkansas fiddler and a good one. Friends of this writer know that he plays the guitar. On several occasions the two of us, while on other occasions joined by friends of like interest, would saw off a few good ones. We often teased him about the incongruity of a man of such dignified bearing, patting his foot to the strains of "The Arkansas Traveler" or some other hoedown. He would grin, pat that big foot, and never miss a note. He loved life and people. People loved him in return.

He left us sooner than we had planned. At the age of 66 he was apparently in strong condition until near the time of his heart attack. In 1974 he preached in more than 25 meetings and had about that much work promised for this year. He had planned and announced a special class through the winter months on Calvinism. Nobody was better equipped to deal with this reviving error than he. He died as he had lived - full of useful plans for the good of others.

His death marks the passing of an era. He was a connecting link between two generations. I have heard him tell of events he witnessed involving such worthies as J. D. Tant, Joe S. Warlick, Joe Blue and others. He made the spirit of their day live in ours as he talked of these events. Yet he knew what was going on with the younger set of preachers. He took great delight in his correspondence with a number of young men who sought his help on a variety of questions. Among the unfinished jobs he had planned was a study with this writer on the subject of the indwelling of the Holy Spirit. I was looking forward to it and expecting to gain much from it.

Now he is gone. The older generation of preachers is passing from us and those of us who have considered ourselves among the "young" preachers must face the fact that we are quickly becoming the "older" generation of preachers. There is much work yet to do and so few to do it. Those yet in the land of the living will have to close ranks, take up the slack and press the battle for the Lord. We shall not see the likes of a Franklin T. Puckett soon again. Our deepest sympathy is expressed to his good wife, Evelyn and to their only daughter, Editha Kern.



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EXPOSITION: TEXT and CONTEXT

Weldon E. Warnock

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MIRACLES—NO. 3

It has been aptly stated that "miracles are the swaddling clothes of the infant churches and not the garments of the full grown." Miracles were prevalent in the infancy of the church to (1) confirm the divine origin of Christianity, (2) to transmit God's revelation to man and (3) to enable the early Christians to serve the Lord in the absence of a written law. The New Testament was not completed until several years after the establishment of the church.

The purpose of this segment of our study on miracles is to show that miracles were temporary and, therefore, have ceased.

No Need For Miracles

First of all, miracles were temporary because of the cessation of their need. In the unfolding of God's great scheme of redemption, miracles were necessary to bring it all about. James Orr wrote, "It must be affirmed that miracle . . . is *worthy* and *necessary* in a great scheme of redemptive revelation. . . . As a Divine remedy for human sin, worthy of God and adequate to the needs of man, it necessitates the interposition of God in human history in a supernatural way" (The Faith of A Modern Christian, pp. 72-73). Hence, the incarnation of Jesus, his resurrection, his exaltation, the inspiration of biblical writers, etc., required divine intervention.

But these things were *provisional* with no need of being permanent. Do we need continuous incarnations, resurrections and revelations? No! These things were done at one time or period in history with no reason whatsoever to repeat them. The kingdom was ushered in by miraculous power (Mk. 9:1; Acts 1:8; 2:1-4), but God does not perpetuate the kingdom by a miracle. He perpetuates it by the law of spiritual procreation (1 Pet. 1:23; Jn. 3:3-5).

Furthermore, the fact that miracles were used for *confirmatory* purposes also shows we no longer need them. Mark writes that the apostles "went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following" (Mk. 16:20). The writer of Hebrews tells us that the word of the Lord was confirmed by miracles (Heb. 2:3-4).

The word "confirm" means "to make firm,

establish, make secure" (Vine). Do we need the word of God to be continually made secure or established? Is it to be questioned or doubted unless there is some kind of constant miraculous demonstration to confirm its genuineness? Certainly not! Its initial confirmation is enough. The same thing could be said of Jesus. He worked miracles to prove his divinity (Jn. 5:36; 10:25). Does this have to be reaffirmed every week or two? Of course not! The biblical miracles are adequate.

Now then, if miracles were to confirm, and we no longer have anything to confirm, why do we need miracles? We conclude that miracles have ceased.

No Way To Obtain Miraculous Power

Miracles were temporary because of the cessation of the means of obtaining miraculous power. In the New Testament miraculous power was imparted either by the direct outpouring of the Holy Spirit or indirectly by the laying on of the apostles' hands.

The apostles on Pentecost were empowered by the Holy Spirit directly without any human agency (Acts 2:1-4). The same was true of the apostle Paul (2 Cor. 12:11). In like manner the household of Cornelius received the Holy Spirit in a direct fashion (Acts 10:44-46). The Spirit not only outwardly manifested on Pentecost that the apostles were God's spokesmen, but also endued them with power to speak in tongues (Acts 2:4), reveal the mind of God (Jn. 14:26; 16:13), bear witness (Jn. 15:26), and show things to come (Jn. 16:13). In the case of Cornelius and household the Spirit showed Peter and his six Jewish brethren that the Gentiles had the same rights of citizenship in the kingdom as the Jews, and enabled them to speak in tongues and magnify God (Acts 10:46-48; 11:12-18).

Where is the man today who has received such a direct outpouring of the Holy Spirit as the apostles and Cornelius did? If there is one who exists, then he is most unusual in that no others in the first century church received directly the miraculous power of the Holy Spirit. All the others obtained the miraculous power by the laying on of the apostles' hands.

The imposition of the hands of apostles on first century Christians in order to impart miraculous gifts is clearly set forth in the Scriptures. After the conversion of the Samaritans by the preaching of Philip, the apostles at Jerusalem sent to Samaria Peter and John to impart the Holy Spirit unto them. "Then laid they their hands on them, and they received the Holy Ghost. And when Simon saw that through the laying on of the apostles' hands the Holy Ghost was given, he offered them money" (Acts 8:17-18). Philip could work miracles (Acts 8:6, 7, 13), but he could not pass on the power.

At Ephesus the twelve disciples received the Holy Spirit by the laying on of Paul's hands (Acts 19:6). Timothy had the gift of God in him by the putting on of Paul's hands (2 Tim. 1:6). The nine miraculous gifts listed in 1 Cor. 12:8-10 were received by the

early Christians through the laying on of the apostles' hands. Paul wrote the Romans, "For I long to see you, that I may impart unto you some spiritual gift, to the end you may be established" (Rom. 1:11).

Since the direct outpouring of the Spirit was special and limited to just the apostles and Cornelius, and the means for Christians in general to receive miraculous gifts, e.g., through the laying on of the apostles' hands, is not available because the apostles died, we cannot now have miracles. There is no way to obtain the miraculous power.

Miracles Ceased

The Scriptures teach that miracles have ceased.

We read, "Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away" (1 Cor. 13:8-10).

Here we have a contrast between partial and complete revelation. Knowing "in part" and prophesying "in part" (v. 9) denotes the transmission of divine truth. Before the New Testament was completed, revelation was fragmentary. One man did not know it all . . . just a part. The Spirit guided into all truth (Jn. 16:13) or truth in all its parts. But when the perfect (complete; full) revelation came, that which was in part was done away. Therefore, the miraculous gifts, nine in number, of 1 Cor. 12:8-10 have ceased. Paul uses three of the nine in 1 Cor. 13:8 as representative of all of them. They have failed; ceased; vanished away.

But someone says, "Don't we still have knowledge, tongues and teaching?" No, not in the way Paul used the words. He was referring to knowledge without study, speaking in tongues without learning the language and prophesying by direct guidance of the Holy Spirit. These things ceased when the perfect came.

But another says, "The perfect has reference to the second coming of Christ." Since when is Jesus a "that?" Paul said, "when that which is perfect is come." If he had meant Jesus, he would have said, "when he who is perfect is come." "Oh, but he is called a 'thing' in Luke 1:35." Better read your revised versions as "thing" is not in the original language. The context of 1 Cor. 13:10 shows that Paul is not contrasting the second coming of Christ with our earthly life, but rather is contrasting partial revelation with complete or perfect revelation. The complete revelation came when the New Testament was written.

The impossible situation of those who make "perfect" mean something yet in the future is to demonstrate that the "in part" is still here. The "in part" would not be done away until the "perfect" came. Where is the person who has the gift of

miraculous knowledge? I would like to see just one. If one cannot be produced, then those who claim the "perfect" is yet future have neither the "part" nor the "perfect."

Nothing could be any clearer than the teaching of 1 Cor. 13:8-10 on the cessation of miracles. If you are one of those who is maintaining that miracles are being worked today, then you are denying what the Bible teaches, and you are placing what you think above what the word of God says. All religious issues are properly settled by the Bible. Let the Bible settle the issue of whether miracles are being worked today.

YOUNGER PREACHERS

By Ronny Milliner

I have received recently several remarks from my fellow younger preachers about the difficulties which they have encountered in their efforts of preaching the gospel. There are complaints about salary, dead and indifferent members, hardships on the wife, and bad attitudes among the brethren, just to mention a few. Some have asked the question either directly or indirectly, "Is it really worth it all?"

I do not question the reality or the seriousness of the above problems. I know they exist, and some of the older preachers could elaborate much more fully on them than I. These things are not new. But the question that I want to ask is, are these things adequate reason for the sour attitude displayed by a few of us toward the work of preaching?

Have any of us suffered greater than the apostle Paul? Read and meditate upon 2 Cor. 11:23-28. When was the last time you received forty stripes save one? What was the last prison you were cast into? Yet Paul said, "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!" (1 Cor. 9:16). Oh, how great our "hardships" be!

Why did you begin to preach? I hope it was because of lost souls and your desire to preach the gospel to them; if not, then maybe you are in the wrong line of work. The need is still here, now what are we going to do about it?

Fellows, let us toughen up a bit, and instead of fighting and complaining against the good fight of faith, let us "fight the good fight of faith, lay hold on eternal life." (1 Tim. 6:12). Then the next time we sit down together we can rejoice over the good that is being accomplished instead of crying on each other's shoulder.

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MORMONS ARE DIFFERENT OK

The January 12 issue of *grit* quoted the leader of the Church of Jesus Christ of Latter-Day Saints as saying the Mormons won't join the World Council of Churches because "other religions don't share their puritanical stand on sex."

Spencer W. Kimball, church president, said the Mormon faith is "very extreme on morality." He noted that his church preaches against "liquor, tobacco, coffee, and tea," and said its views "on abortion, divorce, sexuality, birth control, and pornography make Mormons different than all the others."

We rather doubt too that the World Council of Churches and the Mormons would find a lot in common. One of the best things we can say about either group is they both disagree with the other.

And in view of the history and doctrines of Mormons we find their claims to "puritanical sex standards" and "extreme morality" absolutely ludicrous. We're not trying to be the least bit funny when we ask; "Which extreme do they take on morality?"

One of the books held dear by the Latter-Day Saints is "The Book of Mormon." This volume is allegedly a history of the early inhabitants of North and South America. It contains an account of Christ appearing to the "Nephites" after His resurrection and it claims to present an early history of the Lord's church on this continent.

Possibly the best review ever written on the Book of Mormon appeared one week after the first copies went on sale. It said:

BLASPHEMY —BOOK OF MORMON, ALIAS THE GOLDEN BIBLE

The Book of Mormon has been placed in our hands. A viler imposition was never practiced. It is an evidence of fraud, blasphemy, and credulity, shocking both to Christians and moralists. The author and proprietor is Joseph Smith, Jr., a fellow who by some hocus pocus acquired such influence over a wealthy farmer of Wayne county that the latter mortgaged his farm for \$3,000, which he paid for printing and binding five thousand copies of the blasphemous work.

—Rochester (N.Y.) Daily Advertiser

April 2, 1830

Another book which is accepted as inspired by the

Mormons is "Doctrines and Covenants." Despite all they may say about no longer practicing polygamy, this "inspired" volume STILL states:

"And again, as pertaining to the law of the priesthood -if any man espouse a virgin, and desire to espouse another, and the first give her consent, and if he espouse the second, and they are virgins, and have vowed to no other man, then he is justified; he cannot commit adultery for they are given unto him; for he cannot commit adultery with that (which) belongeth unto him and to no one else.

"And if he have ten virgins given unto him by this law, he cannot commit adultery, for they are given unto him; therefore is he justified" (Sec. 132:61, 62, 1968 edition).

Regarding this law, the same chapter declares:

". . . for all those who have this law revealed unto them must obey the same . . . and if ye abide not that covenant, then are ye damned; for no one can reject this covenant and be permitted to enter into my glory" (vv. 3, 4).

The time would fail me to tell of the many changes made in the early editions of these "inspired" works, even the tampering with the testimony of "the three witnesses" and "the eight witnesses", the murderous doctrine of "blood atonement", and the Mormon slaying of 120 innocent emigrants which has been historically tagged "the Mountain Meadow Massacre."

This writer doesn't believe he would turn around for the difference between the morality of the WCC and that of the LDS. Rather, let us take up the sword of the Spirit in the matter of morality: "For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself" (Rom. 13:9).

----- o ----- **WORTH PASSING ON**

From the magazine "A.D." comes the note: "In this day when some people are suggesting that it's inconceivable to think of spending one's whole life with one person, and wedding vows are being changed to "as long as we both shall love", an event we heard about recently seems heartwarming.

"A couple who had eloped 50 years ago decided to renew their marriage vows in a church ceremony. Their whole family assembled: children, grandchildren, brothers and sisters, nieces and nephews. In the presence of these and many friends the husband and wife once again pledged their commitment to each other.

"Perhaps it is because the 50 years had been filled with great tragedy and heartache as well as love, happiness, and fulfillment that the husband's resounding response seemed so moving to many of the onlookers. When the minister posed the question "Do you take this woman . . ." he replied with an enthusiastic "Indeed I do!"

Somehow we wish we had been there as the bride and groom came back down the aisle.

----- o -----

DID THEY REALLY SWALLOW CAMELS?

A Missouri brother writes:

"Dear Brother Green:

"In the current issue of SEARCHING THE SCRIPTURES which I received this morning, I was to see in your column that you are inviting clippings from readers. I have been wanting to pass this along for three or four days.

"In the December 30 issue of TIME there appeared the cover story "How True Is The Bible?" In the January 13 issue, the Forum section contained letters to the Editors about this story. Some predictable comments from liberal theologians were present, but a shocker (to me) appeared. I copy it below:

"How true is the Bible?" was a well balanced treatment of an important theme. I wish you had given some space to the query 'How true is the New Testament picture of the Pharisees?' The holy season would have been a good time to set the record straight on the Pharisees, whose vilification in Christian holy writ constitutes one of the most heinous libels in history, as many Christian scholars are now attesting.

Rabbi Samuel M. Silver
Stamford, Conn.

"There's one for you to mull over—the New Testament a libel. I had heard of 'The Passover Plot' but I think this is a new one."

Well, as Paul and James P. say, "I marvel."

The Cyclopedia of Biblical, Theological, and Ecclesiastical Literature by McClintock and Strong serves well as a reply to this one who loves to be called of men, "Rabbi, Rabbi."

"The language which the Pharisees themselves employed to denounce the proud, the formalists, the self-righteous, and the hypocrites in their own sect, is, to say the least, quite as strong as that which our Savior used. In confirmation of this, we need only give the poignant Talmudic classification of the Pharisees.

"There are seven kinds of Pharisees,' says the Talmud: '1. The Shechemite Pharisee, who simply keeps the law for what he can profit thereby, just as Shechem submitted to the rite of circumcision that he might thereby obtain Dinah, the daughter of Jacob (Gen. xxxiv, 19); 2. The Tumbling Pharisee, who, in order to appear humble before men, always hangs down his head, and scarcely lifts up his feet when he walks, so that he constantly tumbles; 3. The Bleeding Pharisee, who, in order not to look at a woman, walks about with his eyes closed, and hence injures his head frequently, so that he has bleeding wounds; 4. The Mortar Pharisee, who wears a cap in the form of a mortar to cover his eyes, that he may not see any impurities and indecencies; 5. The What-Am-I-Yet-

To-Do Pharisee, who, not knowing much about the law, as soon as he has done one thing, asks, 'What is my duty now? and I will do it'; 6. The Pharisee From Fear, who keeps the law because he is afraid of a future judgment; and 7. The Pharisee From Love, who obeys the Lord because he loves him with all his heart.' "


The fact that Jesus rebuked the externalism and formalism of the Pharisees and others of His day was no more an indictment against all Jews, or even all Pharisees than one's rebuke of hypocrisy in our day would be an indictment against all Christians.

Surely the good "Rabbi" is aware of the fact that Isaiah, Jeremiah and other O.T. prophets came out just as strong as Jesus. If he is not, we would suggest Isaiah, chapter one, for a starter.

Things Most
Certainly
Believed

Julian R. Snell

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Louisville, KY 40219



THE ATTITUDE OF CORNELIUS

What is the most important factor in the life of a Christian? After the truth of the gospel, the answer must be one's attitude. Actually, the two things are bound together in such a way as to make separation impossible. Everything depends upon one's attitude. The dictionary defines attitude as: "position or bearing as indicating action, feeling or mood. A manner of action, feeling or thinking that shows one's disposition or opinion, etc." Disposition is said to be "an inclination or tendency."

Strangely the word "attitude" is not in the Bible. Yet, its working and the idea of it is ever present. The most comprehensive expression of the thought is found in Philippians 2:5, "Let this mind be in you, which was also in Christ Jesus." The "mind in you" most aptly defines and places in scriptural perspective the matter of attitude.

In this article I want to rely on one of the most common New Testament accounts to emphasize some lessons on attitude. The record of the conversion of Cornelius (Acts 10 and 11), is familiar from a number of standpoints. We have studied this impressive man of Gentile nationality from various angles, all profitable, but one is often overlooked. It is a matter upon which all depended for Cornelius and for you and me. The feature or quality is his attitude.

Our introduction to this man strikes a note of appreciation when we read of his being devout, compassionate, God-fearing and prayerful. Yet, this

good man is instructed by God to send for Peter who is to tell him words whereby he is to be saved. Readily responding to these instructions two household servants and a devout soldier are selected and sent to Joppa.

The scene changes to a housetop in that city where at about the sixth hour Peter has gone up to pray. While awaiting his noon meal he fell into a trance. In this state he sees and hears that which changes his own attitude. You remember the vessel let down by the four corners, as it had been a great sheet, in which were all manner of unclean things for the Jew. A voice spoke to Peter instructing him to rise, kill and eat. Peter refused and is told, "what God hath cleansed, that call not thou common." The design in this is to prepare Peter in heart and mind for the task that is his. His Jewish prejudice toward the Gentile had to be overcome sufficiently for him to enter into Cornelius' house where the blessings of the gospel were to be imparted on the same terms as they were enjoyed by the Jew. Taking leave of Joppa, in company with the messengers from Cornelius and certain Jewish brethren, Peter came to Caesarea. At this point we impress the attitude of Cornelius which enjoys admirable expression.

First, consider the attitude of Cornelius toward Peter, the apostle of the Lord. "And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him" (Acts 10:25-26). An attitude which is respectful and appreciative is here evident. Obviously he went too far and was thus reproved as Peter said, "Stand up; I myself also am a man." This should always be the case when one goes beyond scriptural limits. But aside from going too far, the basic attitude toward Peter was right and proper. Here was one of the Lord's appointed, commissioned to bear witness of the resurrected Lord and to preach the gospel of salvation to all men. He had come to tell Cornelius "words" whereby he might be saved. One cannot respect the Lord without respecting His word or him who is devoted to the word for that matter, either in teaching or practice.

It seems to me many problems arise among the people of God today due to a lack of respect for those who preach the word. Preachers, and I admit to being partial to them, are rarely what they ought to be in the eyes of most. They are either short on this or long on that, too hard or too soft. Would it not help to recognize that the preacher is just a man and that he is almost human? Yet, he is a man who has chosen to be a teacher of God's word and if he is faithful to that trust he is worthy of respect. A cultivation of the right attitude on the part of all in this direction will improve relations in most congregations. Quite possibly some of the discouragement which often overcomes young preachers and sometimes old too, causing them to "retire," could thus be eliminated.

Secondly, take note of the attitude of Cornelius toward the word of God. "Now therefore are we all

here present before God, to hear all things that are commanded thee of God" (Acts 10:33). As he declares himself to be ready for "all things commanded" he reflects an attitude of dependency, submission and determination to do as required. The sentiment is reminiscent of Jesus' words, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:4). This man realized truth would make him free from the shackles of sin and he wanted release. What a beautiful condition of heart, receptive, as had been the hearts of the penitent on Pentecost. "Then they that gladly received his word were baptized" (Acts 2:41). Significantly, Cornelius was concerned not with that part of God's word which pleased him, which made him feel comfortable and secure, but all of it. This must be the attitude of every person who pleases God.

Thirdly, this man had the right attitude toward his friends and relatives. Verse 24 of Acts 10 says, "and had called together his kinsmen and near friends." The anxiousness that is prevalent here is too obvious to ignore. The anticipation of Cornelius as he waited for Peter is reflected in all the rest. His realization that these were lost, his love for their souls and concern for them caused him to bring them in so they could hear the gospel. There is an urgency in this part of the account that needs to be stirred within most of us today. This man of Caesarea realized his relatives and friends were lost in sin and he was touched by it. The indictment of sin is no less applicable today, even to yours and mine. Paul climaxes the first three chapters of Romans in 3:23 with these words. "For all have sinned and come short of the glory of God." Does the failure to see all men as sinners, lost, damned, explain our inactivity, our failures to seek and save? How urgent the need of all. Let us awake!

Finally, Cornelius had the right attitude toward his own soul. He realized he too was lost and made proper application of the gospel. All his alms deeds, his high standard of morality, working in the interest of others, was not enough to save his soul. He, like all others, would have to obey the gospel and he acted without delay.

These are matters of continuing application and the measure in which they are evident will have a great deal, if not all, to do with the kind of Christian we are. What of our attitude toward the preacher, the word of God, our relatives and friends and our own soul? If it is not what it should be, let us work on it. Heaven depends on it.

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CALVINISM —NO. 3

In two previous articles we have discussed the Calvinistic concept of predestination and election and limited atonement. The doctrine of hereditary total depravity (that we are born in sin) is another of the five major points of Calvinism which we will notice in this article.

Total Depravity

Read as we define this concept: "Our first parents by this sin fell from their original righteousness and communion with God, and we in them, whereby death came upon all, all becoming dead in sin, and wholly defiled in all the faculties and parts of soul and body . . . the guilt of the sin was imputed (and corrupt nature conveyed) to all their posterity descending from them by ordinary generation, being now conceived in sin, and by nature children of wrath, the servants of sin, the subjects of death and all other miseries spiritual, temporal, and eternal, unless the Lord Jesus set them free. From the original corruption—whereby we are utterly indisposed, disabled, and made opposite to all good and wholly inclined to all evil — do proceed all actual transgressions" (Article 6 of the **Philadelphia Confession of Faith, The Hiscox Guide For Baptist Churches**, page 165). "We believe the Scriptures teach that man was created in holiness . . . but by voluntary transgression fell . . .; in consequence of which all mankind are now sinners, . . . being by nature utterly void of that holiness required by the law of God, positively inclined to evil . . ." (**New Hampshire Confession of Faith, Ibid.**, page 195-196).

Thus, the doctrine teaches that God charges the sin of Adam upon all men today and men are born "defiled in all the faculties and parts of soul and body." However, the Scriptures do not so teach.

(1) Ezek. 18:19-20. Ezekiel said, "The soul that sinneth, it shall die." Further he says, "The son shall not bear the iniquity of the father." Again, the prophet says, "The wickedness of the wicked shall be upon him." The prophet did not teach the son would inherit or have imputed to him the sins of his father for he said, "The son shall not bear the iniquity of the father."

(2) 2 Tim. 3:13. Paul told Timothy "evil men and seducers shall wax worse and worse." How could one become worse than "defiled . . . in all parts of soul and body," "wholly inclined to all evil" and

"opposite to all good"?

(3) I Pet. 1:18-19. Peter says men are "redeemed" or bought back by "the precious blood of Christ." How could this be if men were never in the favor of God. One can not redeem that which he never had. If men were born in sin, redemption would be impossible.

(4) Titus 3:5. Paul says God "saved us, by the washing of regeneration." Men could not be regenerated if they had never been in the favor of God.

(5) Zech. 12:1 and Heb. 12:9. The prophet said, the Lord "formeth the spirit of man within him" and one reads of "the father of spirits." Since God formed man's spirit, did God give man a depraved one?

(6) Rom. 14:12 and 2 Cor. 5:10. Paul says "every one of us shall give account of himself to God" and this will be "according to that he hath done, whether it be good or bad." If some were of the non-elect, they would be depraved and "opposite to all good" and could not do any good for which to give account.

Proof Texts

There are several passages those advocating Calvinism use to try to prove their doctrine. We will note a few of the passages.

(1) Isa. 64:6. This passage says, "we are all an unclean thing, and all our righteousness are as filthy rags." Man's righteousness before God is "as filthy rags" but this does not teach man is born in sin.

(2) Eph. 2:3. An effort is made to show from the statement "by nature the children of wrath" in this verse that men are born in sin. However, the word "nature" in this passage is not what is natural but as Thayer and other Greek authorities observe means by long time practice. Thayer says, "action which by long habit has become nature" (page 660). They by the long time practice of sin were children of wrath. They were not born in sin but by long practice "cannot cease from sin" (2 Pet. 2:14).

(3) Rom. 5:12. The expression "death by sin; and so death passed upon all men" is supposed to teach that men are born in sin. However, the verse says the reason "death" is "passed upon all men" is by reason of the fact "that all have sinned." Men choose to sin and thus are sinners (Rom. 5:12; 3:23).

(4) Psm. 51:5. The expression "in sin did my mother conceive me" is supposed to teach the Calvinistic doctrine of "born in sin." However, this verse does not attribute sin to the one born but to the mother.

Safety Rope

Keep in mind that I suggested in our first article that Brother Franklin Puckett said one time that Romans 2:11 is our safety rope. "For there is no respect of persons with God." If men are "born in sin" and God does not choose to save all men, then God is a respecter of persons. This Calvinism teaches when it says all that are "born in sin" are not given the grace of God that they might desire salvation.

Restoration Footnotes

Earl Kimbrough

2212 Malibu Dr.
Brandon, Florida 33511



TRAVELING WITH TRANSGRESSORS

Benjamin Franklin had been preaching about twelve years, mostly in Wayne County, Indiana when he received his first invitation to preach in a protracted meeting "from the Church of Christ on Clinton street, Cincinnati." This was near the end of 1846, soon after he launched his career as a religious editor. To reach his appointment, like preachers through the ages, he made use of a currently convenient mode of transportation. He took the "Canal Boat, Mail Express" which required twenty hours to run from Milton, Indiana to the Queen City.

While on the boat Franklin recorded some of his impressions of the journey. The ungodly people with whom he was forced to travel in close quarters provided the kind of unpleasant situation with which most Christians who use public conveyances today can readily identify to some extent.

"We have traveled in cold and storm, enduring almost every kind of fatigue," he wrote, "but the present is more disagreeable than anything of the kind we have ever met with. Some twenty of us are crowded into the small cabin of the canal boat, and of all the miserable stench from chewing, snuffing, smoking and spitting tobacco, we were ever compelled to witness, this is the nearest beyond the possibility of exaggeration."

As if the assaults from the tobacco fiends were not sufficient affliction, the good man's Christian sensibilities were subjected to other offences as well. He went on to say: "But what is worse, if possible, the company is almost entirely made up of Deists, whose mouths scarcely ever open without pouring out the most shocking oaths we ever heard. And to augment the agony, we have on board one of the most foolish old drunken wretches we ever saw. . . . All manner of foolery that can be invented is continually going on. A good portion of the time, some one is sawing on an old fiddle, while others are whacking down cards, amidst the most horrible profanity imaginable." (Franklin and Headington, the **Life and Times of Benjamin Franklin**, p. 172.)

Human nature has not changed in the decades since Franklin's ride on the canal boat to Cincinnati, although customs and fads have changed. But if there are fewer dippers and chewers of tobacco today, the shortage has been abundantly compensated by the Virginia Slims who love to dangle

their filter-tip incinerators under our noses and encircle our heads with unwelcomed clouds of noxious incense. The infidels may wear different designations today, but there has been no loss in the utilization of "the most horrible profanity imaginable." Surely the beating drums and bellowing demons that spew forth their noise from an overly amplified transistor radio, that seems to be present in every crowd, is no less disconcerting than the sawing on an old fiddle, even by the most unskilled bow.

We cannot help but wonder what Paul had to endure from the pagan passengers with whom he was forced to travel on the boats that plied the Mediterranean Sea in the first century.

NEW AMERICAN STANDARD BIBLE

A VINDICATION

By Wayne Broaddus

Part 2

NOTE: This is the second in a series of three articles. The first article introduced the skepticism with which new versions of the Bible generally are received, then a review of two of twenty arguments advanced against the New American Standard Bible, of which this series is a vindication. The present article continues with a review of arguments 3 through 10.

Argument 3

Mark 16:9-20. These verses are in brackets. Such diminishes respect for the accuracy and integrity of the version.

Answer 3

The brackets indicate that the manuscript authority for the verses is not so strong as, for example, the first eight verses of the chapter. Verses 9-20 are absent from the two oldest uncial manuscripts, the Sinaiticus and the Vaticanus. They are also absent from the Old Latin codex Bobiensis as well as the Sinaitic Syriac manuscript and about one hundred Armenian manuscripts. Origen, who lived A.D. 185-253 and whose quotations of the New Testament number 17,922, did not quote these verses nor did Clement of Alexandria, who lived at about the same time. On the other hand the verses are present in a vast number of manuscripts including the uncials Alexandrinus, Ephraemi Rescriptus, and Bezae Cantabrigiensis. Irenaeus (A.D. 202) quoted the verses, and they are present in the Diatessaron of Tatian in the Second Century. Inasmuch as the documentary evidence is not unanimous, the translators have indicated by brackets a divergence in the manuscripts. The Greek text of Westcott and Hort also encloses the verses in brackets for the same reasons. (In a different context notice the brackets at John 7:53-8:11 in the American Standard of 1901 and the absence of them at the same reading in the King James.)

As for the "Addition" at the end of the chapter, there are several late manuscripts of the Seventh, Eighth, and Ninth Centuries which contain the "Addition." On the basis of that manuscript authority, the translators have included the words in the text, but have put them in italics, indicating that the weight of evidence is against them and that they are almost certainly spurious.

Argument 4

Acts 3:19. New American Standard gives ". . . repent and return. . . ." To return is incorrect translation.

Answer 4

The New American Standard has rendered epistrephate according to one of its several definitions. Greek and English Lexicon of the New Testament by Robinson defines the word: "to return, to be converted."

Argument 5

Acts 3:21. New American Standard has translated ". . . until the period of restoration . . ." instead of ". . . until the times of restitution. . . ." Objection is that period should be plural.

Answer 5

True. The Greek word *chonos*, the definition of which is times or periods, is in the plural number and should have been so translated. The reading in the margin is correct. However, the fact that the singular is put for the plural is not sufficient grounds for rejecting the version. The same argument could be advanced against the King James, which, for example, has put the singular for the plural in 1 Corinthians 7:2 and the plural for the singular in the translation of *eris* and *zelos* in 2 Corinthians 12:20.

Argument 6

Acts 10:6. The words "... he shall tell thee what thou oughtest to do . . ." are omitted. Since Peter stated them in Acts 11:14, the words necessarily belong in Acts 10:6, and the omission of them in Acts 10:6 is wrong in any case.

Answer 6

The same words are also omitted in the American **Standard Version** of 1901. The reason for their omission is not that the translators of either committee wished to cut them out of the text but that strong manuscript authority for them is lacking. The words omitted appear opposite this verse in the margin of a Fifteenth Century minuscule (69) and in the text of several Latin manuscripts. But the vast majority of manuscripts omit the words, hence their omission in the New American Standard Bible and in the American Standard Version. Also the editions of the Greek New Testament by Scholz, Souter, Scrivener, Westcott and Hort, and Nestle-Aland do not contain these words. Probably they were inserted by a scribe to conform with Acts 11:14, a process called harmonization or assimilation. The question is not whether the angel spoke the words; certainly he did. Peter so stated in

Acts 11:14. Rather the question is, do the oldest and best manuscripts contain them in verse six? Nor does Peter's mentioning them in Acts 11:14 prove they should have been in Acts 10:6, for Peter mentions details not in Luke's account. Compare Acts 10:5,6 with Acts 11:14, 15. Or compare Mark's account of a given event with Matthew's.

Argument 7

Acts 26:28. New American Standard reads, "In a short time. . . ." This is not the true rendering of the Greek. Such translation of the Greek has Agrippa ridiculing Paul's appeal.

Answer 7

The Greek word for the phrase is *enoligo*. It is defined "of time, little, short, brief (Robinson)"; "of time, short (Thayer)"; "in brief, in a short time, quickly (Arndt and Gingrich)." In the footnote in the American Standard of 1901 are the words in a little time.

Argument 8

Romans 4:12. The text has been tampered with by rendering "... that faith of our father Abraham ..." with "... the faith of our father Abraham. . . ." (A lengthy argument follows over the words *the* and *that*.)

Answer 8

The New American Standard Bible has translated properly. *Tes pisteos* are the words in the Greek text. *Pisteos* is the word for faith. It is in the genitive case, singular number. *Tes* is the word for the. It is in the genitive case, singular number and modifies *pisteos*. Notice verse 11 (in the Greek text) where the same words are translated properly the faith. That faith requires another word, *ekeives*. The King James has over-translated the article in making it a demonstrative pronoun. Other examples of this error occur in John 1:21; 4:37; 6:32; Acts 19:9; 2 Corinthians 3:17, all of which errors have been corrected in the New American Standard Bible and all but the first in the American Standard of 1901.

Argument 9

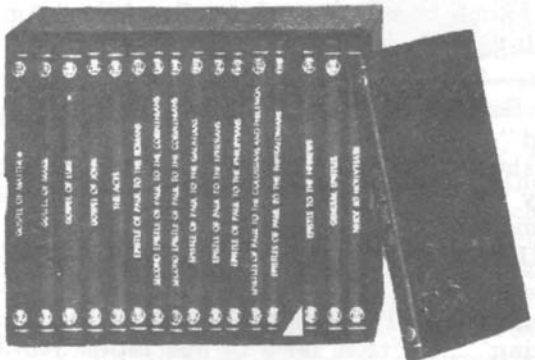
Romans 11:26. "So all Israel will be saved . . ." is mistranslated. Also the words will be saved express unconditional determination.

Answer 9

The Greek word for *So* is *outos*. Its definition: "In the manner spoken of; in the way described; in the way it was done; in this manner; in such a manner, thus, so (Thayer)." As for the argument what will be saved expresses unconditional determination, the opposite is true. "If you want to express determination, compulsion, threat, or promise, reverse the order of shall and will. Use will in the first person, and shall in the second and third persons (Practical English by Semmelmeier)." The noun Israel is in the third person as is the verb phrase will be saved. The auxiliary will, therefore, does not express compulsion or determination but anticipation or expectation. Notice the proper use of

the auxiliary shall in shall be condemned of Mark 16:16 in which the auxiliary shall is used in the third person, expressing threat or promise. The New American Standard has translated this verse properly according to current English usage. (*To Be Continued*)

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ANSWERS

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Send Bible questions to:
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Huntsville, Ala. 35802

QUESTION: Would you please answer some questions taken from Hebrews 8:3? I'd like the scriptures where the High Priest offered gifts and sacrifices? Also what is the difference between the two? I'd like a complete run down on what the Bible teaches concerning the Law. —J.E.C.

ANSWER: Heb. 8:3 reads as follows: "For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer."

The difference between "gifts" and "sacrifices" has been stated as clearly by Adam Clark in his commentary on this verse as anything I have read, or anything I can say: "... *Eucharistic* offerings, and *sacrifices for sin*. By the *former*, God's government of the universe, and his benevolence to his creatures in providing for their support, were acknowledged. By the *latter*, the destructive and ruinous nature of sin, and necessity of an atonement, were confessed."

Under the law of Moses various forms of sacrifices were offered, e.g., burnt-offerings, meat-offerings, peace-offerings, sin-offerings, trespass-offerings, and the burning of incense. These were priestly duties and were offered by both priest and high priest, except in a few instances when only the high priest could function, e.g., special days, solemn occasions, and the annual atonement and related activities in the most holy place. That the high priest offered both "gifts" and "sacrifices" is evident from the instructions given to Aaron after the office of high priest was instituted (Lev. 21:10-24; 24:1-9; 4:3-12; Ch. 16; Read also: Heb. 5:1-4; 9:6,7).

Concerning a "complete run down on what the Bible teaches concerning the Law," this would take volumes, and the limited space here simply will not permit it. However, we shall be happy to deal with questions more specific or any request not so involved.

A brief view of the overall design of the Hebrew epistle may be helpful. Throughout this book a contrast is drawn between the old order under Moses and the new order under Christ. The superiority of the latter over the former is emphasized—so much so that the word "better," used in relation to Christ and the New Covenant, becomes the key word in the epistle. The Hebrew Christians urgently needed this

instruction, because there were adverse influences and pressures upon them so that many were turning from the new order under Christ back to the old system of Judaism. Hence, the primary design of this line of argumentation was to secure loyalty to Christ and to prevent apostasy.

NO MORE SCRIPTURE NEEDED

Robert E. Herndon

No scripture in this article. No scripture needed. The scripture references we could cite are all well known by Christians. Like the farmer who refused to buy a book on farming because he already knew how, just wasn't doing it; so are we. I speak of what we fondly call "personal work." We could call it concern for the lost or enumerate it among the works His disciples are expected to perform. There is no argument in the brotherhood regarding how to label it. Furthermore, most everyone will agree that telling others about the Gospel is required of a saint. It's not because of a lack of unanimity among us or because of uncertainty as to its necessity. Why don't we, then, tell others of Christ?

Is it because the plan of salvation is too complicated, too complex for us to grasp and thereby be qualified to expound to others? Hardly, else we would be hypocrites due to our steadfastly maintaining that there is a simplicity inherent in His message that even the unwise of this world can understand.

Is it because our hours are so filled with the pursuits of this life that we "just don't have time" to speak to others in a spiritual vein? Really now, how much time does it take to say: "We're having a gospel meeting at the church building; I'd like you to come." Can we spare a few seconds? How many times have we said "amen!" when the preacher stated that "anyone too busy to serve the Lord is just too busy"? It's been proven too many times that we can do what we *want* to do. The graveyard bears mute testimony to the fact that many things which we consider all-important *can* be left undone.

Is it because opportunities are not presented to us? No. Very seldom does a day go by that some person in a lost condition doesn't make some comment in reference to things religious or to God (even if in a very general way such as "Mother Nature") that we could capitalize on. Couldn't we make it possible for a conversation on matters Divine to proceed from his remarking on the beauty of the day, even? Couldn't we make our own opportunities by leading the thoughts of others from the general to the specific? For example, couldn't we ourselves remark on the beauty of the day and then, using that thought as a starting point, go on into a discussion of heavenly subjects? We need not lack for opportunities, they are abundant. At the same time we must create opportunities in addition to taking advantage of those that occur naturally.

Is it because people are just not interested in life

after depth, not concerned about salvation? We know this isn't so. Millions are interested but theirs is a smouldering interest; we have the power to provide the spark that will cause that interest to burst into flame. But there first must be a will; we can't if we won't. Maybe we're the ones who are not interested.

Is it because we are afraid of being repudiated, ridiculed, scorned? The early followers were subjected to all of these unpleasanties plus having their lives and limbs placed in jeopardy. Yet they continued to preach and to teach and to convert. We stand condemned today and without excuse on account of our lethargy and inactivity in a society that not only permits but encourages and admires religious activity and zeal.

Brethren, when every point having to bear on this problem is thoroughly analyzed, we are left with *the* reason why we don't seek to save others. It is because we don't believe that those without Christ will be lost for eternity, without God, in a place of endless punishment; we don't believe that they will be consigned to Hell for rejecting the Son of man. If we did believe it, we'd suffer repudiation and derision; we would make our own opportunities; we would find time; we would drop all of the worn-out excuses that the Lord must have gotten tired of a long time ago. Our waking moments would be filled with concern for the plight and destiny of those who know not God.

No scripture in this article. No scripture needed. We show in our lives and in our actions that we don't believe it, anyway.

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ELDERS AND GROUP ACTION

By Guthrie Dean

With the rise of liberalism among us there has arisen a dangerous attitude regarding elders. Though elders are appointed by the church to feed, guide, oversee, and protect the flock (1 Tim. 3:1-11; Titus 1:5-11; Acts 20:28; 1 Pet. 5:1-4; Heb. 13:7, 17); it is fallacious to force them or to even allow them to do the "thinking" for or to "make all the decisions" for the local church. Simply because they are elders does not mean they are autocrats. Paul told Timothy, "Against an elder receive not an accusation, but before two or three witnesses. Them that sin rebuke before all, that others also may fear" (1 Tim. 5:19-20). This shows clearly that elders are amenable to the people who appointed them. To exalt them to the position where they are a created Frankenstein in the church, a body politic to wield authority over the members, places them in an ideal setting to become "lords over the flock."

That very thing is condemned in 1 Pet. 5:1-4. This isn't fair to godly elders and neither is it fair to the church. Of course there are final decisions to be made by elders with reference to certain procedure and works. And they should be encouraged and commended in such work. But the New Testament concept of elders is that of shepherds tenderly leading and guiding the flock. Little, if anything, is said about their authority as "decision makers" for the church. They are to integrate the work and activate the members. It is a matter of complete accord and cooperation between shepherds and the flock. Acts 2:44 shows that "all that believed were together, and had all things common." Acts 4:32 continues, "But they had all things common." Acts 5:11 states, "great fear came upon all the church." In selecting men to help the widows, Acts 6:5 states: "And the saying pleased the whole multitude: and they chose Stephen a man full of the Holy Ghost. . . ."

The decision in Acts 11:26-30 was made by "every man." Acts 13:1-3 and 14:26-28 show that the whole church is gathered together for a particular work or endeavor. Acts 15:1-3 tells that Paul and Barnabas were brought on their way by the church. Acts 15:4, 22, 23 and 25 show that "the whole church" was invited to a certain business meeting regarding the issue of circumcision. The "multitude together" is kept informed of the outcome, in Acts 15:30. Col. 4:16 tells of an epistle to be read "in the church." Matthew 18:17 states: "Tell it to the church." Acts 11:22 speaks of the "ears of the church" at Jerusalem. Acts 12:5 tells of prayer being made "of the church." Rom. 16:23 calls Gaius a host "of the whole church." Also Rom. 16:23. 2 Cor. 8:19 speaks of messengers who were "chosen of the churches." 1 Cor. 16:3, to the church of God at Corinth, says: "Whomsoever ye shall approve by your letters." 2 Cor. 8:23 calls these men "messengers of the

churches." Phil. 2:25 calls Epaphroditus Philippi's messenger. "Send it unto the seven churches which are in Asia" (Rev. 1:11). "To testify unto you these things in the churches" (Rev. 22:16). Regarding discipline, Paul said: "When you are gathered together" (1 Cor. 5:4).

These and other scriptures show that not all the work, the decisions, the needs, the responsibilities, and the endeavors of the church are decided in the back room of some elder's office. Sound elders understand this point. But there are others who do not. The work goes well when the church can say "our work"; it sours when it turns out to be "what the elders told us to do." That is the only point I am making. God bless our good elders, and may more and more churches be set in order with godly men to aid and encourage us in the greatest business the world has ever known—the business of the Lord (Lk. 2:49; Acts 6:3; Rom. 16:2). And, yes, we are to obey them, to follow them, to remember them, and to pray for them that they may serve "with joy, and not with grief: for that is unprofitable for you" (Heb. 13:7-17). But wise elders will not lord it over the flock nor will they allow themselves to become isolated from the flock in their thinking and decisions.

327 Brewer Dr., Nashville,
Tennessee 37211

WE'RE GETTING OLD

"We're getting old," she says to me,
This gal of eighty-four; "We're
heading for the day whenever

Time shall be no more. My
eyes are getting very dim;

They're often filled with tears;
My mind is full of memories

Of many by-gone years. At
night I often dream of home

And how things used to be, Of
how we used to laugh and play,

And climb that big oak tree. What
fun we used to have back then,

As now I reminisce, And yet there
are some things ahead

I know that I must miss." As I
view that old friend now,

Her back is slightly bent; She
trembles when she speaks to me,

She knows her time is spent. So
tenderly she says to me,

"I know we're getting old," And I
can't help but think that she

Will walk the streets of gold.

Bob Felkner 206 Brooks
Road Victoria, Texas
77901

THE NEWS LETTER REPORTS

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

J. T. SMITH, P.O. Box 866, High Springs, Florida 32643. After being away from full-time preaching for a period of time, my family and I will be attending the Sante Fe Hills church of Christ located about fifteen miles northwest of Gainesville, Florida. I will be working with them full-time, at least until school is out. After that time we may decide to leave this area and move to another location. I appreciate the prayers and interest shown by brethren over the past few months. I am happy to report that all is well with me and my family at this time. Continue to pray for us.

RONNY MILLINER, 320 Oak St., Lebanon, Kentucky 40033. The work here in Lebanon has been blessed by the Lord in the past five months (since our arrival). The attendance for the evening services is up 40 %, and the contribution has increased about 30 %. Three have been restored and one baptized. Efforts in evangelism have been by a radio program and distribution of tracts, resulting in one home study. Other planned efforts for 1975 will be more door to door tract distribution and a local question and answer newspaper article. We invite you to worship with us when you are in this area.

HERBERT FRASER, 1900 Jenny Lind, Ft. Smith, Arkansas 72901. After more than eight years with Foothills church in Fort Collins, Colorado (being involved in the beginning of that work), I began with Park Hill church in Fort Smith, Arkansas November 24. Foothills church is in the best condition ever, having for sometime been characterized by excellent peace and commitment to divine truth. Prospects are good for continued growth. Park Hill church is manifesting the same qualities of harmony and devotion to truth. Present conditions are good and the future is bright.

NEW CONGREGATION

GEORGE L. PEDEN, P.O. Box 7205, Macon, Georgia 31204. A new congregation has been started on the north side of Macon, known as Northside. This work began January 1, 1975 with most of the nucleus coming from Westside in Warner Robins. Hollis Creel moved here to work with us on January 15. We have sixteen members. The average attendance has been: Sunday morning—18; Sunday evening—20, and Wednesday evening—19. Average contribution has been \$297.89 per week. We are off to a good start and looking to move ahead. Look for our ad elsewhere in this paper. Stop and visit us when traveling north or south on I-75.

DEBATE ON WOMEN TEACHERS

Howard See, of Nashville, Tennessee met J. W. Holcomb of Ashland, Kentucky in a public debate in the Ashland area February 17-21 on the subject of women teachers in classes for women and children. Brother See defended such practice while Brother Holcomb denied its scripturality. We are sorry we did not get this report in time to carry it before the debate took place.

PREACHERS NEEDED

WALLA WALLA, WASHINGTON (Population 24,000). The church which meets in the Y.W.C.A. building on the corner of 1st and Birch Sts., needs a full-time gospel preacher. At present we have an attendance of about 15, but with three colleges in the area, there is good potential for growth. For details write or call: Spencer Talley, 1505 Pleasant, Walla Walla, Wash. 99362, phone (509) 525-1904; or Gary Martin, 604 University #4, Walla Walla, Wash. 99362, phone (509) 525-8956.

MILWAUKEE, WISCONSIN. The church in Milwaukee is looking for a well-experienced gospel preacher to aid them in their work. The church is small and outside support will be needed. For further information write or call: David Girardot, 7339 W. Fernwood Cir. #4, Milwaukee, Wisconsin 53219, phone (414) 545-1733 or Karl Diestelkamp, 8311 27th Ave., Kenosha, Wisconsin 53140, phone (414) 694-3552.

REQUEST FOR LOAN OF BUILDING FUNDS JERRY

F. BASSETT, P.O. Box 928, Bend, Oregon 97701. Since its beginning with six members in 1969 the church in Bend has outgrown the largest rental facility available and severely needs a building of its own. Further numerical growth and a full program of work will be nearly impossible without it. Since funds from commercial lenders are practically non-existent, we are turning to individual lenders to be able to complete our building. We emphasize that we are not appealing for a free handout, but for the loan of funds on a business basis. Total cost of the building is approximately \$45,000 for a structure seating 150 with six classrooms. We have completed the sub-floor with everything paid for except one \$2,000 loan. With funds promised so far from individual lenders we can finish the framing, siding and roofing. To complete the entire building and parking lot, we need to borrow approximately \$20,000 more.

We are willing to pay a minimum of 8 % interest, less than we would have to pay a commercial lender, but more than most people make on funds deposited in savings accounts. If you have such funds available, your loan will be a tremendous help to the church in Bend. The work is being done by the members led by a brother who is a builder by trade. Our financial affairs are being handled by a brother who is trained, skilled, and working professionally in the field of finance. If you have funds to lend please call him, Jerry W. Wisner, at (503) 382-0146, or write the church at the address above. All pertinent facts and references familiar with this congregation will be supplied upon request.

FROM FOREIGN FIELDS

RAY DIVELY, 425 Dippold Ave., Baden, PA 15005. I spent the month of December and part of January on my second preaching trip to India. I joined Richard Swan who had already been there a month when I arrived. During the week we conducted a number of training classes which met morning, afternoon and evening. On Lord's days we visited and preached for as many churches as possible. We tried to edify the brethren and save the lost. During our stay 72 were baptized and seven new churches established. There are now over 700 members in twenty-five congregations. The hem of the garment has not been touched as there are over 600,000,000 people in India and the population increases at the rate of 13,000,000 per year. The people are in deep poverty but are responsive to the gospel. Brethren are in process of translating eight tracts into the Telugu language. There is a great need for gospel literature in their language for non-members and also for Christians. I will always be grateful for the fellowship the brethren have given me in preaching the gospel in India. As the Apostle Paul stated, "Not that I seek for the gift; but I seek for the fruit that increaseth to your account." FROM REPORT OF RAY VOTAW, P.O. Box 801, Springs, Transvaal 1560, Republic of South Africa. Samuel Chimusi, now supported by the Northside church in Ft. Lauderdale, Florida, established 5 churches among the copper compounds of Messina before he even met white brethren. He was converted by the late Abel Mbengwa and "turned loose" in Christ. I accidentally found

him on the Rhodesian border in 1970 and we've worked together ever since . . . I was talking with Piet Morone in Togaza Village in October and he said he had just gotten out of gaol (jail). This happens frequently for minor and even non-existent infractions. But while he was there he baptized the warden and five prisoners. He has been back there since to visit and baptized five more. On my last trip to Messina, Nsotani Malleka was baptized. He had preached for 40 years in the Zion Christian Church in Rhodesia. He is now paving the way for Samuel to preach in that country.

More recently I have been making some "forays" into villages of the Oogies district, accompanied by local black brethren. Our first convert in this area was Isaac Mphetla in 1972 who is now preaching, and is also State Representative for Lebowa from the Witbank-Highveld District. Two weeks ago I baptized Alfred Mogane. Two months ago this son of a Bishop in the largest indigenous African church on the continent - Apostolic Zion Church of Africa - said to me: "I want to become a Christian with honor. So I must return to my village in Sekukuniland, report my intentions, and be whipped. When I return I will contact you." Two weeks ago the contact was made and he obeyed the gospel. . . . James LeGeua was converted 12 years ago and is the most capable black preacher I know. He steadfastly refuses support for "full time" preaching. He says, "Too many preach support; I want to preach the gospel."

IN THE NEWS THIS MONTH	
Baptized	315
Restored	113
(Taken from bulletins and papers received by the editor)	

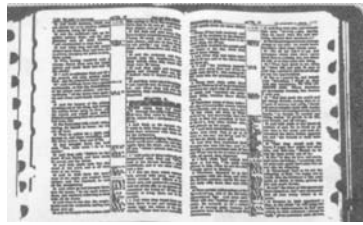
A CHURCH AT WORK

DANVILLE, KENTUCKY. The church at Danville has published a 21 page booklet which was distributed to all the members detailing the work for the past year. This was in an effort to keep every member informed. In addition to three gospel meetings, home Bible studies, a group teaching program, two radio programs (one daily and the other on Sundays), a weekly newspaper column, there was a tract for teenagers prepared by teenagers of the congregation. There is a class for deaf students, in fact two such classes with attendance between 25 and 30. A song leader's class was conducted. Three journals are provided for the members: **SEARCHING THE SCRIPTURES**, **THE PRECEPTOR** and **TRUTH MAGAZINE**. They are building a tape library of outstanding lessons on timely subjects. The church withdrew from six unfaithful members. One more elder and two more deacons were appointed. A young preacher, Barry Hudson, worked with Royce Chandler and the church during the summer. Attendance averages 150 - 160. In addition to support for the local men, five other preachers are partially supported; three in Kentucky, one in Missouri and one in the Philippines. We hope their zeal will provoke others to maintain good works.

JAMES P. MILLER, 1111 Hickory Lane, Cocoa, Florida 32922. We have a young man in the Merritt Island church who is at present a student at Florida College. He desires to preach for some interested congregation for the summer months. If present plans are realized he plans to go back to Florida College next fall. I will be glad to put any interested congregation in touch with this fine young man.

SEARCHING *the* SCRIPTURES

"Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me" — John 5:39.



"These were more noble than those in Thessalonica In that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so" — Acts 17:11.

•DEVOTED TO THE SEARCH FOR DIVINE TRUTH•

VOLUME XVI

APRIL, 1975

NUMBER 4

SIN - CONVICTING SERMONS

by Donald R. Givens

My greatest desire is to go to heaven. Your greatest desire should be the same. But, one shall never strive to please God and inherit eternal life until he realizes he is lost in sin.

Conviction of sin must **precede** obedience. Obedience precedes salvation. One of the things most needed today is the sin-convicting sermon. We do not need sermons which entertain. We do not need sermons that tell pretty little stories. We do not need sermons which provoke constant little snickers and giggles. What we need is sermons which convict of sin, and point to the Lamb of God who can wash away our sins.

Some brethren are so afraid of "hurting someone's feelings" that they never get around to exposing sin which damns one's soul. The devil has led us to believe that if we expose sin people will quit attending our services; so we lecture on economics, sociology, politics, cute little moral stories, or nice family episodes. Did all people gladly listen to Jesus? Read John 6:66 and compare Acts 22:22-24. Was Jesus overly concerned about offending people? Look to Matt. 15:12-14 for the answer.

The alien sinner needs to see himself as defiled in sin, polluted with iniquity, and helping the devil in his efforts to destroy the kingdom of God. The gospel message will convict one of wickedness and point out the wonderful cleansing found through the blood of Jesus.

In the first century, preachers convicted their audiences of sin. First, we see Peter in his first gospel sermon plainly saying: "Ye by the hand of lawless men did crucify and slay," yes, they had murdered the very Son of God (Acts 2:22). They were stunned! That hit them hard (verse 37)! Peter boldly made the accusation. Those who were guilty KNEW he was referring to them! Peter did not "beat around the bush." If Peter had never had the courage to make the accusation of sin . . . none would have been convicted and therefore none could have been saved.

Stephen was another evangelist who preached sin-

convicting sermons. He was addressing an audience of considerable size when he said: "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Spirit" (Acts 7:51). Was that good psychology? Was that bad manners? Was that too harsh? You be the judge.

Stephen did not soft-soap, but in a straightforward manner accused them of gross evil. Will you accuse Stephen of a lack of love? For his boldness, Stephen lost his life . . . but he saved his soul. Is it possible that preachers today who refuse to convict people of sin with plain straightforward book, chapter, and verse, are saving their lives, but losing their souls?

The apostle Paul is another excellent example of a preacher who preached sin-convicting sermons. When he went to Athens, the intellectual center of that day, he accused them of ignorance (Acts 17:23)! Now Paul, was that the right approach? Paul, don't you know you made them mad? I fear that many of our modern preachers would not dare make such bold accusations of sin and ignorance before the outstanding intellectual leaders of our centers of learning today.

No, it is not popular to accuse people of sin and prove it to them, yet there can be no victory over sin without such proof and conviction. A man who does not realize he is lost, will not see any need for rescue. NO person is interested in what he must do to be saved, until he is convicted of sin and realizes he is lost.

Friend, the devil has a program in this world. Yes, Satan intends to rob every boy of his honor and spiritual usefulness as soon as he becomes responsible for his actions. Satan intends to rob every girl of her purity and chastity as soon as she crosses the threshold of responsibility. And he plans to lead every person to waste his mental and spiritual powers in sin and shame, working against God to destroy the church of the Lord.

Shall we preach and teach against the devil's program? or shall we pretend it doesn't exist? Whose side are you on? Your life is giving the answer.

2710 21st Ave. S.
Lethbridge, Alberta, Canada

I MARVEL Galatians 1:6

James P. Miller
1111 Hickory Lane
Cocoa, Fla. 32922



TRIBUTE TO FRANK PUCKETT

There will be a thousand men who will take pen in hand and write a tribute to Franklin T. Puckett. This is as it should be for the Lord had no greater preacher. Born among the hills of his native Arkansas he had a way of influencing many churches. Brother Jack Hobby who worked with this congregation for many years on Merritt Island, Florida came under his influence as a boy and was encouraged to make a preacher.

In 1955 I was in the very prime of life and had a debate with Morris Butler Book of the Christian Church on mechanical music. Frank Puckett moderated for me in that debate. It was held in the Howard Junior High School Auditorium in Orlando, Florida. The debate was to be published and the charts were pinned to the curtain that was raised and lowered with a rope. In the course of the discussion, Book got his chair too close to the curtain and jokingly remarked that Brother Miller was about to hit him in the head. Everyone laughed and I thought that was the end of the matter, but Brother Puckett would not have it so. As moderator he said the book would be read a hundred years from that time and unless the matter was made clear it would appear that Brother Miller was running Brother Book trying to hit him on the head.

That was the kind of man Frank Puckett was. He wanted all things right. In his study and in his preaching he wanted the full meaning of every verse he used fully explained to the people. He was a great man and a great preacher.

In the last years of his life he had gone back to Florence, Alabama to work with the College View Church. This was the second time he had lived in Florence for he had worked with the Poplar Street congregation in the forty's. Recognizing his great Bible knowledge, the College View Church hired another preacher and let Brother Puckett go where he could do the most good. He had been in meetings for 41 consecutive days when he was stricken. He departed this life as the result of a heart attack and other complications that included a mysterious infection that caused his temperature to reach 107 degrees. One thing can be said of Frank Puckett, he wanted to be right.

Searching The Scriptures

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Editorial

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THE CLAIMS OF ANOTHER FALSE PROPHET

"But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of" (2 Peter 2:1-2).

The world has had many self-proclaimed prophets. These have established religious movements upon their false claims and deceived multitudes of the untaught. Mormonism would never have been born without the pretensions of Joseph Smith who claimed to be a prophet of God and who is so regarded by Mormons today. It took the claims of Mrs. Ellen G. White to get Adventism off the ground. Christian Science rests upon the prophetic claims of Mrs. Mary Baker Glover Paterson Eddy. Jehovah's Witnesses look to the claims of Pastor Russell and Judge Rutherford. It is unique that regardless of how far-fetched and absurd the pronouncements of these self-styled prophets and prophetesses, there are multitudes ready and willing to follow their errors.

Now comes Herbert W. Armstrong with the same claim. He is the founder of the Radio Church of God, now known as the Worldwide Church of God. For many years he preached on a nationwide broadcast and advocated Anglo-Israelism, Sabbath keeping, soul sleeping and a host of errors. In more recent times his son, Garner Ted Armstrong, has been the radio voice of "The World Tomorrow." I have heard it in many different states at practically all hours of the day or night. The PLAIN TRUTH magazine, together with these broadcasts purports to explain to the world the news behind the headlines. Every national or international emergency was detailed in Bible prophecy, to hear them tell it. But the boldest claim we have seen from them yet came in the January, 1975 issue of PLAIN TRUTH in an editorial written by Herbert W. Armstrong entitled "Just What Is the Work?"

He explains that just as John the Baptist came before Christ to prepare the way for his first coming, even so, the Lord sent Herbert W. Armstrong to prepare for the second coming. But, let him tell you in his own words: "More than 41 years ago the living

Christ called and chose me as his instrument in **reviving** and carrying out his Great Commission in this END time." "The prophet Malachi prophesied that God would send a human messenger to prepare the way before Christ's coming to earth. But this prophecy describes TWO appearances of Christ on earth - the second of which, more than 1900 years after his FIRST coming, is now imminent!" "Before the end of the first century 'the Work' had stopped. The true gospel of the kingdom of God was thereafter taught secretly, but not proclaimed to the world for 18 1/2 centuries." "All this refers to Christ's second coming **in our** time! So when the prophet foretold the human messenger, preparing the way before Christ's coming, he referred to John the Baptist (see Mark 1:1-3) only typically as a forerunner or type of **one to prepare the way before Christ's second coming!**" . . . "And the way is **INDEED even now being** prepared before Christ's return to rule." "That, co-workers and brethren, is what the living Christ is doing right now through me, through Garner Ted, and through His co-workers and church which stand loyally behind us in this tremendous age-end commission!" "It's the most important Work given any human beings in the past 1900 years. And **nobody else** is doing it! The full, awesome responsibility of it is on OUR shoulders, whom God has **SPECIALLY** called now!" "As the original apostles were sent out to proclaim Christ's gospel in A.D. 31, I was ordained and sent to proclaim the same gospel in A.D. 1931." . . . "It was through me that, in August, 1933, Christ raised up the parent church of this present 'Philadelphia era' (Rev. 3:7-13) in Eugene, Oregon, U.S.A.; and on January 7, 1934, the gospel of the kingdom started going out over radio; on February 1, 1934, the PLAIN TRUTH began publication. 'The Work' was once again, after 18 1/2 centuries, **UNDER WAY!**" "Right now the living Christ is about to return to earth." "He called me as his instrument to announce all that in advance! He raised up my son Garner Ted to help me and to take over the chief executive administration of 'the Work,' now grown big and worldwide." "He called many others, to be trained in Ambassador College, for important phases of this most important work on earth!" "He called each of you to stand staunchly behind me and Garner Ted, as human leaders, with earnest and fervent PRAYERS. With such tithes and offerings as he has made possible. With such inspiration as you can give."

Well, there you have it. Herbert W. Armstrong is to the second coming of Christ what John the Baptist was to the first coming! He claims to have been called specially of God, claims this calling for his son, Garner Ted, and wouldn't you know that he called everybody else to stand behind them not just with prayers, but by all means, with tithes and offerings! Such humility leaves me speechless.

Brethren over the country are having to meet the errors of these men. In private studies, questions

must be answered and confusion lifted because of the false teaching of these self-appointed prophets. There have even been some members of the church carried away with this error. How shall it be met? I suggest that these statements be held before people to let them see the broad claims being made. Then, let us proceed as we have with Mormons, Adventists and others who rely on claims of latter-day revelation. We must show that "the faith" has been "once for all delivered to the saints" (Jude 3) and is therefore final. Through the knowledge of Christ, God has given unto us "all things that pertain unto life and godliness" (2 Pet. 1:3). Everything necessary to prepare us for the second coming of Christ is in that "faith once delivered." When we prove that revelation is complete, adequately equipping us to every good work, then we have in the same stroke disproved the claims of modern day prophets, including Herbert W. Armstrong. "Beware of false prophets" and their "damnable heresies."

July Special – The Family Under Fire

The homes of Christians today are being severely tested. In a world of Women's Lib, legal abortion, birth control pills, rising divorce rates, mounting crime, generation gaps, the New Morality and general disrespect for authority, the family is indeed under fire. We want to do something to help shore up the foundations and put hope into the hearts of the faithful. Our July special issue is designed to do that. These articles by faithful men will help:

Preparation for Marriage—*T. G. O'Neal*

The Family Under Fire—*Connie W. Adams*

The Husband in the Family—*J. R. Snell*

The Wife in the Family—*James P. Miller*

Children in the Home—*H. E. Phillips*

Spiritual Growth in the Family—*M. E. Patton*

Divorce: Causes and Effects—*Weldon E. Warnock*

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The resurrection of Jesus is the central item in the whole Word of God: it was promised in Eden, prefigured in Abraham, typified in Israel, sung about in the Psalms, foretold by the prophets, predicted by the Lord, wrought by the Father, announced by angels, witnessed by disciples, proclaimed by the apostles, obeyed by believers, and confessed by His enemies. Such is the chief fact upon which the whole religion of Christ either stands or falls.

With most of the world looking heavenward through skeptics' glasses, true saints must peer more keenly into the Word, to firm up and to secure their faith. Since it is the Bible that tells of His resurrection, that same Book must be able to show the proof of its claim.

For some, the mere fact that the Bible says this event occurred is proof enough. For those, however, who place less confidence in the Scriptures, we must show such proofs as will cause them to believe both in the resurrection and in the Bible which teaches it. If one can be convinced that Jesus was raised from the dead by the divine power of God, he must also admit all that that same divine power reveals in that same Word. To prove the resurrection is to prove the truth and the absolute certainty of Christ's religion and of the Gospel revealing that religion.

This was precisely Paul's plan of attack as, by inspiration, he pleaded his case against all the false systems of his day. In Athens, in Corinth—in every place he preached—the all-conquering proof of the gospel was Jesus' resurrection from the dead. He summed it up to the Corinthians this way: "Now I make known to you, brethren, the gospel which I preached unto you, which also ye received, wherein also ye stand, by which ye are saved. . . . For I delivered unto you first of all that which also I received: that Christ died for our sins according to the scriptures;" (I Cor. 15:1-4). The resurrection, with its meaning and application, was the beginning, the middle and the end of Paul's inspired gospel.

We can prove that specific prophecies were uttered hundreds of years before their exact fulfillment; we also can show, in great detail, the unity and harmony of the Bible, though it was written by forty different men, who were spread over the whole eastern hemisphere and separated from

each other by hundreds of years. Still other great evidences of the Bible's trustworthiness can be demonstrated, but of what importance are they if Jesus did not arise from His grave? Do we have hope apart from a slain and resurrected Lord?

Seeing the capital importance of this proposition, then, let us look at some evidences which substantiate it as an historical fact.

There are a number of mighty arguments which we could examine. Several pages could be written about the change that came over the Lord's disciples, how that at His arrest they fled as cowards but shortly afterwards, stood as martyrs; the only rational cause for such a change was the certainty of the resurrection. We might also argue the evidence from the empty tomb, demonstrating that the Bible's explanation is the only logical one. The Spirit's descending on Pentecost would make a good argument, as would the great number of credible witnesses who personally saw the resurrected Lord (I Cor. 15:5-7). Another possibility is the testimony of the monuments established upon and perpetuated by that miracle; e.g., the church, the Bible, the Lord's day, the Lord's supper, and baptism. But as the scope of this article must be greatly limited, let me suggest that the strongest evidence is the complete lack of evidence—that is, the lack of evidence to the contrary.

No one has ever had such cause to disprove the resurrection as did those Jews who demanded His death and were then accused, on Pentecost, of being murderers. Jesus and His disciples had many bitter enemies who would have been savagely disposed to demonstrate, if possible, any error, falsehood or deception by the apostles; if their claims were false or inconclusive, the rabid hatred of His opponents would have published to the world. When was the evidence ever more available than in those very days, and who would ever have searched more thoroughly to uncover it than those who were accused of His murder? But where is their evidence, their arguments, their debates, their writings—where is the dead body of this Jesus! All they could muster for a defense was the incredible tale of the soldiers, who weakly attempted to say that the disciples stole the body while the guards slept. If they were asleep, how did they know a disciple from an enemy? As this issue itself could fill many pages, let it be now sufficient to say that the soldiers prove themselves to be false and unreliable witnesses. All logic proves their explanation to be a lie.

If the apostles' claim was false, how do we account for their being allowed to run around loose, continuing to proclaim their "false" doctrine which, evidently, was "turning the world upside down" (Acts 17:6)? When these same mobs had so eagerly killed Jesus, why did they back off from His apostles? When their entire religious system was being set aside (fulfilled —Mt. 5:17) and thousands were turning to this "new" religion, are we to suppose that these enemies, knowing Jesus and His

religion to be frauds, decided to try a more understanding approach?

Why did not the Sanhedrin arrest the apostles and make them confess their deception? Why did they not confront them with the soldiers? Why did they not force these disciples to make a full confession of what had become of Jesus' body and of all their other fraudulent acts? If there really had been any suspicion that the disciples disposed of or still possessed the dead body, those rulers would have used every possible means to recover it and forever quash the claims of a resurrection.

Campbell made a strong point when he, in his debate with Owen, said:

We have the testimony of Myriads of Jews and Greeks who lived in those times and places, and had access to the evidences, who were as hostile to Christians and Christianity, as any skeptics now can be; and yet, so overpowering was the evidence, that from enemies they became friends. Their conversion was a proof of the facts. Look at the precautions taken by the Lord's enemies: a great stone was rolled across the door of the tomb; this stone was sealed by the chief priests and Pharisees; a Roman guard, as large as they wanted, camped in front of the grave to prevent a theft. But, as Home argues:

Notwithstanding these precautions, however, early on the morning of the first day of the week following, the body was missing, and neither the priests nor the Pharisees could ever produce it. Yet none of the watch deserted their post . . . nor was any force used against the soldiers, nor any arts of persuasion employed, to induce them to take it away or to permit any other person to remove it. (Introduction To Scriptures, Vol. I, pp. 108-9).

We ask then, "What happened to His body?" His enemies could offer no proof of their position; in fact, many of His murderers were so convinced by the apostles' evidence that, on the day of Pentecost, they unhesitatingly admitted their own error. Thus, one of the strongest proofs imaginable was displayed to the world—the fact that about three thousand Jews, many of whom were, up to that day, vicious enemies of Jesus, confessed their faith in a resurrected Son of God. By Acts 4, the number of the men who believed "came to be about five thousand." If those very Jews who reviled, cursed and killed Jesus were forced by the evidence to admit His resurrection, who today can seriously deny it? That they could not deny it then is an irrefutable argument that no man can deny it today. Judas Iscariot is another witness, one who might well head the list of all infidel, pagan and Jewish witnesses. He had lived with Jesus for three years and was intimately acquainted with Him. If there ever had been any talk of deception, any insincere or unspiritual designs plotted to delude the people.

Judas would certainly have known it. Had he been able to accuse Jesus of any sort of wrong doing or deception, he obviously had the disposition and the opportunity to do it. But his last few breaths were spent confessing that he had betrayed innocent blood.

How can we conclude without calling the apostle Paul to testify? Here was the most zealous and unrelenting persecutor of the gospel, who was transformed into its foremost proponent. What power was able to change this fierce zealot of Judaism, a well educated, intelligent scholar and logician, into a martyr for Christ? His metamorphosis can be explained only by the appearance of the resurrected Christ, recorded in Acts 9 and 22.

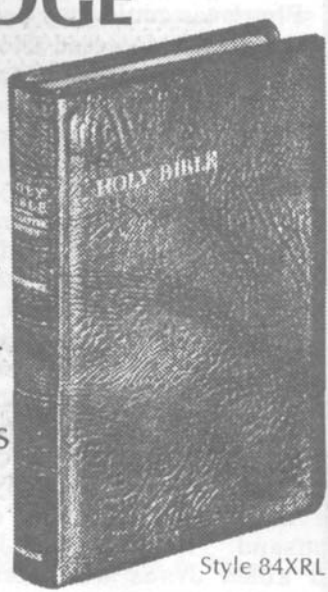
All the available evidence from those days and events supports the claim that Jesus was raised from the dead by the power of God. The overwhelming admission of His enemies, coupled with the total absence of contradictory evidence, should convince every honest heart of the truth of this divine fact. Upon it rests the hope of all mankind, and God has graciously flooded us with the testimony of its truth. We cannot accept this foundation stone without accepting all that is built upon it, for the same divine power that wrought the resurrection also wrought the perfect, complete revelation of God's will for all men—the Bible. The two stand or fall together.

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CALVINISM—No. 4

Having seen in the previous article in this series that Calvinism teaches that men are "born in sin" or are totally depraved by inheritance, the next step of this system is to get man saved. Since man is so bad ("born in sin") it will take a miracle, we are told, to make him want to be converted.

Notice again the teaching that men are "born in sin." "We believe the Scriptures teach that man . . . fell . . . in consequence of which all mankind are now sinners not by constraint but choice, being by nature utterly void of that holiness required by the law of God, positively inclined to evil" (Hiscox Baptist Manual, page 60). "Dearly Beloved, forasmuch as all men are conceived and born in sin" (Methodist-Episcopal Discipline, 1892, page 233). "Dearly Beloved forasmuch as all men are conceived and born in sin" (Methodist Discipline, 1904, page 291).

Direct Operation of Holy Spirit

"Man having brought himself under the curse of the law by his fall, it pleased the Lord to make a covenant of grace wherein he freely offereth unto sinners life and salvation by Jesus Christ, requiring of them faith in him that they may be saved; and promising to give unto all those that are ordained unto eternal life his Holy Spirit to make them willing and able to believe" (Article 7). "Man, by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompanying salvation" (Article 9). "This effectual call is of God's free and special grace alone, . . . the creature being wholly passive therein, being dead in sins and trespasses; until, being quickened and renewed by the Holy Spirit, he is thereby enabled to answer this call and to embrace the grace offered . . ." (Article 10). "The grace of faith, whereby the elect are enabled to believe to the saving of their souls, is the work of the Spirit of Christ in their hearts" (Article 14). "Although the gospel be the only outward means of revealing Christ and saving grace, and is, as such, abundantly sufficient thereunto, yet—that men who are dead in trespasses may be born again, quickened or regenerated — there is moreover necessary an effectual, insuperable work of the Holy Spirit upon the whole soul for the producing in them a new spiritual life, without which no other means will effect their conversion unto God" (The Philadelphia

Confession of Faith) (Article 20). "The new birth, is that change wrought in the soul by the Holy Spirit, . . . the change is instantaneous, effected solely by the power of God, in a manner incomprehensible to reason . . . and without it salvation is impossible" (New Hampshire Confession of Faith, Article 6) (The Hiscox Guide For Baptist Churches, pages 165-197).

Action Apart From Word

The Calvinistic concept of the Holy Spirit in the conversion of a sinner is that set forth in the above quotations, namely, the Holy Spirit operates directly upon the heart of the sinner separate and apart from the word of God. This the word of God does not teach.

The agency the Holy Spirit used to convert sinners is the word of God (Eph. 6:17). Observe in every record of New Testament conversion listed in the book of Acts, the word of God was preached to those in need of salvation. The Holy Spirit converted them, but He exerted his power and influence upon them through the word of God.

The New Testament affirms the action performed by the Holy Spirit is also to be said to have been accomplished by the word of God. Thus, the Holy Spirit is found working through the word.

Holy Spirit	Action	Word of God
John 3:5, 6, 8	born	I Pet. 1:23-25
John 6:63	made alive	Psm. 119:50, 93
Titus 3:5	saves	James 1:21
Rom. 15:13	power	Romans 1:16
I Cor. 6:11	sanctifies	John 17:17
I Cor. 6:11	washed	Eph. 5:26
Rom. 8:9	leads	Psm. 119:105
Acts 9:31	comforts	I Thess. 4:18

(1) Rom. 1:16-17. Paul affirms in this passage the power of God to save is "the gospel of Christ." The power the Holy Spirit uses is directed through the gospel to the heart of the sinner.

(2) 2 Thess. 2:13-14. These men are said to be chosen "to salvation through sanctification of the Spirit and belief of the truth; whereunto he called you by our gospel." The Spirit sanctifies but it is accomplished by "belief of the truth."

(3) I Cor. 4:15; 15:1-4. Paul shows the Corinthians were "begotten" "through the gospel." By the gospel Paul says they had been saved. The Holy Spirit saves but salvation is accomplished by the preaching of the gospel.

(4) James 1:18, 21. James teaches that men are begotten "with the word of truth" but this implanted or engrafted word "is able to save your souls." When the word is preached and obeyed, it will save men. The Holy Spirit saves men through the preaching of truth into which He guided the apostles (John 16:13).

(5) I Pet. 1:18-25. Peter says men are "redeemed" and this is accomplished by "the precious blood of Christ." This is done when they "obey the truth through the Spirit." Redemption and obedience to truth is the same as "being born again" but the new

birth is "by the word of God." The new birth is experienced when "the gospel is preached unto you." When the gospel, the truth, the word of God is not preached then men cannot be born again or be redeemed from sin.


It takes the preaching of the gospel to save men from sin. Where the gospel has not been preached men have not been saved. If God sends His Holy Spirit to save and men cannot resist His power, why is it that there are no saved people where the word has not been preached? If apart from the word of God the Holy Spirit saves men, why is it necessary to send men to preach the gospel? Why does not the Holy Spirit operate directly upon their hearts on the other side of the world and eliminate the need of sending men over there to preach?

Rom. 2:11

"For there is no respecter of persons with God." If the Holy Spirit operates directly upon the heart of men to save them, if one is lost, it will be God's fault and not man's. God did not send the Holy Spirit to operate upon man's heart and thus God is responsible for lost mankind, according to Calvinism.

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NEW AMERICAN STANDARD BIBLE—
A VINDICATION
PART 3
by Wayne Broaddus

Note: This is the last in a series of three articles. The previous articles have been primarily a review of some arguments advanced against the New American Standard Bible. This article completes the review of the arguments, then finishes with a discussion of some defects and excellencies of the version.

Argument 10

1 Corinthians 7:25, 40. New American Standard gives, "I give as an opinion. . . ." Paul did not mean to state an opinion. **Answer 10**

The translators have rendered the Greek according to one of the several definitions of the word **gnome**. Definition: "opinion, judgment (Analytical Lexicon)"; "view, judgment, opinion (Thayer)"; "mind, judgment, opinion (Robinson)." Literally, the Greek may read, **judgment but I give or opinion but I give**. The word **as** is not in the Greek text. The objection that Paul did not say that he was giving an opinion may be valid.

Space will not permit me in this article to review the last ten of the twenty arguments; however, fairness compels me to consider briefly argument 15.

Argument 15

Colossians 2:12. New American Standard omits the article before **faith**. Translators ought to have retained the article.

Answer 15

The article ought to have been retained; it does appear in the Greek text. But the objection that the translators seem to be trying to rid themselves of the phrase **the faith** is not a valid objection. On the same grounds the King James would have to be rejected, for it commits the same error by omitting the article before the word **faith** in Galatians 3:14; 3:25; Ephesians 2:8; 2 Thessalonians 3:2 and numerous other passages. In fact, it was the treatment of the definite article in the King James that required special attention by the 101 translators previously mentioned. One of those 101 translators was Alexander Roberts. He wrote, "But in the King James Version this point of accuracy has been entirely neglected. The Greek language has a definite article, and its omission or insertion in a passage often has the weightiest effect upon the sense. Yet our translators seem to have been ignorant of this fact, and have treated the article as if it were not of the slightest importance . . . they have omitted it in their version where it existed in the original; they have inserted it where it had no place in the Greek." See Matthew 14:8 where omission of the definite article is harsh. Compare smoother reading in New American Standard.

We must note that such departures from grammatical precision are common in every version of the Bible, for the English idiom will not always tolerate a

strict rendering of the Greek. Sometimes the article must be inserted to accommodate English idiom as in 1 Corinthians 1:20 in which the literal reading of the Greek text is **pou sopos, pou grammateus**, where wise? Where scribe? Good English idiom requires insertion of the article, where is **the** wise? Where is the scribe? And quite often instead of the aorist tense, the perfect or pluperfect brings out the meaning better in our language (See Matthew 19:20). The job which translators have of turning the Greek into good English idiom without detriment to the sense is often exceedingly difficult. Sometimes they must decide whether good English idiom must give way to grammatical strictness or vice versa. One may get some idea of the problem by examining the literal reading of John 11:6: "When therefore he heard that he is sick, then indeed he remained in which he was place two days." To reject a translation on the grounds that the definite article was omitted or inserted or that the tense of a verb was imperfectly rendered is to reject all of the versions.

To sum up, the arguments urged against the **New American Standard Bible** are in the main unsound. Some of the arguments are gross blunders since they are based on words non-existent in the Greek text. Others are little more than quibbles. Still others advance arguments that may also be urged against both the King James and the American Standard.

Yet to suggest that the New American Standard is without fault would be hazardous. The translation of Acts 10:43 is an unhappy rendering. The marginal reference to Obadiah 10:14 at 2 Chronicles 28:17 is a discrepancy as are the misspelled words in Amos 1:4 and Philipians 4:6. Like all other translations, it is the work of imperfect men and will contain minor errors and defects, for God has not seen fit to provide us with infallible translators.

But in my own view the translators of the **New American Standard Bible** have followed sound principles and made the best use of their resources. The rendering of the participle in Matthew 16:18-19 is a decided improvement. **Shall have been bound** more accurately expresses the sense of the Greek than **shall be bound**. What the apostles spoke on earth by means of the Holy Spirit was that which **first** had been bound and loosed in heaven. And the attention given the Greek particle *me*, hitherto neglected, provides an insight and a fresh look into numerous passages. Consider John 6:67 in which the negative particle has been taken into consideration. "You do not want to go away also, do you?" gives an insight into Jesus' feelings that we do not see in other versions. Or John 7:52 in which "You are not also from Galilee, are you?" suggests disdain of the Pharisees for Nicodemus but not an inquiry. Then notice the proper use of the italics in John 4:20: "Our fathers worshipped in this mountain: and you people say that in Jerusalem is the place where men ought to worship." The italicized word brings out what the woman is saying. The woman is not asserting that Jesus alone had said that Jerusalem was the place where men ought to worship, but what she is

asserting is that the **Jewish people** said that men ought to worship in Jerusalem. The italicized word is authorized by the Greek *umeis legete*, which is the verb phrase for **you** say in the second person, plural. *Umeis* is the second person pronoun in the plural number. Here it is used to denote emphasis because the woman is asserting. If the woman had wanted to say that Jesus had told her she ought to worship in Jerusalem, she would have used the second person, singular **su legeis**. Then too the use of Arabic numerals is most welcome. ". . . of the tribe of Dan, were 62,700 . . ." is much to be preferred to ". . . of the tribe of Dan, were three-score and two thousand and seven hundred (Numbers 1:39). . . ."

In short, the **New American Standard Bible** vindicates itself. It is a conservative translation, faithful within the bounds of human limitations to the Greek text. It is, in my judgment, to be recommended to everyone who wishes to read, as did our brethren in the First Century, the inspired Scriptures in an idiom with which he is most familiar, with the confidence that he is reading a clear and accurate rendering of the Holy Scriptures. Like the King James, it has its minor errors and defects, but also its acknowledged excellencies. It sets forth the Gospel message in language that is direct, plain, and meaningful. Unlike the Hebrew scholar Broughton, one could hardly wish rather to be torn asunder by wild horses than to allow the version to be imposed on the church.

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PRECIOUS THINGS

It is quite interesting that the two epistles of Peter use the word "precious" more than all the rest. The word is defined as, "of great value; highly esteemed or cherished." It is used in connection with many things in the Old Testament. Items of wealth, fruits, one's good name, are said to be precious. But Peter attaches special significance to the term precious as he describes four items which challenge our understanding and thrill our hearts.

He speaks of **faith** as being **precious** as it is tried. "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ" (1 Pet. 1:7). The second epistle addresses "them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ" (2 Pet. 1:1). The theme of Peter's first epistle seems to be "the Christian in the crucible." Faith under fire, tested in the crucible of trial and adversity increases in honor. Under such circumstances it improves in value as well as proving its value. Like precious metal refined by fire, faith which has withstood trial is indeed precious, yea more precious than gold.

Faith that can stand trial must have the Lord Jesus Christ as its object. "For except ye believe that I am he, ye shall die in your sins" (John 8:24). He is an object worthy of trust and fidelity. When the evidence of his divinity is considered and accepted one is realistically committed in allegiance to Him. Just as one in pledging allegiance to the flag of our country indicates commitment to its principles and faith in its foundation objectives, so the more lofty idea of allegiance is attendant when Christ is the object of our faith.

Faith must also be considered in a subjective sense. Precious faith, that which will stand trial, is subjective to the right things as comprehended in the statement, "So then faith cometh by hearing and hearing by the word of God" (Rom. 10:17). The acid test of faith is obedience. Jesus challenged his disciples, "And why call ye me, Lord, Lord, and do not the things which I say" (Luke 6:46)? Marks statement of the great commission includes the simple statement of requirement for forgiveness of sins. "He that believeth and is baptized shall be

saved; but he that believeth not shall be damned" (Mark 16:16). Genuine faith has the proper object, Christ, and is subjective to the proper thing, the Word of God. There must be a believing in the Man and an unreserved acceptance of His plan. This is faith that will save, faith that will stand the pain of trial, adversity, and temptation. The tears of persecution, disappointment in men, will neither dampen nor discourage, but will refine our faith to the richness comprehended in "precious."

Secondly, Peter speaks of precious blood. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot:" (1 Pet. 1:18-19). With but slight meditation upon the idea of redemption the pulse quickens and our interest is stirred. Redeemed is the idea of, "to release on receipt of ransom." If Christians, we are redeemed with the "precious blood" of Christ, "as of a lamb without blemish and without spot." This is an Old Testament reminder of the sin offering under the Law. Jesus' blood was shed as were these blood offerings. Yet, there is one significant difference between the Old Testament sin offerings and the blood of Christ. The Old Testament offerings were the condition of forgiveness, His blood is the means of forgiveness.

Redemption's plan was not complete until the shedding of the precious blood of the Son of God. In His life, in His death, through His blood redemption is. "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him" (Rom. 5:8-9). Salvation, nevertheless, is conditional. Faith in the blood of Jesus Christ does not preclude obedience. There are actually two sides to the matter of salvation, God's part and man's part. God's part is expressed in the sending of His Son, His death, burial and resurrection, and the publication of the gospel. Man's part involves obedient faith to the requirements of God. "And being made perfect, he became the author of eternal salvation unto all them that obey him" (Heb. 5:8-9). Indeed, precious blood, precious because of what it is, redemption's price.

Thirdly, it is the precious Christ that is given attention. The words of Isaiah, "Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded" (Isa. 28:16), serve as introduction to, "Unto you therefore which believe he is precious" (1 Pet. 2:6-7). The Psalmist complements the prophet's statement in the words, "The stone which the builders refused is become the head stone of the corner" (Psa. 118:22). Consider the term "rejected" or "refused" as connoting, to cast aside as worthless after trial and examination. This is a prediction of the wholesale rejection of Christ by the Jew. Such rejection did not affect the purpose of God, as premillennialists say.

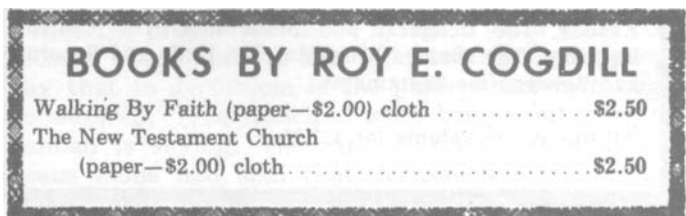
He, nevertheless, became the "head stone of the corner." "For other foundation can no man lay than that is laid, which is Jesus Christ" (1 Cor. 3:11).

This is God's "elect," the precious Christ. "A stone of stumbling, and a rock of offence" to the disbelieving Jew and for that matter, to all who disbelieve. Reason being, "for they stumble at the word, being disobedient" (1 Pet. 2:8). But, "Unto you therefore which believe he is precious" (verse 7). To the eye brightened by faith he is a "living stone," not inert and lifeless. He being raised from the dead to die no more, being alive, is the source of life to the believer. Thus, resting upon the chief corner stone, the precious Christ, the believer acquires life, becomes a "living stone." Ah, so precious, the Christ.

Finally, the inspired penman is brought to use this impressive term as a description of the promises to the faithful in Christ. "Whereby are given unto us exceeding great and precious promises:" (2 Pet. 1:4), looks back to verse one for identity, "to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ." The promises here considered are preceded upon faith, the blood, and the Christ, as previously considered.

This initial paragraph of 2 Peter focuses upon our being "partakers of his divine nature, having escaped the corruption that is in the world through lust." The pristine beauty of Eden furnished a stage for Adam and Eve in their sinless perfect condition. This original purity and God-likeness was lost because of sin. Transgressing the law of God, Adam and Eve brought their expulsion from the garden and the attendant material consequences. Looming over all this in its blackness was death spiritually because of the sin. Thankfully, it does not end here. That which was lost in disobedience is regained in obedience to God's will, restored in the transformation of conversion. "But we all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit" (2 Cor. 3:18). "And have put on the new man which is renewed in knowledge after the image of him that created him" (Col. 3:10). "Partakers of his divine nature," what precious promises and to think they are yours and mine.

Indeed, precious things, valuable and priceless beyond compare. Precious faith, precious blood, precious Christ and precious promises. How precious are they to us really? The answer depends upon how precious our soul is to us.



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SOME THOUGHTS ON PSALLO An Introduction

The controversy continues regarding the meaning of the Greek verb *psallo* and its cognate noun *psalmos*. Traditionally, instrumentalists and non-instrumentalists have amassed lexical evidence in an effort to determine whether *psallo* in New Testament passages allows (or even demands) the use of mechanical instruments of music in the worship of Christians.

I have studied and taught Greek for nearly twenty-five years. I have a deep and abiding love of the language. I seriously doubt, however, that an appeal to lexicons is a very fruitful exercise. I make this statement—which may startle some people—simply because it is always possible to discover lexicographers on both sides of any word battle. All lexicons are human productions, and after one has sifted all available evidence he is still faced with the task of determining what evidence is in harmony with the contextual facts of Scripture.

Another Instrumentalist Writes

Robert E. Gulledge, Sr., who is described in a footnote as "a Christian minister living in Jerseyville, Ill.," wrote an article which appeared in the December, 1974 issue of *The Christian Standard*. In this article Mr. Gulledge presented a brief study of the words "psalms," "hymns," and "songs." It is not my intention to review this study in its entirety; however, I wish to comment on two short portions of it.

Mr. Gulledge writes the following paragraph regarding *psallo*:

"Psalming (*psallo*) —'singing with an instrument,' is introduced into the New Testament Scriptures just 'as it is written' in the Septuagint. Romans 15:9 is the Sep-tuagint Psalm 18:49—therefore, it now stands in the New Testament Scriptures 'as it is written.' If Psalming does not stand in Romans 15:9 as it is in Psalm 18:49, then it does not stand 'as it is written.'" In his closing paragraph, Mr. Gulledge writes as follows:

". . . The position held by 'exclusivists' demands a different set of definitions for the same musical terms within the same century at the same time in the same language for the same people."

On the Making of Lexicons

Before coming directly to a review of the statements of Mr. Gulledge, it is appropriate to observe the genesis of lexicons. To coin an expression, "man was not made for lexicons, but lexicons, for man." That is to say, dictionaries were not made and then forced upon their users. To the contrary, dictionaries merely reflect the uses that are more or less current. If a lexicographer is contemporary with uses, he may ask people for the specific implications of their words. Obviously, a lexicographer of ancient uses must derive his information from the contextual evidence of the literature he is studying (such as the LXX, or the New Testament) and/or from contemporary evidence such as non-Biblical literature, inscriptions, and similar evidence.

Lexicons and Specific Cases

A dictionary definition of a word does not necessarily mean that every single person or group uses that particular word in that particular way. An excellent illustration of this may be seen in Webster's definition of the word "baptize": "To dip or immerse in water, or to pour or sprinkle water upon, as a religious rite. . . ."

I, for one, do not intend to include sprinkling and pouring in my definition of "baptize" just because these meanings are found in Webster's dictionary.

If I should write an article on the word "baptize," and that article fell into the hands of a non-English-speaking reader who turned to Webster's dictionary and found "sprinkling" and "pouring" included under "baptize," would it be proper for that reader to assert, in the absence of any contextual evidence, that I practice sprinkling and/or pouring?

Similarly, one should not take a definition out of a Greek lexicon and force it into the exegesis of a passage in the complete absence of any contextual evidence. I believe this method of exegesis has been employed by some writers in their study of the term *psallo*, even as that term occurs in the LXX, to say nothing of its occurrence in the New Testament.

Implications of Psallo

When lexicographers state that the literal meaning of *psallo* is "to pluck, twitch, or twang," they do not simply draw these words out of the air arbitrarily. It is evident that this judgment is based upon ancient uses and settings of *psallo*.

When it is observed that *psallo* sometimes meant "to pluck the hair of the head," is this simply an arbitrary judgment? When it is said by lexicographers that *psallo* sometimes meant "to pluck the plumbline of the carpenter," is this just drawn out of the air for no apparent reason? Obviously, there is some contextual evidence somewhere to support this claim.

Similarly, when it is asserted that *psallo* in some passages of the LXX may mean "to pluck the strings of a harp," is this observation arbitrary? When it is said that *psallo* in some passages of the LXX may

mean "to sing to the accompaniment of a harp," is this judgment arbitrary?

It seems to me that lexicographers include the harp and/or other objects (hair, etc.) in their definitions of psallo on the basis of contextual evidence. Furthermore, the absence of such contextual evidence must be a prime factor in the decision of such men as Moulton and Milligan to give "sing" as the meaning of psallo in the New Testament, (Vocabulary of the Greek Testament, p. 697.)

Psallo in the Septuagint

For purposes of reference it may be useful to list all the occurrences of psallo in the LXX. It should be noticed that chapter and verse listings vary in some versions. Variant chapter numbering is indicated by parentheses. Further, one reference from the apocryphal book of Sirach is given, along with variations found in the LXX version of Aquila and of Symmachus. The occurrences of **psallo** are as follows: Judges 5:3; I Kings 16:16, 17, 18, 23; 18:10; 19:9; II Kings 22:50; IV Kings 3:15; Psa. 7:17; 9:2, 11; 12(13):6; 17(18):49; 20(21):13; 26(27):6; 29(30):4, 12; 32(33):2, 3; 46(47):6, 7; 56(57):7, 9; 58(59):17; 60(61):8; 65(66):2, 4; 67(68):4, 25, 32, 33; 68(69):12; 70(71):22, 23; 74(75):9; 91(92):1; 97(98):4, 5; 100(101):1; 103(104):33; 104(105):2; 107(108):1, 3; 134(135):3; 137(138):1; 143(144): 9; 145(146):2; 146(147):7; 149:3; Sirach 9:4; Aquila 32(33):3; Symmachus 32(33):3; 68(69):13; Isa. 38:20.

Even in the preceding references from the LXX, **psallo** does not always necessarily imply the harp. A rather exhaustive article on **psallo** appears in volume 8 of **Theological Dictionary of the New Testament**. The article was written by Gerhard Delling. Mr. Delling notes, ". . . often the obvious sense is 'to play,' esp. when an instrument is mentioned Psa. 33:2; 71:22 . . . but also Psa. 27:6; 57:8 . . . where singing and playing go together . . . Elsewhere the idea of praise by song as well as stringed instrument is suggested, Psa. 9:11 . . . Hence one must take into account a shift of meaning in the LXX in other passages in which the idea of playing is not evident. In many places the thought of 'to play' to Yahweh (in His honour) is a natural one, and this could be introduced into other passages, esp. when the Gk. equivalent contains esp. the idea of playing."

Mr. Delling is simply stating that **psallo** in the LXX may mean either "sing," "play," or "play and sing," depending upon the context. Notice carefully his use of the words "obvious," "mentioned," "suggested," "evident." These are common terms used in contextual studies.

"As it is Written"

Mr. Gullledge seems to think that "as it is written" in Rom. 15:9 means "as they sang," for he writes, ". . . if psalming does not stand in Romans 15:9 as it is in Psalm 18:49, then it does not stand 'as it is written.'"

It is evident that Paul is not saying "I will psalm as they psalmed." To the contrary, the clause "as it is written" does not modify the statement "... I will

confess . . . and sing. . . ." The clause "as it is written" modifies the statement that precedes, "... that the Gentiles might glorify God. . . ." That is to say, the redemption of the Gentiles is in harmony with "what is written" in Psalm 18:49.

Same Words With Different Meanings

Mr. Gullledge apparently reasons that it is unrealistic to have a different set of definitions for the same musical terms within the same century at the same time in the same language for the same people. I affirm, however, that this is precisely what we have in reference to the use of the Septuagint by New Testament Christians.

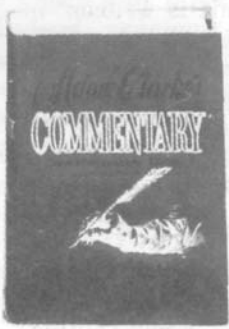
It is a simple fact that the use of the King James Version of the Bible by present-day Christians involves exactly the same phenomenon. Christians today read the English of the KJV, recognizing that some of the words do not have the meaning that they had in 1611. It is true that Christians today do not live in the same century as that of the writing of the KJV, but neither did New Testament Christians live in the century of the production of the LXX.

Furthermore, it is evident to everyone that many present-day English words are used with different meanings by people who are supposed to be speaking the same language. The "rock" generation has completely revolutionized the meanings of such terms as "grass," "pot," etc. etc. In religious circles the term "baptism" obviously does not convey a single, standard meaning even though it is used by people who are supposed to be speaking the same language. Every thoughtful person realizes that this confusion of meanings is eliminated only by a study of the contextual uses of words.

Psallo in Modern Greek

As a final note, it may be of interest to observe that Swanson's pocket lexicon of modern Greek defines **psallo**, "sing" (hymns). In his English-Greek section, under "sing," he gives **tragoudo** (general); **psallo** (in church); **kelaido** (of birds). Under **tragoudi** (the noun cognate of the verb **tragoudo**), he gives "popular song."

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1 CORINTHIANS 14:34-35

Johnny Stringer

"Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church."

This passage continues to be the subject of controversy among brethren. I have no illusions that this article will end that controversy, but I do want to present for your consideration my convictions regarding these verses.

Throughout the letter of 1 Corinthians Paul dealt with problems that troubled the church in Corinth. In chapter 14 he addressed himself to the conduct of the Corinthians in the assemblies in which spiritual gifts were exercised. From his remarks we can conclude that their activities were not always edifying, that they were characterized by disorderliness and confusion. It is in this context of urging orderliness that Paul addressed the women in verses 34-35.

In verse 34 Paul clearly ordered the women to keep silence, saying that it was not permitted for them to speak. Then in verse 35 he said that it was a shame for women to speak in the church. YET, this same Paul commanded all Christians (including women) to sing (Eph. 5:19, Col. 3:16). Singing is a form of speaking. If it is a shame for women to speak in the assembly, how is it that God could demand that they sing?

I believe that the answer is found in the last half of verse 34. After saying that it is not permitted for them to speak, Paul adds, "but they are commanded to be under obedience, as also saith the law." Thus, the fundamental principle Paul was teaching was for women to be under obedience. *Speaking is contrasted against being under obedience* (note the word "but"); thus, the kind of speaking Paul was talking about was such speaking as would violate that principle of being under obedience. Singing obviously does not violate that principle; therefore, she can properly be commanded to sing, since singing does not fall within the realm of the kind of speaking forbidden in 1 Corinthians 14:34-35. She can speak so long as she remains under obedience. Evidently, as Paul was seeking to correct the disorderliness and confusion in the assemblies at Corinth, part of that situation was caused by women getting out of line by the manner in which they spoke.

Verse 35 shows that it was only a certain class of women in Corinth who were causing the trouble. Note that the women: (1) had husbands, and (2) had husbands who were able to instruct them in truths they did not understand. This excludes a lot of women. Since (1) the assembly under discussion was

one in which divine truth was being revealed as spiritual gifts were exercised, (2) Paul had just addressed the prophets (inspired teachers) in the verses immediately preceding his instructions regarding the women, and (3) the women of verse 35 were the wives of competent teachers of truth, it is reasonable to conclude that the women were the wives of the inspired men (prophets).

In considering that Paul forbade these women to ask questions in the assembly, remember that the principle upon which the prohibition was based was that women were to be under obedience. The type of speaking forbidden was such that violated that principle. Evidently, then, these women were asking questions in such a manner as to be out of obedience. Perhaps the situation was that while their husbands were revealing divine truth, the wives would interrupt with questions; such would surely be out of place and productive of disorder.

The instructions to ask their husbands at home does not apply today as it did to the wives of the prophets. Women today do not have to ask their husbands; they have Bibles just like their husbands do and are just as mentally competent to find the truth in their Bibles as are their husbands. The women of verse 35 had no inspired book to guide them, but they had inspired husbands; women today have no inspired husbands, but they have an inspired book.

The prohibition of asking questions surely does not apply to the Bible class situation of today. The Bible class of today is altogether different from the assembly in which divine truth was being revealed by inspired men. When men and women are gathered together to study in an effort to learn and help each other understand the truth that has been revealed, it certainly is not getting out of subjection for a woman to humbly ask a question or submit an idea for the class's consideration. Certainly, in such a situation a woman *can* get out of line in the manner in which she asks questions or sets forth her ideas; to do so is to violate the principle Paul stressed in 1 Cor. 14:34-35 regarding being under obedience.

Conclusion: The fundamental principle of women being under obedience still stands, and any type of speaking that violates that principle is wrong. The manner in which some of the Corinthian women spoke did violate it. Women today should take care that they do not. But women can speak so long as they do so in a spirit of submissiveness, in such a manner that they do not violate the principle of being under obedience. P.O. Box 147

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THE DIVINE GUIDE IS COMPLETE

By Shelby C. Smith

"For no prophecy ever came by the will of man: but man spake from God being moved by the Holy Spirit" (2 Peter 1:21). "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work" (2 Tim. 3:16, 17).

In this age of skepticism, it becomes necessary for Christians to stand up and be counted and to deal a knock-out blow to those who would belittle the Bible. The Bible claims to be the word of God; but Modernists are trying to sift out part of its teachings and claim we have no use for parts of it. I believe the Bible to be the Word of God, spoken by the Holy Spirit, God's agent, to men who were moved by the same to write the exact words thereof, and that there is not one mistake or contradiction in the entire sixty-six books.

Let us show one of the evidences of inspiration as found in Gen. 1:11. We have the law that every seed produces after its kind. Another is found in Isa. 13: 17-22, Isaiah prophesied the destruction of Babylon. Four hundred years after the prophecy was made the city was destroyed, and to this day it has not been inhabited. Why don't the Bible-dishonoring, church-ridiculing, Bible-hating infidels in the church prove that the Bible is just a book of tales, by building a city on this ancient site, or by dwelling there? This would settle the matter!

Now let us look at the New Testament for an evidence of its inspiration. Paul said: "Grievous wolves shall enter in among you, not sparing the flock; and from among your own selves men shall arise, speaking perverse things, to draw away disciples after them" (Acts 20:29, 30). In 2 Thess. 2:7, Paul wrote, "For the mystery of lawlessness doth already work" and by the sixth century the apostasy was complete, just as Paul had written.

Someone has said of the Bible: "This book contains the mind of God, the way of salvation, the doom of the sinner, and the happiness of the believer. Its doctrines are holy, its precepts are binding, its histories are true, and its decisions are immutable. Read it to be wise, believe it to be safe, and practice it to be holy. Herein heaven is opened, hell is disclosed. It should fill the memory, rule the heart, and guide our feet. It offers happiness for children, inspiration for youth, strength for maturity, assurance for old age, comfort in death, and salvation and riches and glory and a reward for eternity." I do not know the author of these words, but let all of us profit from them.

Today we are in the midst of a world revolution and the very foundation of civilization is being shaken; but the church of Christ with Bible in hand is the only thing that can swing this wicked world

back to decency, save humanity from an awful period of darkness, and keep the sunlight of God's redeeming love shining in the hearts of men.

18112 Regina Ave.
Torrance, California 90504

THE BAPTISTS AND THE BUS MINISTRY

by Daniel H. King

During the last few years many of the brethren have become elated at a new device for drawing large crowds into their meeting houses—the bus ministry. Really though, there's not anything especially new about the device. The Baptists and other denominational folk have been using the system for years. It is what has made possible the "Tabernacle-style" church houses that have begun to dot the landscape in many of our cities. Many brethren have argued, "Well, the Baptists are getting good results out of it, so it must work." As a consequence, denominational programs and gimmicks are examined, sectarian "how-to-do-it" manuals are read, and the system is fitted bodily into a congregation's program. "After all", it is argued, "it works doesn't it?" Soon children are being given candy, refreshments, and prizes for boarding the buses and attending regularly. Suddenly the Grand Old Gospel that was once the drawing power to salvation (Rom. 1:16; II Thess. 2:14) goes flying out a bus window. "Why, it doesn't matter what you use to get them there, just so Christ is preached to them", the prevailing voice says. One problem that goes unnoticed is that whatever it takes to get that kind of person to come the first time is what it is going to take to keep him coming. And, if the prize that the church of Christ is offering is inferior to that being proffered by the Baptists, it is for certain that we will lose out on these that sell themselves to the highest bidder. I wonder what scriptural precedent people think they're following when they offer carnal rewards for spiritual service in this manner? What happened to the biblical axiom that those who seek to receive earthly compensation as their payment for spiritual service rendered have been "paid in full": "Verily I say unto you, They have received their reward" (Matt. 6:2, 5, 16). This practice actually encourages the attitude that Jesus condemned.

I was recently surprised to see that some of the Baptists are even beginning to object to this kind of absurd trafficking in human souls. I was surprised because Baptists took the lead in the use of this and every other kind of gimmick and contrivance imaginable. Everyone from karate experts to movie personalities have been invited to speak and perform during their worship services to draw crowds to their meeting houses. But, Forrest L. Keener, pastor of the Bethel Baptist Church of Lawton, Oklahoma, recently launched an attack upon such methods used in bus ministry promotion. In the July and August

issue of **Faith Magazine**, a Bob Jones University publication, Keener attacked the abusive techniques under the title, "A Critical Analysis of Modern 'Give-Away Bus Promotion'." His study of these time-honoured practices led him to brand them as a "hypocritical exploitation of children", and to conclude that "these tactics never actually increase the number of converts". Furthermore, Keener realizes that a lowering of standards must follow or the results will not be lingering. He says, "Meanwhile, sound doctrine occupies second place or no place at all." He then adds, "The common denominator that I seem to see in all fervent users of cheap tactics is that they rate doctrine after 'results', and sometime belittle doctrine altogether." This frank assault upon an almost universally accepted practice among Baptist churches was bound to draw fire. In the August 3, 1973 issue of **The Sword of the Lord**, Dr. John R. Rice, the editor of the paper, expressed his shock and surprise at Keener's remarks. A long expertise followed in which Rice made quite a play upon Baptist tradition and perverted a number of scriptures endeavoring to put some Biblical props under a totally unscriptural practice. His miserable display would almost certainly convince any honest person that such tactics completely lack scriptural authority. I must confess,

though, that Rice did do a little better job on the subject than I have heard any of the brethren do lately. At the very least he made an attempt to justify it by the Bible. Many of the brethren have given up this idea altogether. That is the reason that the like of this is being practiced by churches of Christ at all.

When will some brethren realize that you can't trick people into becoming Christians? There are no short-cut methods or sure-fire gimmicks that will replace the simple gospel of Jesus Christ. It remains the power of God to salvation (Rom. 1:16) and the only thing that can draw men to Christ (II Thess. 2:14). It will probably take the brethren a while yet to recognize the fruitlessness of any attempt to improve upon God's plan, but the realization is just as sure to come to them as it has to some of the Baptists. Real conviction can't be bought. Even the Baptists are beginning to see that.

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THE NEWS LETTER REPORTS

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

THE CONVICTION OF YOUTH

Cindi Sullivan, daughter of Wayne Sullivan, gospel preacher, was recently chosen Homecoming Queen at Colonial High School, a very large school in Orlando, Florida. When Cindi was selected as a candidate she went to the sponsor and told her that if she should be chosen as queen, she would neither participate in nor reign over the traditional dance which follows the ball game. The teacher assured her that if chosen she would not be required to act contrary to her convictions. She was chosen to be queen, but did not participate in or reign over the dance. Sometimes young people may feel that in order to participate in some of the school activities and be popular with the other students they must forfeit their convictions. This is not so! (Palm Springs Drive BULLETIN, Altamonte Springs, Florida, Dec. 16, 1974).

EFRAIN PEREZ, Santiago, Chile. In December, 1974 we made a trip to Valdivia, 700 miles south of Santiago, to visit a congregation we had heard about but had no contact with before now. Valdivia is a nice city of about 150,000. Here we met Brother Ernesto Ortega who is 86 years old and who has been preaching the gospel for 45 years. He shares with other brethren in preaching now for the congregation of about 35 members. They have property where the church meets. In our studies they recognized some errors and readily rejected them. We rejoice in this and recommend these brethren as faithful to the Lord. As soon as funds are available we plan to translate and print "Walking by Faith" by Roy Cogdill.

FROM REPORT FROM ANDY DEKLERK, P.O. Box 31, Plaston 1244 E/TVL., South Africa. We begin this new year full of hope and greatly encouraged with the events of the past few weeks. Our new meeting house is under construction; two

families attended services in response to our weekly newspaper article and I have already had classes with them; a letter was received from a lady who receives our bulletin requesting more information concerning baptism; a full page article will be in this week's newspaper on the "Charismatic Movement" which is showing its ugly head here as well. Although few in number we are all thrilled with the prospect of meeting together to worship in a nice, neat, clean building without having first to clear away beer cans and having to sit through service with the smell of old beer and cigarettes in the air. This is what we have had to contend with these last few weeks, in the rented hall. The Lord has blessed us so abundantly that everything looks good and wonderful as we begin this new year in His service. We would appreciate receiving bulletins from where you worship or any special outline studies you may have engaged in.

JAMES O. LOVELL, 8 Doone Rd., Pinetown 3600, Natal, Rep. of S. Africa. We have been having a hard time about the meeting place at the back of the residence of one of the brethren. At first, the Development and Services Board ordered him to take it down. We have pursued every possible way to keep this structure as it is. With the help of the Department of Community Development we have been able to keep the structure as it is. We are praying that we shall be allocated one of the sites in Shallcross where we can build. This is doubtful since these allocations are usually made on the basis of the number of members. On November 10, the Shallcross church withdrew from five of its members. While such is not a happy occasion, it is an evidence of growth for this church. In October and November we baptized nine. That makes 24 since we came in April. We have started holding two mid-week services so we can

teach all these new converts. We continue to be thankful for your support and prayers.

ROBERT C. ARCHER, 1500 South Ridgeland, Berwyn, Illinois 60402. The Lord has blessed our efforts in 1974. Twenty-two have responded to the Lord by being baptized. The remarkable thing about this is that 19 of these were adults from the community . People are still interested in their salvation! What does 1975 hold for us? We, of course, do not know; but we look forward to the challenges of the coming year with enthusiasm and optimism. Brethren, pray for us.

ROBERT S. SWAIN, Lompoc, California. I began labor with this new congregation the first Sunday in March. We are located in the Lompoc, Mission Hills, Vandenberg Air Force Base areas. We want to especially alert service personnel who might be transferred to Vandenberg and invite you to come worship with us in a faithful congregation. For further information or trans-portionation please contact Robert Cunningham at (805) 733-2104.

PREACHERS NEEDED

ASHLAND, OHIO. The small congregation in Ashland is in need of a preacher. The congregation has an adequate building and some support available, though some will have to be raised elsewhere. Interested persons should call Wallace Smith, 752 E. 7th St., Ashland, Ohio 44805, phone 325-3610. **GARDENA, CALIFORNIA.** The church in Gardena is looking for a full-time preacher to begin work now. The church is self-supporting and provides a house for the preacher. Those interested may contact Ed Rose at (213) 545-0045 or Mark Stringer at (213) 542-9384.

NEW CONGREGATION

JESSE W. BROOKSHIRE, P.O. Box 5765, Texarkana, Texas 75501. For a number of years conservative brethren in the Texarkana area have given thought and discussion to the need for a congregation on the Texas side of Texarkana. This much needed work became a reality the first Sunday in December, 1974 when four families met for the first time. Since then three more families have joined forces with us. There is complete harmony and cooperation in all scriptural ways between the new congregation and Franklin Drive. Daryl Powell and I share the preaching. We meet at 3107 Summerhill Road, Texarkana, Texas. If you are traveling through this area, stop and worship with us. Exit off 1-30 on Summerhill and 7 blocks south. See our ad in this issue of SEARCHING THE SCRIPTURES. Warren Cheatham of Irving, Texas was with us in a meeting the last of March.

IN THE NEWS THIS MONTH	
Baptized	824
Restored	175
(Taken from bulletins and papers received by the editor)	
Others are interested in what is taking place where you worship. Let others know of those who obey the gospel or are restored to their first love, of teaching activities of the congregation, of growth and development. This edifies others. Make your reports brief and send them to the editor at P.O. Box 68, Brooks, KY 40109.	

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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Things Written for Our Learning

J. Wiley Adams

103 Ridgeland Drive
Warner Robins, Georgia 31093



It was a cloudy spring day. The kind of day the farmers dreaded in Carteret County, N. C. They did not know if they should try to work in the fields or go to the house—or to the little country store nearby. On such a day the writer used to love to drop in at the country stores and "Set around". The tractors and trucks would drift in at the slightest pretense of rain until it would "slack up" so they could go back to work.

On such occasions, if the preacher would bide his time and wait for the right moment, usually an opportunity would arise to discuss the Bible. Sitting on a soft-drink crate turned end-wise while sipping on a Pepsi and eating a Clark bar, the preacher would wait for the inevitable questions to come.

"Ain't you that 'Church of Christ' preacher from town?"

"Well, I am the preacher for the local church of Christ but I am a gospel preacher."

Silence followed, then another question.

"You folks don't believe in the Old Testament, do you?"

"Yes sir, we sure do."

Another silence, more prolonged.

"Well, I heard y'all went by the New Testament."

"That is correct."

Puzzled, the farmer pondered what had been said in an effort to harmonize what to him seemed to be a contradiction. His was the problem of so many. When we in the Lord's church tell people that we follow the teachings of Christ in the New Testament and that the Old Testament has been taken away,

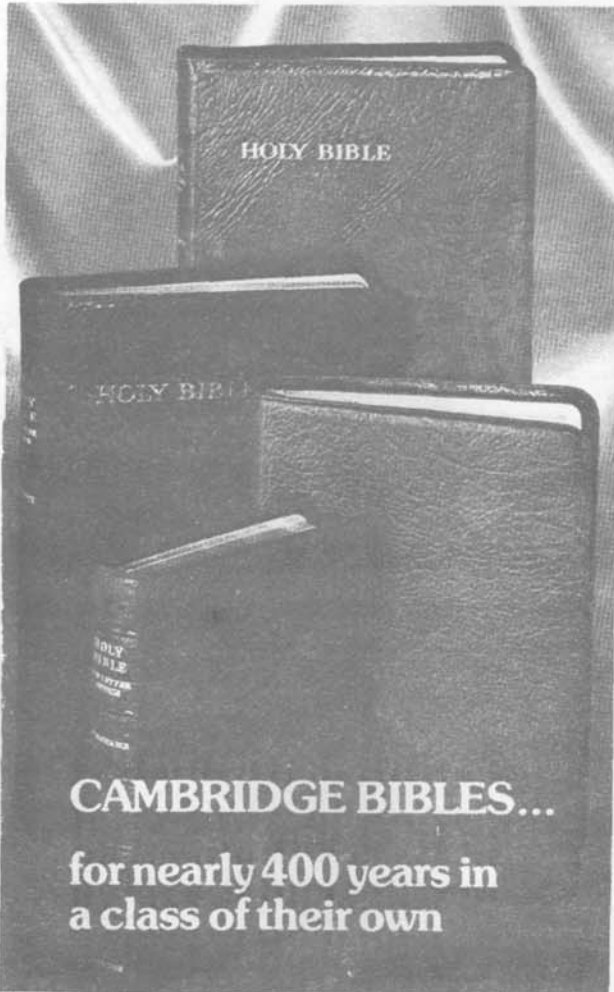
they seem to think we are saying in reality that the Old Testament is now useless, serves no purpose, should not be studied and perhaps even discarded. This, to many, seems almost, if not in reality, a form of blasphemy and disrespect for the Bible.

Our purpose in the articles appearing in this paper under the above caption will be to eradicate false ideas concerning the use of the Old Testament scriptures today and to draw from these writings practical and down-to-earth applications where possible.

Paul in Romans 15:4 said by inspiration with reference to Old Testament writings, "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." In the previous verse Paul alluded to an Old Testament passage in Psalms 69:9 making the application to Christ. Although Paul and all the apostles taught the law of the Old Covenant was no longer binding after the New Covenant came into force, they all taught that these "aforetime" writings "were written for our learning." That is the purpose they now fulfill. That is the reason we do not discard it and the reason we do continue to study from it and to learn what we can about God's dealings with His people and also those who were not His people in days gone by. Though the law of God has changed, the principles by which God operates do not change. Therefore, by studying the Old Testament we gain insight as to how God will operate today when the New Testament is in effect. Such study for the purpose of learning more of God and His Will can only be to our advantage. Someone has aptly described the matter in these terms: "The Old Testament is the New Testament concealed and the New Testament is the Old Testament revealed."

Since we are unable to state the case any more clearly than this, we shall draw heavily on this explanation as a most appropriate launching pad for such a column as this. Let us learn what we can from the "things written aforetime" which things "were written for our learning, that we through patience and comfort of the scriptures might have hope."

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Editorial

Connie W. Adams
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"THOU WAST AS ONE OF THEM"

The book of Obadiah concerns itself with a divine judgment upon the nation of Edom because of its behaviour when Judah was invaded by an enemy. The Edomites traced their ancestry to Esau, twin brother to Jacob, and their small kingdom lay adjacent to that of Judah. The event under discussion was either the time of Jehoram, when the Philistines and Arabians joined forces to attack Jerusalem in 848-844 B.C., or when the Chaldeans destroyed Jerusalem in 586 B.C. The weight of evidence favors the latter event. Jeremiah and Ezekiel speak of this (Jer. 49:7-13; Ezek. 35:1-10). This is evidently the same time referred to in Psalms 137:7 which says "Remember, O Jehovah, against the children of Edom the day of Jerusalem; who said Rase it, rase it, even to the foundation thereof." (Commentary on the Minor Prophets by Homer Hailey, p. 28).

When this tragedy befell Jerusalem, Edom stood by, watched it happen, encouraged the enemies of Judah and even "rejoiced over the children of Judah in the day of their destruction" (Obadiah 12). Did Edom actually participate in this invasion? Oh no! But they might as well have done so, as far as the Lord was concerned. "In the day that thou stoodest on the other side, in the day that the strangers carried away captive his forces, and foreigners entered into his gates, and cast lots upon Jerusalem, even thou wast as one of them" (Obadiah 11). They did not lay a hand on Judah. They did not tear down one brick from the wall. But they DID sympathize with the enemy who did this! To stand there and secretly rejoice when their own kinsmen were under siege and not lift a finger to help them was not really neutrality, it was criminal complicity.

If there was ever a time when some of my brethren need the lesson of this book, it is now. A few years ago, the views of W. Carl Ketcherside on "unity in diversity", difference between "gospel" and "doctrine", and Calvinistic views on the grace of God and imputed personal righteousness of Christ, began to get a foothold among some young preachers. Regardless of which extreme Ketcherside has pursued, he has always attracted the attention and devotion of some immature young men. Several elements joined forces to give impetus to this assault on the walls of spiritual Zion. The ecumenical spirit was in the air. The anti-war

movement carried over into the religious realm. The idea that all truth is relative and besides, "nobody is perfect" minimized the importance of absolute adherence to an absolute standard. A spirit of rebellion against authority, egged on by situation ethics, also helped prepare the seedbed for this error. There was a developing taste for works of Calvinistic scholars and an unhealthy awe for denominational scholarship. Besides, everyone knows that factions and parties are wrong. When all these ingredients came together the end result was an uprising against the truth. Those who had tasted this new wine were no longer satisfied with the same old gospel. It was too dull for them. They backed off from conflict, stopped waging war against denominational error, and certainly against error among brethren, and preferred to make love (denominational style) than war. But isn't it strange how much trouble can be stirred up by those who insist that our troubles are all unnecessary anyhow?

In keeping with advice from Father Carl they determined to stay in the camp of the Lord and work like termites from within. They would work on the young, the babe in Christ, the ambitious for attention and the brother who evidenced already a spirit of compromise. They would form cells to meet privately away from the watchful eyes of elders and any of "the old guard." They would help these prospects for enlightenment to realize a greater degree of "spirituality" than they had ever known. Chain prayers, spontaneous singing and devotions in the dark - Ah yes, that should do it! Away with the backward papers of "fighters" and militant opposers of error! Instead, read CHRISTIANITY TODAY, MISSION MESSENGER, MISSION and INTEGRITY - these are far better! The trouble with the more aggressive brethren was that they lacked "love."

Well, the movement is now out of the dormitory room and the cell meeting. It has been openly advocated in papers published even by those claiming to be conservative. It has been the means of disrupting congregations. Divisions have occurred because of it and these continue to the present hour. Those regarded as gospel preachers have come out in their preaching and writing to advocate salvation by faith only, call plain gospel preaching which demands obedience to the will of God "legalism", and have urged that the perfect righteousness of Christ is imputed to the Christian so that the grace of God will save an erring brother whether he repents or not. Oh yes, and about that love, we have learned how it behaves. We have seen some of the very "sweet" brothers get angry enough to become red clear to the top of their heads, resort to intemperate outbursts, and even stoop to publish one of the worst examples of slander we have ever seen which was intended as a parody on TRUTH MAGAZINE, called facetiously FALTH MAGAZINE and which viciously depicted Cecil Willis and James W. Adams as religious tyrants.

While all this was going on, there have been those noble souls who said they were opposed to the error which threatened to completely destroy the church and replace it with something which is not a thirty-third cousin to it, but whose major help in the battle has been to sit in the grandstand, occasionally arise to shout something about "partyism", "politics", and "pontifical spirits" while throwing bricks at those who were bruised and bleeding in the battle for principle. About all we have heard from some quarters has been what ought not to have been said, or the WAY it should have been done. Make no mistake, in every battle over righteous principles, even the advocates of truth do not have infallible judgment. Neither do the grandstand quarterbacks.

Meanwhile, the work of error goes on. It is not over, brethren. Some are even more vocal than before. It appears that some of the leading agitators of these false views have determined to bask in the sympathy offered them by men who ought to be exposing and opposing them and bide their time in hopes that the whole thing will blow over. If Edward Fudge and those of like persuasion have altered their stated positions, we have certainly seen no evidence of it. To make heroic martyrs of men who compromise truth is wrong. One does not have to join a party or faction to stand up alongside faithful brethren in opposing error and upholding truth. Such folks do have something in common and should not be ashamed of one another. What was that about "politics"?

The Lord was not indifferent to the fact that Edom stood "on the other side" when Jerusalem was under attack. He said "thou wast as one of them." When fire breaks out in the kingdom of God, it ill becomes faithful servants of Christ to stand by and sympathize with the arsonists (whether they are personal friends or not) and criticize those who are doing their best to extinguish the flame. If you know a more dignified, scholarly, mature, respectful manner to deal with the arsonists and put out the fire, by all means do so.


This is not the only issue which needs attention but it is one which needs attention now. We do not need to preach on it every time we stand up, but we do need to instruct and warn brethren about it. What about you, my brother? Are you helping or just watching? Every article in every issue of this paper will not be devoted to this problem, but we intend to do what we can to uphold the truth of God's word and expose this evil work for what it is, even identifying from time to time those who are implicated. That practice will not suit all the brethren. But we are convinced that it conforms to the practice of our Lord and his apostles.

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THE INFLUENCE OF A GODLY MOTHER

James McDuffie Barnes was a faithful preacher of the Gospel in Alabama for nearly sixty years, from 1856 until his death in 1913. When the Alabama Christian Missionary Cooperative was formed at Selma in 1886, Barnes was present for the occasion and raised strong objection to the organization, contending there is no scriptural authority for such. Afterwards he was instrumental in steering many preachers and churches away from this innovation that opened the door for the Christian Church digression in the state. His persuasive power for truth and right was immense throughout the years of his ministry. H. Leo Boles said of him, "No preacher has had such an influence in Alabama as J. M. Barnes."

Mary Lumpkin Barnes, the mother of J. M. Barnes, was a young woman when she was baptized in 1828 by William McGauhy, one of the pioneer preachers in South Alabama. She later married Elkana Barnes and to their union J. M. Barnes was born. Mary Barnes was a remarkable woman, known for her "clear reasoning and unerring knowledge on religious subjects." "Her profound Biblical information and superior wisdom in matters of business as well, were often appealed to by saint and sinner alike, and many were the business entanglements unraveled by her, out of court, for her friends and neighbors." (Alabama Christian, Feb. 1906, p. 1.)

In 1854 J. M. Barnes left his father's plantation near Strata to attend Bethany College, the school operated by Alexander Campbell at Bethany, Virginia. As he was preparing for his departure, his mother handed him a sheet of paper on which she had written some words of religious counsel and encouragement. "Her heart was heavy with sorrow to see him go, and her tears fell fast on the paper as she handed it to him. He tacked the paper to the lid of his trunk, where it remained until it was destroyed by the fire which burned his home in 1883. Among the words he still remembers on that paper (this was written around 1897, EK), he quotes the following: 'Be kind and courteous to every one. Be polite and respectful to those older than yourself. Treat others as you would have them treat you. Trust God and serve him, and he will take care of you.'" (F. D. Srygley, Biographies and Sermons, p. 399.)

Mary Barnes' words of wisdom to her young son, as he left to venture far from home for the first time, would have meant little to him had they not been undergirded by her righteous life. These simple words of truth may seem old fashioned to us, and they are. But they are still good advice to young people as they try their wings in the world and cut the apron strings of home. Parents today could do no better thing for their children, to help them for time and eternity, than to instill these basic principles of right conduct. How vastly different the home, the church, the country, and the world would be if the children of the present generation walked in the shadow of women like Mary Barnes!

The Moving of the Prophets

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How are we to be convinced of the absolute trustworthiness of the Bible—to be certain that it came entirely from God's mind? The surest method is to look into its heart, to see whether its writings match its claims. And what grander or more demanding claim is there, which would be harder for a believer to demonstrate or easier for a skeptic to disprove, than this one: "Thus saith Jehovah, the King of Israel, and his Redeemer, Jehovah of hosts: I am the first, and I am the last; and besides me there is no God. And who, as I, shall call and shall declare it, and set it in order for me, since I established the ancient people? and the things that are coming, and that shall come to pass, let them declare . . . have I not declared unto thee of old, and showed? and ye are my witnesses . . . declaring the end from the beginning, and from ancient times things that are not yet done; . . . I have declared the former things of old; yea, they went forth out of my mouth, and I showed them: suddenly I did them, and they came to pass" (Isa. 44:6-8; 46:20; 48:3).

Such marvelous claims does Jehovah make for Himself, and so does the Book which claims to breathe His breath. To foretell with unmistakable accuracy and detail, future and unknown events that are far beyond human ability to foresee, and then to witness with our own eyes the exact fulfillment of such prophecies, constitutes the strongest possible proof that the foreteller spoke by supernatural inspiration. The Scriptures claim to be the product of exactly that kind of inspiration.

If it is God's book, the Bible will clearly show us the proof; if such is not forthcoming, we must scorn those claims and look for guidance elsewhere. But if we can show that the Bible does, indeed, live up to

the majestic claims expressed in Isaiah, we must then be convinced that it is Jehovah who speaks through its pages. And what can we then do but submit ourselves entirely to its teachings, implicitly trusting its power to lead us to salvation, and its divine wisdom to furnish us completely unto every good work.

The mountain of evidence is so great, it is difficult to be brief and selective. We would do well to discuss the predictions of the coming of the Messiah which, considering their large number and clear fulfillment, would consume many pages and afford much profit. We might also talk of those great cities, whose histories and present states are undeniable monuments to the Bible's inspiration, as their fates were, long before they came to pass, specifically and accurately foretold in that Book: such cities as Jericho, Babylon, Ninevah, Tyre, Sidon, Samaria, Petra and Jerusalem. And it is hard to pass by those numerous prophecies of that eternal kingdom which was to come, and which were actually fulfilled in the events of Acts 2. When we consider those Old Testament writers, it is as Everest said:

. . . the Eastern world is written all over with the fulfillment of their prophecies: the valleys of the Euphrates, the Jordan, and the Nile; the morasses of Babylon, the pasture lands of Ninevah, the slopes and hill-tops of Jerusalem, and the bare rock on which once stood Tyre, the mistress of the Mediterranean. The fate of the ancient nations can not be recounted without bearing testimony to the inspiration of the prophets: Arabs and Egyptians, Babylonians and Phoenicians, Greeks and Romans, all passed away in obedience to prophetic doom. The voice of prophecy was the voice of God. (**THE DIVINE DEMONSTRATION**, pp. 358-9)

These would be bountiful sources for the proof we seek, but we wish to center upon one specific people who will always, in every generation of history yet to come, be an indisputable testimony, which every man can witness for himself, that the Bible is from God. The people of Israel—the Jews—are a living monument to God's mighty providence and to the heavenly origin of His Scriptures.

We will make our case on these three points: (1) that God promised, long before it came to pass, to build the Jewish nation through Abraham and to give them the land of Canaan; (2) upon the "birth" of this nation, He foretold, through Moses, its entire history some fifteen hundred years in advance; and (3) the Bible's accurate prediction of the Jews' present state and of the total extinction of all those nations which oppressed her during the pre-Christian age, can be accounted for only by admitting that this Book is not of human origin.

Even while Abram was old and childless, God prophesied, "I will make of thee a great nation, and I will bless thee, and make thy name great;" (Gen.

12:2). Upon receiving this promise Abram and Sarah went into Canaan, where Jehovah appeared and said, "Unto thy seed will I give this land: . . . for all the land that thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth . . ." (Gen. 12:7; 13:15-16).

As though these were not enough details to have to fulfill precisely, further minute predictions were made. In Genesis 15, God was reaffirming His promises to Abram when He expanded upon them: "... thy seed shall be sojourners in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. . . . And in the fourth generation they shall come hither again" (vv. 13-16).

These specific prophecies stand out: a great nation would come from Abram's son, as yet unborn to him and Sarah, both of whom were beyond the age of reproduction; this nation would serve a foreign country for four hundred years; in the fourth generation, they would leave that country with great substance and proceed to capture Canaan, at that time inhabited by the Amorites.

The accurate prediction and fulfillment of such detailed and far-reaching prophecies defy all human capacity. What mere human could conceive of making such staggering promises to a childless couple of old age, to say nothing of trying to predict such exact details of the destiny of a non-existent nation?

These prophecies were uttered a full twenty-five years before Isaac was born to Abram; eighty-five years before the birth of Israel (Jacob), the nation's father; two hundred fifteen years before Israel and his eleven sons joined Joseph in Egypt; six hundred forty-five years before Moses, in the fourth generation (Ex. 6:16-20), led the new nation out of Egyptian bondage, despoiling Egypt of her wealth; and six hundred eighty-five years before Joshua led them across the Jordan to begin conquering their promised land.

Our first argument is completed when we hear Joshua say: "So Jehovah gave unto Israel all the land which he swore to give unto their fathers; and they possessed it, and dwelt therein. . . . There failed not aught of any good thing which Jehovah had spoken unto the house of Israel; all came to pass" (Josh. 21:43,45). Seeing that every prophecy was fulfilled exactly as promised, who is ready to explain it away by saying that someone had made a lot of lucky guesses?

Egypt gave birth to Abram's promised nation. Even as she was suffering the pains of death, Israel was delivered through the Red Sea to take her first free breath in Sinai's wilderness. And when only three months old, her entire history for the next fifteen hundred years was written down in Deut. 28-30. As long as she was true to the Law, specific blessings were promised; when she forsook the Law,

specific curses were promised. Even a casual reading of the Old Testament and of secular history will prove the unfailing accuracy of those three chapters. Moses prophesied that a fierce nation would come upon them from afar, as swift as an eagle, showing no mercy to young or old, and would destroy their cities. The besieged ones would become cannibals, and even the tender and delicate woman would eat her own child. Huge numbers of the Jews would perish, while multitudes would glut the slave market until no one would buy any more of them. They would be oppressed for all time, and become a hiss, a proverb, and a by-word among all nations.

Josephus' graphic description of Rome's siege of Jerusalem in 70 A.D. is like reading Moses' writings all over again. Every detail of the prophecy was fulfilled. If one wants to read it for himself, here are the references: Josephus, Wars, Book 6, chap. 3, paragraph 4, p. 818; and chp. 9, paragraph 2, p. 831. There are limits to the power of human foresight. As Fisher said:

Prophecy which is fulfilled under circumstances that forbid the supposition of mere coincidence or accident . . . necessarily involves supernatural agency. Nothing else can account for the conformity of the event with the prediction.

. . . . They were prophecies which did not spring from any statesmanlike sagacity or power of forecast. Argument number two, therefore, stands upon the centuries of history's testimony, open to public inspection by every generation, and even yet is unscathed by the skeptic's searching eye.

Though far removed from Josephus, every new day forces us to see, with our own eyes, the miracle of fulfilled prophecy as we behold the present state of the Jewish people and of those nations which shared her history in Old Testament days.

The Jews had forsaken God and were being punished, having been given over to Babylonian captivity. Jeremiah, writing six hundred years before Jesus was born, wrote this prophecy: "Fear not thou, O Jacob my servant, saith Jehovah; for I am with thee: for I will make a full end of all the nations whither I have driven thee: but I will not make a full end of thee, but I will correct thee in measure, and will in no wise leave thee unpunished" (46:28; cf. 30:10-24). Two predictions: the utter destruction of all those ancient heathen nations and the preservation, through all generations, of the Jews.

What have become of the Philistines, the Hittites, and the Amorites; who can show us some Assyrians, Babylonians or Persians; and who can trace his origins to any of those ancient peoples? There is not a single representative today of any of those pagan nations, except of Egypt; and that because God vowed to make an exception in her case (Isa. 19; Ezek. 29-30).

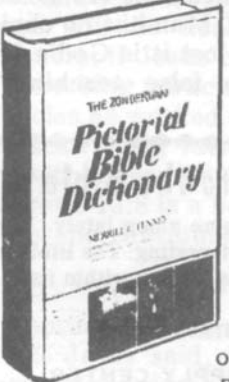
And while all trace of those mighty people has vanished from the earth, there are Jews to be found

every where, throughout the world. The destruction of the one and the preservation of the other are ever-present, living testimonies of fulfilled prophecy. It is a standing miracle which we cannot help but see. Alexander Campbell said:

No other volume presumes to give the whole history of time and of man but the Bible. The book . . . contains the history of one family for seventy generations, and foretells its future fortunes to the end of time. The Ishmaelites, the Idumeans, the Israelites . . . and their countries, together with Egypt, Syria, Moab, Ammon, Amalek, Babylon, Tyre, Sidon, Nineveh, as well as the Chaldean, Medo-Persian, Grecian, and Roman Empires, . . . are written out on the living pages of the sacred books of Prophets. . . . Persons, places and events, ages before their appearance, are foretold with the accuracy of history, by Him who speaketh of "the things that are not" yet in existence "as though they were."

The fulfillment of prophecies which were spoken and written centuries before is a perfect demonstration of the divine inspiration of the prophet's message. And if God's Holy Spirit is so clearly seen to have guided those men in their preaching and writing, who can fail to place his complete and unwavering confidence in that Book which was revealed, word for word, with the same care and perfection as characterized God's universe of Genesis one and two? That divine Spirit who "moved upon the face of the waters"—that mighty Spirit who raised the Lord eternally from death—is the same Spirit of the omnipotent God, who carried along those prophets of old as they perfectly foretold the future course of the world's history, and of man's redemption from sin.

There is absolutely no accounting for the supernatural knowledge of those ancient prophets, except that given by the apostle Peter: ". . . no prophecy of scripture is of private interpretation. For no prophecy ever came by the will of man: but men spake from God, being moved by the Holy Spirit" (2 Peter 1:20-21).



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CALVINISM—No. 5

In his system of theology, John Calvin taught that all were born in sin, thus depraved; that only certain ones were selected to salvation because Christ's death was limited for those elected to salvation; but those elect required a supernatural act of the Holy Spirit working on their heart to save them. Once the elect were saved, they were secure to the point that they could not be lost. One preacher advocated the doctrine of "once saved, always saved" or "once in grace, always in grace" by saying, "A child of God can go from the arms of a harlot to the arms of Jesus." Another preacher said on the same point, "If I killed my wife and mother and debauched a thousand women, I couldn't go to hell—in fact, I couldn't go to hell, if I wanted to. If on the judgment day, I should find that my loved ones are lost and should lose all desire to be saved, and should beg God to send me to hell with them, He couldn't do it; and if He did, He would be a liar because He said, 'No man can pluck them out of my hand.'" Sam Morris, a Baptist preacher, expressed what his two fellow Baptist preachers said in these words. "We take the position that a Christian's sins do not damn his soul. The way a Christian lives, what he says, his character, his conduct, or his attitude toward other people have nothing whatever to do with the salvation of his soul . . . All the prayers a man may pray, all the Bibles he may read, all the churches he may belong to, all the services he may attend, all the sermons he may practice, all the debts he may pay, all the ordinances he may observe, all the laws he may keep, all the benevolent acts he may perform will not make his soul one whit safer: and all the sins he may commit from idolatry to murder will not make his soul in any more danger. . . . The way a man lives has nothing whatever to do with the salvation of his soul."

Eternal Security

Having seen the doctrine of eternal security in the words of some preachers, note these statements from Calvinistic creeds. "Those whom God hath accepted . . . called and sanctified . . . and given the precious faith . . . can neither totally nor finally fall from the state of grace, but shall certainly persevere therein to the end and be eternally saved . . . This perseverance of the saints depends not upon their

own free will; but upon the immutability of the decree of election. . . . And though they may . . . fall into grievous sins, and for a time continue therein, yet they shall renew their repentance and be preserved through faith in Christ Jesus to the end." (*Philadelphia Confession of Faith*, Article 17; *The Hiscox Guide For Baptist Churches*, pages 176-177). "We believe the Scriptures teach that such as are truly regenerate, being born of the Spirit, will not utterly fall away and finally perish, but will endure unto the end" (*New Hampshire Confession of Faith*, Article 12; *Ibid.*, page 198).

Christian Can

The New Testament sets forth certain things the Christian can do that will cause him to be lost. A brother may "perish" (I Cor. 8:11). Paul could be "a castaway" (I Cor. 9:27). One could be "moved away from the hope of the gospel" (Col. 1:23). Paul said, "some shall depart from the faith" (I Tim. 4:1). Paul warned, "For some are already turned aside after Satan" (I Tim. 5:15). James said that "brethren" can "err from the truth," need to be converted, and the soul can taste of death (Jas. 5:19-20). Peter said some "cannot cease from sin" that they are "cursed children" and that they have "forsaken the right way" (2 Pet. 2:14-15). Some, Peter said, could be "led away with the wicked" and could "fall from your own steadfastness" (2 Pet. 3:17).

Hebrews Warned

The Hebrew Christians were warned of the need of being faithful. They were the house of God conditioned upon their "holding fast the confidence and the rejoicing of the hope firm unto the end" (Heb. 3:6). They were encouraged to "harden not your hearts" (Heb. 3:8). They were told they could have "an evil heart of unbelief, in departing from the living God (Heb. 3:12). They could be hardened through sin (Heb. 3:13). They could come short of entering into rest (Heb. 4:1). They could fall in unbelief (Heb. 3:11). They could draw back to perdition (Heb. 10:39). One could "fail of the grace of God" (Heb. 12:15). They could be "carried about with divers and strange doctrine" (Heb. 13:9). Why all these warnings if man cannot fall from grace and be lost?

If

Faithfulness and salvation is conditioned upon "if" in several passages. Men would be the Lord's disciples if they continued in his word (John 8:31). Men were saved if they remembered what Paul preached unto them (I Cor. 15:1-2). Men were reconciled to God if they continued in the faith (Col. 1:21-23). Men could keep from falling if they did certain things (2 Peter 1:10). Men are saved if they walk in the light (I John 1:7).

Proof Texts

There are several passages which those who teach

the impossibility of apostasy use that we will note here. However, due to space we will not be able to notice all passages, but just some of the major ones often used.

(1) John 3:36. The believer is said to be one that "hath everlasting life" and it is argued that one cannot lose that which he "hath." There is a salvation that is "nearer than when we believed" (Rom. 13:11). Eternal life is to be had, but one is to lay hold on it (I Tim. 6:12). Eternal life is had "in hope" (Titus 1:2; 3:7) and "in promise" (Titus 1:2; I John 2:25) and is "reserved in heaven" (I Pet. 1:3-5; Mk. 10:30). Eternal life is not actually possessed now, but will be in heaven. One can depart from the faith (I Tim. 4:1), "overthrow the faith" (2 Tim. 2:18), "cast off their first faith" (I Tim. 5:12), and make shipwreck concerning the faith (I Tim. 1:19-20).

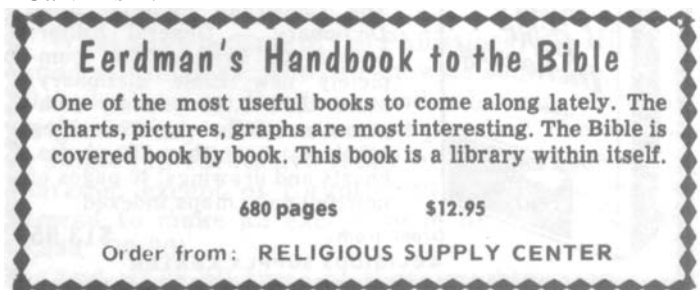
(2) Rom. 8:35-39. This passage is used to prove nothing can separate one saved from the love of Christ, which it does teach, but this is supposed to also mean that nothing can separate one from Christ or salvation. The love Christ has for man and salvation in Christ are two different things. A mother's love cannot be separated by prison walls where her son is, but he is separated from her there. Before man was "reconciled to God" he was lost, yet in this lost state "God commendeth his love toward us" (Rom. 5:8-10). We can separate ourselves from Christ but not from his love.

(3) John 10:27-29. Jesus said of some "they shall never perish" and some think this proves the impossibility of apostasy. Being a sheep, and being in the hand of God is conditioned upon (1) hearing the voice of Christ (verse 27), (2) believing (verse 26), and (3) following Christ (verse 27). None can rob Christ of his sheep, but one of the sheep can wander astray.

Rom. 2:11

"God is no respecter of persons." If God allows one to be lost and saves another then he is a respecter of persons.

Calvinism is false from start to finish. It makes man unaccountable for anything he does. He is born a sinner, but not responsible for it. He is saved, but has nothing to do with his salvation. He is kept saved, but did nothing about it. Man has no choice, it is all up to God, and if one is lost it is God's fault and not man's. Such is the false teaching of Calvinism.



EXPOSITION:
TEXT and
CONTEXT

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MIRACLES —NO. 4

We devote this part to our studies on miracles to a refutation of the arguments used by those who claim that God is working miracles today. Space will not allow a consideration of every argument, but we will notice the ones which are most frequently used.

Jesus Is The Same

The argument based on Heb. 13:8 is the first one to which I direct your attention. The verse reads, "Jesus Christ the same yesterday, and today, and forever." The proponents of present-day miracles say that since Jesus does not change, and he worked miracles in the first century, he must work them today. Their problem is that they confuse the *nature* of Jesus with the *methods* of Jesus. Hebrews 13:8 is speaking of the nature or character of Jesus. He never changes. His divine nature is always the same. However, he has changed his methods.

While on earth Jesus limited the preaching of the approaching kingdom to the Jews (Mt. 10:5-7), but after his resurrection he commanded the gospel to be preached to all men (Mk. 16:15-16). He changed his method. Jesus once lived as man lives—in the flesh, but he no longer lives in that fashion. In like-manner, Jesus once worked miracles, but we showed in the previous article that he does not work miracles today. He is the same person, but his purpose changed.

To use Heb. 13:8 as a proof-text for miracles today is making the passage prove too much. If being the same today shows he works miracles now, then being the same *forever* would prove that he will work miracles in heaven. Who is ready to say that Jesus will be healing diseases in heaven? Furthermore, if Jesus being the same proves that he is still working miracles, he would have to work all the miracles he worked during his earthly ministry. Are the dead being raised, or are the multitudes being fed with a few loaves and two fish? Certainly not! Hebrews 13:8 is a beautiful passage, but it does not teach the continuation of miracles.

Do Greater Works

Another argument often used is built on John 14:12. Jesus said, "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do." We are told that not only

may believers work miracles today, but even do greater miracles than Jesus worked. There are two things promised in the verse: (1) The believer would do the works Jesus did, and (2) The believer would do greater things.

Paraphrased, Jesus is saying that "believers would do the miracles he did, and even greater things than miracles shall they do." Miracles were worked by the apostles and first century Christians, but in what way did they do greater things than Jesus? You will notice that "works" is italicized after "greater." Thus, Jesus did not say believers would do "greater miracles," but they would do something "greater than these" (Jesus' miracles). No man ever worked greater miracles than Jesus, but believers were to do something greater than Jesus did.

The only plausible conclusion is that believers would do greater things than Jesus' works by preaching the gospel to the whole world. Though miracles were important to reveal and establish truth, the saving of mankind through the proclamation of the gospel was more important. Lenski states that the greater is to "convert sinners by God's grace, carry the gospel to the ends of the earth, save souls for life eternal. . . . These are greater because in miracles only omnipotence and goodness are revealed but in saving souls all the grace of God in Christ Jesus. The great works deal with the material, the greater with the spiritual (Jn. 5:20-21)."

Where is the person who can even do the works Jesus did, much less do greater miracles than Jesus? The passage is abused by the pseudo-miracle workers. The verse says that believers would do the works Jesus did. This we concede happened among first century Christians. But this was temporary (1 Cor. 13:8-13). However, the Lord indicates there is something greater than miracles, namely, the saving of the world.

Signs To Follow

Mark 16:17-18 is a very prominent text among the "miracle workers." We read, "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Verse 20 of this same chapter shows why these signs followed believers — to confirm the word. When the word was confirmed or established, these miraculous activities ceased because the purpose ceased.

Who is there today who can take up a venomous snake or drink deadly poison without being harmed? Those who have foolishly tried it have suffered physical injury, even death. Yet, a poisonous viper did no harm to Paul (Acts 28:3-5). It is interesting to observe that proponents of present miracles want to symbolize snakes and poison, but literalize devils, tongues and the sick. They want to make serpents,

"false teachers," and poison, "false doctrine," but this is wresting the scripture, and violating the rules of interpretation. There is nothing in the passage, or context, which warrants such handling of the text. Their proposition is that Mk. 16:17-18 is still in effect today, but they cannot demonstrate their proposition. Hence, their proposition is fallacious.

Call For The Elders

James 5:14-15 is one of the favorite scriptures of the pseudo-miracle workers. It reads, "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up . . ." You will notice, first, the sick was among the brethren—not of the world. Second, the sick was to call for the elders and not the preacher. The modern "healers" do not fit within the framework of this scripture. They are not elders. In fact, these "healing churches" do not have Bible elders. So, they can find no consolation in this passage. Third, the sick is to call for the elders of the church—just not any church. Fourth, the elders are to anoint the sick with oil, and fifth, the prayer of faith shall save him (cure him).

According to 1 Cor. 12:9 faith was one of the miraculous gifts. Some contend that elders were endowed with the gift of faith; that through their request on behalf of the sick, God responded by raising them up. Since we do not have elders today with miraculous faith, the verse is no longer applicable in the sick calling for the elders.

Looking closely at the passage, however, there is nothing that absolutely demands a miracle being worked. Elders are simply called to pray for the sick, anointing him with oil and God will raise him up. God hears the prayers of the righteous (v. 16) and he will answer their prayers, even the requests for the sick. Anointing with oil may suggest the use of oil for medicinal purposes. Elders, and all Christians as well, are to minister to the needy—to visit the afflicted. Administering oil would fall in this category. James 5:14-15 does not fit the application that "miracle workers" make of it.

Healed By His Stripes

Quite often "miracle workers" put miraculous healing in the atonement. They will quote 1 Pet. 2:24 to try to substantiate their claim. It states, "... by whose stripes ye were healed." This is taken from Isa. 53:5. Thayer's lexicon says the word, "heal," as used by Peter, means, "to free from errors and sins, to bring about (one's) salvation" (p. 296). Peter was speaking, therefore, of spiritual healing rather than physical cures. It is the same kind of healing David spoke about when he said, "heal my soul" (Psa. 41:4).

If the apostle meant healing of the body, then all of those to whom he addressed his letter had been physically ill—"ye were healed." Did only those

with bodily afflictions obey the gospel in Asia Minor? Too, if healing is in the atonement, when a Christian gets sick, is not it an indication that he has sinned? Would not a Christian who gets sick have to repent and ask God's forgiveness for his sickness? Certainly he would if healing and good health are in the atonement.

Testimonies

In conclusion, a few words need to be said about testimonies. One of the main features of a "healing campaign" is the testimonials of those who have seen or experienced great miracles. "I know miracles are real because of what happened to me," we are told. The word of God is set aside and human experience is substituted in its place. Aunt Mary testifies how she was healed of an ulcer and Uncle John testifies how he was cured of arthritis and the audience will take the word of aunt Mary and uncle John before they will the word of the apostle Paul and the Lord Jesus Christ.

Actually, testimonies establish (?) more than the "healers" want to allow. They establish (?) that God is with the Catholics, Mormons, Christian Scientists, Pentecostals, even the witch doctors, because all of them give testimonies of the great miracles worked among them. Yet, they all contradict one another in what they teach. This makes God inconsistent as he would be endorsing these movements that stand at odds with one another. The inconsistency and divisiveness of these groups show that God is not with them in miraculous operations.

Let us keep in mind that whether God works miracles today is to be proven by the Bible and not by human testimony and experience. "Let God be true, but every man a liar" (Rom. 3:4).

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Owensboro, KY 42301



THE WASTE OF BOOZE

The name of Sam Morris, Baptist preacher, is probably familiar to many readers because of his oft-quoted, extremely consistent, extremely false statement on the impossibility of apostasy. In a tract published several years ago, he affirmed that a Christian could run the gamut of sin from adultery to murder and it wouldn't affect his salvation in the least. The first time, I believe, I saw his statement to that effect quoted was in the Grider-Sherrell Debate. (Would someone please return that book.)

There is at least one area in which we're co-antagonists with Mr. Morris. I'm speaking of his unrelenting fight against booze. On Jan. 15, 1975, Morris delivered the 40th Anniversary Broadcast of the "Voice of Temperance" over Radio Station K-DRY, in Almo Heights, Texas.

The facts and statistics he related in this message will be of interest and benefit to our readers. Here they are as reported in *The Sword of the Lord*, Feb. 14, 1975:

"The drinking people of America consumed an estimated amount of 4 billion, 100 million gallons of BEER in 1973. They consumed 415 million gallons of distilled spirits; and 347 million gallons of wine. That gives us a total of 4 billion, 862 million gallons of beer, wine and distilled spirits.

"That is equal to a 15,000-square-foot lake. It would overflow a reservoir 25 feet deep, 1/4 of a mile wide, and 4 miles long. It would provide 150 million people with more than 32.5 gallons each of alcoholic beverages in 1973.

"According to records provided to me by the Alcohol, Tobacco and Firearms Division of the United States Treasury Dept. in Washington, the Beer, Distilled Spirits, and Wine Makers in 1973 used in the manufacture of alcoholic beverages 14 billion, 433 million, 957 thousand, 218 pounds of food grains, fruits, juices, concentrates, sugar syrups, molasses, and other raw materials.

"That was sufficient corn, wheat, rye, rice, sorghum, barley, grapes, fruits, juices, syrups, concentrates, sugar, molasses, and other cereal materials to feed 20 million starving people during 1973.

"The drinkers paid the stupendous sum of \$21.5 billion for alcoholic beverages of all kinds in 1973. But that is only a minor part of the financial waste

in 1973 inflicted upon America by the traffic in alcoholic beverages.

"The Health, Education and Welfare Department submitted a report to Congress in July, 1974 which estimated and itemized the alcoholism costs to the American economy as follows: \$9.35 billion in lost production of goods and services; \$8.29 billion in health and medical costs; \$6.44 billion in motor vehicle accidents; \$4.5 billion in fire losses, 'a considerable portion linked to alcohol'; \$2.2 billion in welfare costs; \$500 million in criminal justice cases; and \$135 million in social service costs.

"That means that the combined estimated cost of buying alcoholic beverages plus the alcoholism costs inflicted upon the American economy in 1973 was in excess of 50 billion dollars. The total federal revenue tax from beer, wine, and distilled spirits was only \$5.15 billion . . . a loss of nearly 10 to 1. How long would you operate a private business at this loss ratio?

"The greatest of all waste inflicted by the liquor traffic is the human waste. It is generally accepted now by practically all informed, reliable authorities that there are now an estimated 9 million hopeless, helpless, chronic drunkards in America known by the modern term "alcoholic." Several million more are well on the road to that condition. They didn't get that way drinking buttermilk, branch water or lemonade . . .

"They fill our mental hospitals, they crowd our relief rolls, they populate our penal institutions, and they crowd rehabilitation centers.

"Orphans' homes, boy's homes, rescue homes for girls and youth centers can't find facilities to take care of the children of alcohol-wrecked homes. Divorce courts are jammed with alcoholic cases. Some 25,000 people are slaughtered each year on our streets and highways involving alcoholic drivers. Thousands of others are permanently injured for life or killed in plane accidents, boating accidents, hunting accidents, and brushes with law-enforcement officials. Hardly a day goes by in one of our metropolitan centers that the daily newspaper does not carry one or more articles telling about a killing, knifing, clubbing, or rape in which alcohol was a vital factor."

Brother Grider, in the afore mentioned debate, responded to the argument: "God wouldn't let a Christian die drunk" by observing that a Christian could, in that case, live forever if he stayed drunk. According to Baptist doctrine he would have to sober up to die and go to heaven.

I wonder if that would be considered a work?

Lemmons Veering Left of Middle

A few years ago it appeared that The Firm Foundation was foot dragging in the "progressive" march. It was the sentiment of many conservatives that those connected with and influenced by that journal were not departing as far and as fast from

the New Testament as were those aligned with the Gospel Advocate.

Within the past couple of years the trend has reversed itself. The Gospel Advocate has become somewhat of a champion of the "conservative-liberal" cause. The editorial attitude toward apostasy from Music City seems to be, "Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed."

Meanwhile, the word from Texas is growing less firm all the time. Brother Lemmons has now given public endorsement to the view that binding authority cannot be established by approved examples and necessary inferences. In his editorial of December 10, 1974, he wrote:

"We have glibly tripped off our tongues for the past hundred years the slogan that things are proven to be scriptural in three ways: (1) divine command, (2) necessary inference, and (3) approved example. The more we dig into this matter the more we are convinced that the only way to prove a thing essential is by divine command . . . It is our conviction that unless an example has a command in the background that is clearly visible, it is not binding."

Well now. What about that!

Ralph T. Henley, writing in the Gospel Advocate, Feb. 20, 1975, calls Brother Lemmons' hand on this matter and offers a short list of implications involved in such a position. He points out that there is no command to: (1) have unleavened bread on the Lord's table; (2) have deacons in the church; (3) appoint elders in the church; (4) meet on the first day of the week for the Lord's supper; (5) call ourselves Christians. Brother Henley also remarked: "We should be extremely hard pressed to disprove Premillennialism, the impossibility of apostasy, sprinkling, instrumental music, soul-sleeping, eternal punishment, the intermediate state, the scheme of redemption, fulfilled prophecy, and thousands of other positions of false teachers, as well as that which is true if we are not permitted to draw inferences from one passage to another."

Surely no one would opine that Brother Lemmons wrote his comments without due consideration of the consequences of such a philosophy. But just in case, let it be noted that in his Dec. 10 editorial he gave commendation to a new booklet by Milo Hadwin, *The Role of New Testament Examples as Related to Biblical Authority*. Hadwin argues in this booklet that elders and deacons are permissible, but not required where qualified men are available, and the Lord's supper EACH Lord's day and ONLY on the Lord's day is permissible but should not be bound.

It's been said a long journey begins with one step. There are many churches across the land that are not on that trip. They're not having problems over the questions above and neo-Pentecostalism and such like.

Why?

Could it be those churches didn't take the first step away from Bible authority when the long journey commenced?

American Fairy Tale

Larry Hafley has kindly forwarded an AP release from the Florence (Alabama) Times-Tri-City Daily. The article relates the heartbreaking story of a Milwaukee teen:

"Amy, 15, had always gotten straight As in school, and her parents were extremely upset when she got a B on her report card.

" 'If I fail in what I do,' Amy told her parents, 'I fail in what I am.'

"The message was part of Amy's suicide note."

The article quotes Dr. Darold Treffert, Director of the Winnebago Mental Health Institute at Oshkosh, Wis., to the effect that the number of teenage suicides in the U.S. has tripled in the last ten years. He says an estimated 30 teenagers a day take their own lives and that more than half the patients in the nation's psychiatric wards are under age 21.

Dr. Treffert blames what he calls "The American Fairy Tale." Five themes of this "fairy tale" are: "more possessions mean more happiness; that a person who does or produces more is more important; that everyone must belong and identify with some larger group; that perfect mental health means no problems; and that a person is abnormal unless constantly happy."

Oh that the Amy's of this world would open their eyes to the value of the Lord Jesus and His will for their lives. They would learn that one's life consisteth not in the abundance of things he possesses, that he who gains the world and loses his soul has lost all, that we may "identify" with an innumerable company of angels and with the general assembly, and church of the firstborn, and with God the Judge of all, and with Jesus . . . , that in the midst of problems He will never leave or forsake us, and that there is a joy (that's peace bubbling over) much more meaningful than the shallow happiness the world loans out.

Those Impossible Years

By Bob Buchanon

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QUESTION: First, in Matt. 25:31-46, is Jesus talking about when He comes the second time or is this taking place now? Second, is there to be one (only one) day in which all nations (every man, woman and child) will be judged?—M.E.B.

ANSWER: In Matt. 25:31-46, Jesus is talking about the final judgment which will take place at His second coming. These verses are an answer to the last of three questions asked by the disciples (Matt. 24:3) which question concerns His second coming and the end of the world. I have shown in former articles in this column that Matt. 24:4-34 refer to the destruction of Jerusalem, and that verses 36-25:30 refer to His second coming. Verses 31-46 give us a picture of the judgment and the end of the world.

While Jesus is reigning on His throne of glory now (Matt. 19:28), and while He is to turn the kingdom (over which he has reigned throughout the "regeneration") back to the Father at His second coming (1 Cor. 15:22-28), He will not do so until this work of judgment has been accomplished. Judgment has been given unto Him (Jno. 5:22; Acts 17:31).

Furthermore, this judging involves an eternal separation of the righteous and the wicked (vs. 41, 46) which is not true of the present, but will be at His second coming.

Concerning the second question, Yes, there is to be only one day in which all will be judged. Matt. 25:32 says, "And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats." The word "nations" does not mean countries or kingdoms of this world, but rather individuals of all nations, as the context shows. It is so used in Matt. 28:19 and Gal. 3:8. Nations as such are not baptized, but individuals of all nations are. The spiritual blessing in the promise of Gal. 3:8 is likewise bestowed upon individuals of all nations, and not upon nations as such. The meaning of verse thirty-two is that all people of all nations of all time will be gathered before Him.

Furthermore, the Scriptures teach that all people of all nations of all time will be raised and judged at the same time, namely, on the last day.

The righteous will be raised on the "last day" (Jno. 6:40, 44). The wicked will also be present and will be judged at the same time—"the last day" (Jno. 12:48). 2 Thess. 1:6-10 teaches that both the

wicked (those who have troubled the saints) and the righteous (those troubled by the wicked) shall receive their eternal sentence (one "tribulation" and the other "rest") on the same day ("that day"-v. 10) which will be at His coming. Again, both the righteous and the wicked shall be raised and judged at the same time (Jno. 5:28, 29). Paul teaches that there will be a single resurrection involving both the "just" and the "unjust" (Acts 24:15). These Scriptures combine to show that there will be one day in which all will be judged.

SPIRITUAL WORSHIP

by Rodney Miller

The reason why worship is unchangeable is that the New Testament teaches that worship must coincide with the nature of God himself (John 4:24). The nature of God is "A SPIRIT" so we must worship him in "Spirit and Truth." All that follows from God will coincide with the concept of God's spiritual being. For example, the Nature of God's Kingdom, the church, is spiritual because it coincides with His being. The social gospel of hot dogs, hamburgers and recreation is foreign to His spiritual nature. The nature of God's Revelation, the New Covenant is also spiritual because it coincides with God's divine nature. Thus it follows that the kind of worship taught in this New Covenant is going to harmonize first with the character of God and then secondly with the nature of the Kingdom and the Revelation.

As we observe the differences between the Old and New Covenant where under one Instrumental Music was allowed and under the other it was not, we can also see this is because of the Nature of the Revelation to man. Noticing the differences between the two covenants we can clearly see the difference between the two types of worship:

Material Old Covenant— Heb. 8:9	Spiritual New Covenant— John 4:24
A Literal Temple in Jerusalem—1 Kings 6:2	A Spiritual Temple in the Christian—11 Cor. 6:16
A Literal Priesthood of Aaron—Ex. 29:44	A Spiritual Sacrifice of our Bodies—Rom. 12:1
A Literal Circumcision of Flesh—Lev. 12:3	A Spiritual Priesthood of All Christians—1 Peter 2:9
A Literal Instrument of Music in Worship—11 Chron. 29:25	A Spiritual Circumcision of the Heart—Rom. 2:29
A Literal Sacrifice of Animals—Lev. 1:15	A Spiritual Instrument - the Heart—Eph. 5:19

1. The Old Covenant was written to "children" in their level of spiritual maturity. In Heb. 8:8-13 note verse 9; "on the day that I took them by the hand." As a Father leads a child by the hand so the Old Testament led the "Children" of Israel.
2. The physical nature of this covenant meant that it was a material and tangible type and so was the worship contained in it. Consider the contrast between the material covenant under

the Old Testament and the spiritual covenant under the New Testament.

Now our worship is unchangeable in that this New Covenant is not to children like the Old, but to the spiritually mature Christian making it in harmony with the spiritual nature of God. Then when one begins to consider changing any part of this spiritual covenant he is changing it from the eternal, divine, and spiritual nature of God into a corruptible, material and temporal form like that which was done away.

When the Holy Spirit, as I Cor. 2:9-10 states, searched the deep thoughts of God and revealed them to us in regard to worship here is what He found in God's mind. WHEN? Acts 20:7, I Cor. 16:1-2, Heb. 10:25 **ON**

THE FIRST DAY OF THE WEEK. WHAT? Eph. 5:19, Col. 3:16 **SING;** I Cor. 16:1-2 **GIVE OF OUR MEANS;** Acts 20:7 **LORD'S SUPPER;** Acts 20:7 **PREACH;** Acts 2:42 **PRAYER.**

HOW? I Cor. 14:40 **"IN AN ORDERLY MANNER,"** the situation of spontaneous worship that is in such vogue today was a problem in the church at Corinth and they were reprimanded for their confusion. God is a being of order, as seen in nature, and thus to be in harmony with his character our worship must be in order.

In conclusion, worship is not geared to our likes and dislikes. Cain tried to worship on this basis and was found unacceptable. Our worship is based on what pleases God and what is in harmony with his nature or character. There are many problems in the religious world today when men try to worship a spiritual being such as God, by using material and tangible means. Tithing, instrumental music, clergy and clerical apparel are but some of the ways in which many fail to realize they have incorporated material and physical aspects into what should be spiritual worship.

3028 Eleanor Ave.
Louisville, KY 40205

THOSE WONDERFUL PREACHERS' WIVES

by Wallace H. Little

Others have written tributes to their wives; I want to do the same for mine, and those of all faithful preachers. I suspect if brethren were more aware of their contributions to the work of local churches, they might want to pay them rather than their preacher-husbands. But here goes anyway. . . .

It would be difficult to list all the things a wife does to assist her husband in his preaching . . . and impossible to put a dollar value on them. Generally, these might be classified as "churchin' ". But because she does the "churchin' ", he is freed to do the necessary study and preparation so he can do the preachin'. Many preachers' wives, this one included, work at secular jobs also in order for the family to

eat. In a very real sense, they make it possible for their husbands to preach. Having preached eleven years while supporting myself, I have some practical experience on how effectiveness is reduced if a man must support himself while preaching.

In spite of her tremendous although indirect contribution to the work of the local church, the preacher's wife is frequently subject to unjust criticism and unfair demands. If she works, she is not an adequate companion; if she doesn't, the family may suffer because she is "lazy". She is expected to be the unpaid assistant and fill the role of Bible class teacher, and sometimes congregational baby-sitter whether she wants to or not. She is assumed to know more Bible than other female members of the church but if she does, and uses it, she is "parading it".


Among her functions is putting up (and sometimes putting up with) visiting preachers, other guests, strays and "church bums", visiting all the congregation's sick and taking charge of providing help to the needy as the church's feminine organizer. She is generally assumed to be responsible for addressing and mailing the bulletin, and often expected to handle the administrative work connected with this as well. She is the congregational counselor, crying-shoulder and confidant. If the church owns the preacher's house, she sometimes ends up as the church's casual entertainer ("After all, the church does own the house, so why can't I drop in when I want to? I'm a member here too!").

In most cases, she does all these things without complaint, grateful to God for the privilege of helping in His work in so many ways, knowing if fellow-saints fail to credit her, God will balance the scales. Many congregations would be severely limited without her, and many preaching husbands bewildered and nearly lost if she ceased helping with his work.

So I say, let's acknowledge their contribution, and grant them the tribute which is theirs, those wonderful preachers' wives; we could scarcely do without them. They are real help-meets, bless them!

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THE NEWS LETTER REPORTS

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

DEATH NOTICE

Fred Cook Eaton, former elder at Westvue in Murfreesboro, Tennessee and largely responsible for the beginning of the North Meadow congregation, passed away on March 2, 1975 as a result of a heart attack. He is survived by his wife, Ezma, three children and four grandchildren. His funeral was conducted from Woodfin's Chapel by the writer on March 3 before a packed house of friends and relatives. This writer owes much to Fred for the help and encouragement he gave. He was a good friend to all *gospel* preachers and he had no time for compromising the truth. I am glad his life touched mine.

Thomas G. O'Neal
Bessemer, Alabama

NEW CONGREGATION

EDWIN HAYES, Bowling Green, Kentucky. On March 2, 1975 the North Franklin church had its beginning. About 30 were in attendance for the first meeting. They are meeting in a dwelling house six miles north of Franklin on Route 31W. To my knowledge this is the only conservative congregation in Simpson County. This marks the second time in less than a year that West End has been instrumental in helping to start new congregations. Our attendance will still exceed 200 and we will continue to grow. Our prayers are for the success of this new work.

PREACHER NEEDED

FORT WALTON BEACH, FLORIDA. The Northside church is seeking a full-time, sound gospel preacher to begin work here the first week of September, 1975. He would need partial support from outside sources. The church here consists of about 30 members who can supply approximately \$300 per month toward his support. If interested write Northside Church of Christ, 520 Mary Ester Cutoff, Fort Walton Beach, Florida 32548, or call H. N. Ubanks (904) 243-3603.

REPORT ON NIGERIAN PREACHING TRIP

(FOLLOWING ARE EXCERPTS FROM A REPORT ISSUED

BY **KARL DIESTELKAMP** concerning a six weeks preaching trip which he and **ROBERT E. SPEER** made to Nigeria October 1 - November 15, 1974). Nigerian brethren are doing a great work under what most Americans would consider nearly impossible conditions. In most places there is evidence of great poverty. Persecution from idolaters, Muslims, denominationalists and liberal brethren are not infrequent. Many churches meet in mud buildings with packed dirt floors, thatched roofs, no electricity, running water, screens or glass. Others meet in rented rooms, school buildings, member's houses and others have adequate block buildings. We saw no air conditioned buildings (though temperatures ranged upward of 115 degrees), carpeting, pews (only plank or bamboo benches or hand-made school desks) or other "conveniences" which we consider "necessities" in the U.S.

Yet, with all these material things lacking, we found something tremendously encouraging. Everywhere we went we found strong brethren. I am not saying there are no weak, untaught, unfaithful brethren in Nigeria - they are there as in the U.S. But, we did find faithful and strong brethren in every place we went - men who stand and preach the pure gospel in the very face of hardship, suffering, opposition and persecution.

Men who depend upon walking, bicycling (in many cases as much as 15 miles one way), public taxis or trucks to get them to places of preaching. Very few have cars (3 preachers), some have motorcycles and some have bicycles - many have no support, but they go out and preach anyhow.

The following "statistics" are given that you may rejoice and, with us, thank God that we were able to be used as we were. We drove over 4,000 miles in a rented VW, preached in six states of Nigeria. Our sermons were translated into 7 different languages and we preached in 84 different villages, towns and cities a total of 187 times. We worked briefly with 83 different churches with a total "inside" attendance of 7,949. Conservative estimates of the street preaching "outside" attendance was 7,209 which means that together Speer and I preached to over 15,158 people in six weeks. In addition many, many hours were spent studying with individuals, participating in discussions and visiting brethren where we could not preach. Together we know of 36 who were baptized during our stay and since arriving home have heard of at least 15 more who first heard the gospel during our street preaching. Literally hundreds of names and addresses were taken from those expressing a desire to study further and these are being followed up by Nigerian brethren. Thank God.

CHURCH AT WORK

PLAINFIELD, INDIANA. According to the bulletin from the Plainfield church, edited by Olin Kern, the plans for 1975 call for over \$30,000 to be spent in the support of gospel preaching. The weekly budget calls for \$1,096.30. The following men are being supported in gospel work: E. J. Ebong in Nigeria (total support); Paul Williams in S. Africa; Jay Guyer in Holliston, Maine; Paul Smith in West Lafayette, Indiana; Roscoe Combs in Seymour, Indiana; Fred McKinney in Minneapolis, Minnesota; Morris Hafley in Danville, Indiana; John Berlin in Warrenton, Missouri; and Olin Kern in Plainfield. In addition the church has assisted Cecil Willis on expenses to the Philippines and William John for a preaching trip to the Bahamas. For many years this congregation has been standing for the truth and sounding out the word throughout the world. May the zeal of these brethren provoke others to more good work.

PAR ST., ORLANDO, FLORIDA. According to the February issue of the Par Street ANCHOR, edited by the preacher, Roger M. Hendricks, the budget for 1975 calls for \$52,000 of which \$45,000 will be spent in direct support of gospel preachers. In addition to full support for Hendricks at Par St., ten other men are assisted in the work. These are: Wayne Sullivan, Orlando, Florida; Don Taaffe, Dundee, Florida; Warren Needham, Titusville, Florida; Tim Wells, New Smyrna Beach, Florida; Marvin Young, St. Cloud, Florida; Gary Ogden, Asheville, N.C.; J. W. F.vans, Mobile, Alabama; DeWitt Clinton, Canby, Oregon; S. V. Ekanem, Nigeria; and John Zacchaeus, Nigeria. Plans also call for a young preacher to work with them during the summer months.

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IN THE NEWS THIS MONTH

Baptized	135
Restored	66

(Taken from bulletins and papers received by the editor)

Others are interested in what is taking place where you worship. Let others know of those who obey the gospel or are restored to their first love, of teaching activities of the congregation, of growth and development. This edifies others. Make your reports brief and send them to the editor at P.O. Box 68, Brooks, KY 40109.

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10 articles by regular contributing writers of **Searching The Scriptures**, aimed at helping to fortify the home front in the face of a world set in opposition to basic family values. Articles range from preparation for marriage to various relationships of the home, to divorce, abortion and other special problems confronting the family and closing with an article on Til Death Do Us Part.

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VOLUME XVI

JUNE, 1975

NUMBER 6

TELEVISION TURNS ME OFF *Dee Bowman*

Television turns me off—at least sometimes. I have great respect for television, with its ability to show us moments of history as they take place. I have high regard for its educational ability and for its influence regarding the public interest. And, having spent eighteen years of my life in the broadcasting industry, I can certainly vouch for its capabilities as a business enterprise. And I know of no medium of entertainment with as much versatility, constancy, or influence. But television turns me off—at least sometimes.

I am tired of television setting our code of moral ethics. There is no standard of morality equal to the Bible, for none other is qualified. Why is it that when television news or entertainment programs pronounce a thing to be right, it automatically and without doubt or examination, becomes right? Do you honestly believe some person who is not in the least interested in spiritual matters is qualified to tell you what is morally acceptable and right?

I am tired of television taking all our time. I have gone to talk to people about their soul—the most important possession in their control—and have been forced to talk between crises on THE EDGE OF NIGHT. How many people return home from work, park in front of the television set; watch; eat a snack; watch; answer the phone while watching; watch; sleep; watch; entertain the next door neighbor while watching; watch the Today, Tonight, and Tomorrow shows and then change the dial to all the other channels to make sure they are all off, then stagger off to bed with that little bright dot still impressed on their minds? And then start the same process over tomorrow night? That same person will openly avow that he "just can't find time" to study his Bible or visit the sick!

I am tired of television approving what the Bible disapproves. Homosexuality is a sin, not a psychological malady. A drunk, even though television says it "ain't" so, is a sinner, not a sick

person. Television has precluded Biblical teaching regarding men and women and their proper relationship to one another by giving more than just "news coverage" to the so-called "Women's Lib" movement. And men, in television commercials, are made to be ignorant, imbecilic, namby-pamby characters who are not qualified to buy, sell, or trade anything, nor even understand how or what to feed a common house cat! And, according to television, teenagers are the head of the house, and don't you forget it!

I am tired of television giving dignified respectability to sin. Yes, I said SIN, remember sin? Can you think of a single sin that has not been given esteem and respectability by some television program? If sin is not openly approved by such programs, it is shown that the one committing it is just a victim of circumstances and is not really accountable for what has been done. I expect the citizens of Sodom and Gomorrah would have liked television! Folks, abortion is murder! Premarital and extra-marital sex is fornication and adultery! Rebellion to law and order is wrong! Improper respect for governmental dignitaries is disgraceful and, more important, sinful! And no amount of respectability can make sin anything but SIN!

I am tired of football taking all the Christian's attention and time. Do you know that many people know more about the rules of football than the rules for godly living? Most folks can tell you more about "keeping both feet in bounds" than they can about keeping their spiritual life within the bounds of God's Word. They can cite the rule for roughing the kicker, word for word, but couldn't tell someone what to do to be saved, if their life depended on it. They know what time Monday Night Football, Wednesday night's World Football League, Saturday's NCAA Double-Header Football or Sunday's NFL Football, comes on, but can't for the life of them, tell you what time Sunday morning Bible Study is scheduled!

I think it is time to recognize that moderation is to be used in regard to television. I think it is past time that discrimination be used in regard to which

television programs we watch. I like television, but I am not married to it! I like television, but I love my kids more! I like television, but sometimes what I like best about television is turning it off!

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Editorial

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A SECOND PREACHING TRIP TO THE PHILIPPINES

The editor has just returned from a month of gospel preaching on five of the Philippine Islands. Cecil Willis accompanied me on this trip and continued on to Australia for another month of preaching after I returned to the states. This was the second trip to the Philippines for each of us, with his first trip in 1970 along with Roy Cogdill and my first one in 1971 along with J. T. Smith. At 5:45 A.M. on April 3 we were met at the Manila airport by 50-60 brethren who immediately made us feel welcome. What a joy it was to see old friends again and meet new ones. After a few hours of rest we were ready to begin our first series of meetings. We were invited to each place where we preached and warmly received by local brethren.

Dian St., Makati

Our first meeting was conducted in the lovely building of the Dian St. congregation in Makati, a thriving section of the greater Manila area. This congregation has four elders and is served by deacons. Carlos Azcarraga is the local preacher. Brother Willis taught several lessons on How to Study the Bible while I dealt with the errors of Premillennialism and modern claims of miraculous divine healing. We spoke on these subjects at other places also. Here, as elsewhere, Filipino preachers made up a vital part of the program. Attendance reached 357 during this meeting and there were 27 baptized. This congregation has good potential and is even now providing part of the support for the local preacher.

On Sunday afternoon during this series, I spoke to the small congregation known as Murphy in Quezon City where about 40 were present. The brethren there meet in a shed 12 X 30 feet with a tin roof and open places on the sides. It opens on the street. They will get plenty wet when the rainy season starts. Sinforoso Pinote preaches there assisted by Victorio Tibayan Jr. That same day at the morning service Cecil Willis spoke to a full house at Pasay City where Victorio Tibayan Sr. and Isabelo Hayuhay preach.

Pagadian City

April 10-13 we spoke at Pagadian City in Zam-

boanga on the island of Mindanao. This province has had much blood shed because of the Muslim insurgency. But brethren made careful provisions for our safety and in many ways we had the best meeting there of any place we visited. Attendance ranged from 277 to 447. 33 were baptized at this place. The church is blessed with a good building and some fine members. Eduardo Ramiro has done much good work there and has converted 13 denominational preachers in the last five years. There is another congregation in the city served ably by R. G. Carino. These brethren joined forces with other Filipino preachers and with us to edify those in attendance. Brother Willis spoke to the congregation where Brother Carino preaches for their Sunday morning service.

The following day, we drove out to Tacurong, 15 miles from Pagadian into the very heartland of the Muslims, to the home of Federico Cadungog where we had a service in his yard under a grove of trees. Both of us spoke and 3 were baptized. About 75 were gathered for that service. A little later Brother Willis had a narrow escape when a coconut fell to the ground about a foot from where he was standing. Some fellows seem to naturally attract disaster!

Cebu City

Since we had a one night layover in Cebu City, we were able to meet with the church where Primitivo Repollo preaches, assisted now by Brother Canales. The church meets in the third floor adjacent to the apartment of the Repollo family. Though they had short notice of our coming, 52 attended and 10 were baptized after the service. Cebu City is a major city and the oldest in the Philippines.

Kidapawan

The next day we flew to Davao City on the eastern side of Mindanao, where we were met by some brethren who accompanied us to Kidapawan, two hours away by truck. This is the place where Romulo B. Agduma now works. There are many able preachers in that area. Arrangements had been made for the day services to be conducted in a public school as the meeting house is very small. At night there were three classes conducted at the home and yard of the Agdumas and Villanuevas. During this meeting 20 were baptized and attendance reached above 300. Brother Agduma continues to do much good with his paper, GOSPEL PREACHER, which is mailed throughout the Philippines.

We were able to meet with the small church in Davao City for only one service where about 35 gathered. Davao is a large city and prospects for a good work there are evident.

Tablas Island

With the help of brethren from Mindoro and from the Manila area, a congregation has been established in the town of San Andres on Tablas Island. The three hour ride in a jeepney over rough

roads was more than compensated for by the gaiety of the brethren in attendance and the breathtaking beautiful scenery. We were welcomed upon arrival in the town plaza by the Mayor who made a gracious speech of welcome in which he said their town was honored by our coming. Through the generosity of a well-to-do sister, a lot and building have been donated, though our meetings were held in a school where more people could be accommodated. Though the rains started the second day hindering some from reaching there because of swollen streams, attendance reached 170 and there were 29 baptized. Included in that number was the driver and assistant for the jeepney which was at our disposal while we were there, and also one of the town's policemen. Three of the eleven policemen in San Andres are now members of the church. At the close of the service the vice-mayor made a brief speech thanking us for coming and stating that he believed we had done much good for the community.

Tala Leprosarium

After speaking at Pasay on Sunday morning while Brother Willis spoke at Marikina, I journeyed about 40 kilometers out of Manila to Tala where there is a government operated leper colony. There is a small congregation there made up of 15 lepers plus others who live on the compound. About 50 attended this service. The faith and good cheer of these brethren made an abiding impression. It was a service I shall never forget.

Narra, Palawan

Nestled beneath the towering form of Mount Victoria is the town of Narra on the long island of Palawan. Alfredo Agbisit is the preacher there. There are now 8 congregations on this island with four of them at Brooke's Point, near the southern end of the island. The brethren at Narra have an attractive building of nipa. We were late reaching Narra because of delays on the very rough road, occasioned by heavy rain. Again the scenery was awesome. Many brethren waited until 9:30 at night to begin the service which continued until after 11. The next day we held meetings in a public school. Over 150 attended and 6 were baptized, bringing the number during the month of preaching to 128.

Progress

Having been there before, we were able to note progress in several areas. Many of the preachers are much better informed. A good many now have basic libraries which only few had five years ago. Most of this has been made possible by generous individuals who have paid for one book each month to be sent to a chosen man. We saw many more song books than before. Some have collections of songs in some dialect while many brethren sing only from English hymn books. Those brethren are indeed sweet singers. Periodic training classes in certain areas have obviously helped those able to take advantage

of them. A few tracts have been translated into one of the major dialects. Some of the preachers have radio programs which are reaching many people. On Luzon, Noli Villamor publishes and edits a paper called "The Truth." In addition to the Gospel Preacher edited by Romulo Agduma, Reuben Agduma, his son publishes a paper called The Defender which is aimed at edifying Christians. Some congregations have elders and deacons. A few are able to help support gospel preaching. We were able to help resolve some differences between some of the brethren which had hindered the work in those areas.

Problems

There are yet many problems to be resolved as is true in this country. There are a few unscrupulous preachers who have deceived brethren both there and in this country. These need to be exposed and their support stopped and influence curtailed. As soon as we can get our information together, we intend to make it known to those brethren who have a direct interest in it. We do not intend to cover up for any man regardless of his past reputation or ability, nor would responsible brethren there want us to do so. At the same time, it would be tragic if brethren here should conclude that because there are some men there who have proved unworthy, that all are in that category. None of us would want to be so treated because there are a few American preachers who turn out to be reprobates. I believe the bulk of the brethren there are worthy and working honestly to further the cause of Christ. They deserve and need the support of faithful brethren until that work can be self-sustaining.

Much attention needs to be given to instructing the brethren there to give as they have been prospered. Though personal incomes are much lower than here, it is evident that in many cases some of the brethren have not been properly taught. We worked on this everywhere we went. We tried to tell the brethren that economic circumstances here and /or political realignments could make our help either unavailable or inaccessible.

There are something like 250 gospel preachers known to us in the Philippines. Many of these have come either out of liberalism or denominationalism within the last five years. Most of them are growing and doing good work. Some have proved unworthy. Some have been pressed into service too soon. I personally am opposed to suggesting that any man receive support for preaching for at least two years after he leaves a system of error. He needs time to study and remove error from his mind. If he will get himself an honest job to support his family and show a spirit of sacrifice while he preaches where and when he can, brethren will have a lot more assurance of his sincerity.

There is too much of a tendency for some of the preachers to make charges and counter-charges about other preachers and members to brethren in this country who cannot possibly (and not even

scripturally) resolve them. We cautioned brethren everywhere we went about this problem.

Needs

One of the greatest needs now is for suitable literature to be used in teaching children. There is very little evidence of any planned program of instruction for children and young people, partly because they do not have materials in hand. Great good can be done by getting illustrative materials (such as flannel-graph lessons) in the hands of some of the sisters there who know how to teach and to help train other teachers. There is a continual need for tracts. I am convinced that nothing does any more good than gospel papers being sent to preachers. We now send Searching the Scriptures to 40 of those men, but many more have requested it. If you want to do a lot of good for a small amount, then agree to pay for this paper to be sent to some two or three of those men. Such papers and bulletins become sermon source material for these brethren. Also, class study books for adults would be welcomed in many places and put to good use. Many of the brethren would be willing to have even our used study books. While some preachers have better libraries, there are yet others who have none.

Thanks, Brethren

The Filipino hospitality is among the finest in the world. The brethren have shown great kindness to us and offered us the very best they had. They have gone to great lengths not only to make us comfortable and protect us from harm, but also to make us feel loved and wanted. There is a special charm about the brethren there which endears them to my heart. I am sure our readers rejoice in the good being done in that country and that they will fervently pray that whatever problems exist may be corrected. American churches have problems too, but we do not stop working because of them. Brother Willis and I are grateful to those brethren who made it possible for us to make this trip and sincerely trust that our work and manner of life justified your confidence in us.

A CHANGE IN WORK SCHEDULE

As of September 1, 1975, the editor will terminate his work with the Hebron Lane congregation and will devote nine months of each year to gospel meetings wherever needed. We anticipate about 25 such meetings annually from March through November. The months of December, January and February will be devoted to some special training classes for preachers and teachers with the Expressway congregation in Louisville in association with Steve Wolfgang who moves there in June as local preacher. Also, the elders at Valley Station have approached us about conducting similar classes there during this same time each year along with Aude McKee, their local preacher.

The Hebron Lane church is making steady progress and is now self-supporting in its own building. Prospects for the future of this

congregation are indeed bright.

It has been our lot to preach the gospel in many meetings across the nation over the last twenty-five years. For the last ten years we have conducted winter classes to help train preachers and teachers and have found this to be a most rewarding work. The opportunity to continue this on a more extended scale is greatly appreciated.

We have been carrying a heavy load of work with twelve or thirteen meetings a year, responsibilities of local work and the demanding work of editing this paper. We believe the new plan will enable us to do a better job in gospel meetings and for the paper. While we have a number of gospel meetings booked over the next five years (about 75), there will now be time for more such work and we would be glad to hear from any who feel that our coming would be helpful. We have never wanted to intrude where we were not wanted or invited. Our address will remain the same. We have a home at Brooks, Kentucky and will continue to send forth SEARCHING THE SCRIPTURES from this address, God willing. Stay with us.

July Special — The Family Under Fire

The homes of Christians today are being severely tested. In a world of Women's Lib, legal abortion, birth control pills, rising divorce rates, mounting crime, generation gaps, the New Morality and general disrespect for authority, the family is indeed under fire. We want to do something to help shore up the foundations and put hope into the hearts of the faithful. Our July special issue is designed to do that. These articles by faithful men will help:

Preparation for Marriage—*T. G. O'Neal*
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The Wife in the Family—*James P. Miller*
Children in the Home—*H. E. Phillips*
Spiritual Growth in the Family—*M. E. Patton*
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SOME MORE EVIDENCE OF RADICAL DEPARTURES

It is so discouraging and disgusting to read about, hear of, and observe some brethren as they play the wildest roles on the stage of life: the incredible paradox of the Dr. Jeckell and Mr. Hyde type of religion. I find it difficult to believe some of the things I am reading and hearing from some professed brethren these days. I thought the extreme had been reached a few years ago when radicals among the "liberals" pressed some of their views to a division so that we now have liberals in a death struggle with the liberal liberals. And then the ultra-modernists arrived and another group entered into the conflict.

I am disgusted with two aspects of this matter: first, the bitter and vigorous denunciation of the "liberals" who have gone so far from the truth by those who are responsible for the departure by their teaching and practice. Second, the ridiculous and absurd extreme to which many have gone away from the truth. These are no longer real brethren and should not be referred to as such. They are Holy Spirit fanatics, emotional renegades, wholly destitute of the truth and blaspheme, both in word and deed, the true work of the Holy Spirit in revealing the mind of God (I Cor. 2:10).

The Leaders in This Apostasy

Ira Rice, Jr., editor of *Contending For The Faith*, highly commends Ernest S. Underwood, preacher with the 39th Avenue church in Gainesville, Florida, and his report on the "Florida Evangelism Seminar" conducted in Gainesville and "sponsored" by the Crossroads Church of Christ. (This is truly a proper name assigned by members of this group with denominational status). If what is said in Underwood's article in the February, 1975 issue of *Contending For The Faith* is half true, this departure from the truth is incredible.

Ira Rice and those who stand with him are now camped half way down the hill toward apostasy from the faith and bemoan the rapid departure of their "liberal" brethren who have accepted the holiness doctrine with other damnable doctrines that indicate their radical departures from the faith. Rice stands upon a completely indefensible position. Every attempt to expose the errors of these ultra-liberal

brethren cuts his own throat in principle. How can the advocate of the church supported benevolent society scripturally condemn the advocate of the church supported college without condemning self? They both stand or fall together. Batsell Barrett Baxter and N. B. Hardeman said so in print.

Ira Rice, Jr. and those who hold the position he defends are the leaders in the very "liberalism" they vigorously denounce. They set the course more than 25 years ago when they began to build and operate church financed projects and organizations unauthorized in the word of God. They charted the course. They weighed the anchor and set the helm in the direction of departure from the faith once delivered. Now they want to stop half way and drop anchor in the stormy waters of human doctrines and try to defend their position against the truth on the one hand, and fight against their more liberal brethren on the other hand. This is an impossible position to defend.

The Florida Evangelism Seminar—1974

The Crossroads church in Gainesville, Florida was formerly the 14th Street church. I was with the East University Avenue church in that city from 1953 to late 1960. At that time strong feelings existed between many in both congregations. Several months before I moved to Gainesville the group composing the 14th Street church "pulled off" from the East University Avenue congregation against the wishes of the elders and a number of others there. Until I moved from Gainesville in September, 1960 no fellowship existed between many of those in both congregations because of the manner and time of the forming of the 14th Street group.

Richard Whitehead was one of the strongest influences in the 14th Street church, and, I suppose, still is, since he is now one of the elders of the Crossroads church, previously the 14th Street church before moving into their new building. From 1954-55 the 14th Street church began to accelerate its departure from the truth and readily used the devices of men to stimulate emotional thrusts toward unauthorized activities of church entertainment and the social gospel activities.

Upon four or five occasions I spent considerable time talking with Richard Whitehead and trying to show him what was happening to that church. At that time he admitted to some of the errors pointed out and assured me he would try to change the course of these activities. Evidently he did not succeed, but rather was the victim of the ultra-liberal-modern influence. Now comes the report of Ernest S. Underwood that he and five other members of the 39th Avenue Church of Gainesville, Florida attended a meeting at Crossroads church of Christ on September 15, 1974 to hear and tape a sermon by Richard Whitehead, an elder at Crossroads. After telling of the speeches by Lynn Anderson, Chuck Lucas, Bob Hendren, Doug Kostowski, Harold Hazelip and Roy Osborne, he gives his review of Whitehead's speech. Of course,

anyone acquainted with this list of names would know what to expect.

Richard Whitehead's subject was, "May Women Pray in the Presence of Men?" Underwood says Whitehead began his sermon with prayer in which Christ was not one time mentioned. He then introduced two passages (Romans 14:4ff and Colossians 2:1ff) and stated that the principle here was that some things were in the realm of opinion and men could disagree and still have fellowship.

He then presented six passages: Acts 1:14; 2:42; 12:12; 16:13-15; Luke 2:34-38; James 5:16, and concluded that since no one knew whether men or women were doing the praying, therefore, a woman may lead in prayer in the presence of men.

He made the argument on 1 Corinthians 14 that if a woman were allowed to sing, she should also be allowed to pray. From 1 Corinthians 11:5 he tried to prove that women both prayed and taught publicly. Whitehead then used Acts 18:26 to argue that this makes an exception in the "domineer" and that Priscilla took the lead and had domination over her husband and Apollos. Whitehead is quoted, "That then indicates to me that 1 Timothy 2:12 certainly does not apply and cannot apply to every teaching situation."

My prediction is that women will soon be preaching from the pulpit of Crossroads Church of Christ (denomination) in Gainesville, Florida under the eldership (?) of Richard Whitehead.

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MODEST APPAREL

In II Tim. 2:9-10, the Apostle Paul by Inspiration said, "In like manner also, that women adorn themselves in modest apparel, with shamefacedness, and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works".

When God found Adam and Eve in the garden wearing "fig leaves" (Gen. 3:7), God "made coats of skins, and clothed them" (Gen. 3:21). God's order has always been for both men and women to be clothed.

Some may read I Tim. 2:9-10 and say that such applies to women but not to men. True, the woman is specified. However, God does not have a double standard, one for women and another for men. Principles of righteousness apply to all without exception. Men are likewise expected to dress in a manner that is modest. For example, Jesus said, "But I say unto you that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" (Mt. 5:28). Because this was addressed to men and not to women, would this give a woman the right to look on a man to lust after him? Certainly not. It is just as wrong for a woman to look to lust as it is for men not to "adorn themselves in modest apparel."

Caution

While the New Testament teaches "modest apparel" should be worn, caution is needed lest one teach that which the New Testament does not. For example, one preacher wrote an article on the general subject of clothing in which he said, "under the New Testament, women are told to dress as becometh *women*; it does not say as becometh *people*, nor as becometh *men*". Where does the New Testament say this? No book, chapter and verse was given, for the New Testament does not teach any such thing. Another preacher in an article just about took the position that the only "modest apparel" that a woman could wear was a "dress for dignity, decorum and attractiveness". In an effort to teach the truth and oppose immodest apparel one needs to be careful lest personal feelings enter into the discussion instead of a "thus saith the Lord".

In I Tim. 2:9-10 there are three terms that need attention; they are (1) modest, (2) shamefacedness and (3) sobriety.

Modest

Of the word "modest", W. E. Vine says, "orderly, well-arranged, decent, modest (akin to *kosmos*, in its primary sense as harmonious arrangement, adornment, cp. *kosmikos*, of the world, which is related to *kosmos* in its secondary sense as the world), is used in I Tim. 2:9 of the apparel with which Christian women are to adorn themselves" (Vol. 3, page 79). Thayer says, in definition of "modest", "well-arranged, seemly, modest" (page 356). Trench says of the word, "the well ordering is not of dress and demeanour only, but of the inner life" (page 323). Dr. A. T. Robertson said, "well-arranged, becoming" (page 569). Last, Liddell and Scott said, "well-ordered, moderate, orderly, well-behaved, discreet, modest decorum, decently" (page 790). A careful look at these definitions of the word will show that one can dress in style with clothing that is "well-arranged" and still be modest. French, in his definition, shows the term "modest" denotes something "of the inner life". Peter said women by their "adorning" let it be known what "the hidden man of the heart" had (I Pet. 3:1-4).

Webster, in his Unabridged Dictionary, defines the English word "modest" as "restrained by sense of propriety; not forward or bold; not presumptuous or arrogant; not boastful; unobtrusive; in a somewhat stronger sense, retiring; bashful; dissident—free from anything suggestive of sexual impunity; free from indecency; showing such reserve or decorum as is associated with a chaste mind—moderate; not excessive or extreme; not extravagant; as a *modest* computation".

Shamefacedness

The word "shamefacedness" is from the old English word, "shamefastness". Vine says, "a sense of shame, modesty, is used regarding the demeanour of women in the church—'Shamefastness' is that modesty which is 'fast' or rooted in the character—" (Vol. 4, page 17). Thayer says, "a sense of shame, modesty" (page 14). Trench says, "shamefast - that which was established and made fast by (an honorable) *shame* " (page 68). One could say that shamefacedness is shame that is expressed in the **face**.

Sobriety

Of this word, Vine says, "denotes soundness of mind—Acts 26:25, "sobriety"; I Tim. 2:9-15, "sobriety", 'sound judgment' practically expresses the meaning; "it is that habitual inner self-government, with its constant rein on all the passions and desires which would hinder the temptation to these from arising, or at all events from arising in such strength as would overbear the checks and barriers which *aidos* (shamefastness) opposed to it" (Trench, p. 68)" (Vol. 4, pages 44-45). Thayer says, "soundness of mind, words of sobriety, (A. V. soberness) —self-control, sobriety"

(page 613). Vincent says, "the word is compounded of safe, sound and mind. It signifies entire command of the passions and desires; a self-control which holds the rein over these" (page 1,023).

Paul told us "to think soberly" (Rom. 12:3). Paul said he was "sober" (II Cor. 5:13). Young women are to be "sober" (Titus 2:4), young men were also to be "sober" (Titus 2:6), and God's grace teaches all to "live soberly" (Titus 2:12). Elders are to be "sober" (I Tim. 3:2). God gives soberness or "a sound mind" (II Tim. 1:7).

A case in point of sobriety is when the ship, Santa Maria, was hi-jacked in 1961, the women on board stopped wearing "enticing clothing" for fear of the design the rebels who took over the ship might have on them.

Brief Attire

J. Edgar Hoover said in an article (U.P.I., Nov. 19, 1966), "Girls, especially, should be taught to dress and act properly. Scanty attire and provocative actions by females in public places are but an invitation to any sex criminal who may be lurking nearby".

Mary Quant, designer of the miniskirt, said on Nov. 13, 1968, "Mini-clothes are symbolic of those girls who want to seduce a man".

Brother Herschel Patton quotes in the *Gospel Guardian*, Feb. 1, 1975, a leading American designer, Halston, who has renamed the miniskirt calling it the "skimp" and says they "are mainly for 30-year-olds and younger who have great figures - and legs - to show them off."

Who Is Responsible?

Who is responsible for public nudity today? The answer is husbands and fathers. Husbands will allow their wives to appear in public in attire that they would "blow their top" if they were to catch them with someone at home with twice that amount of clothing. Fathers have forgotten that their daughters have grown up and are no longer little girls. While daddy may not pay much attention to his daughters in scanty attire, he needs to realize his eyes are not the eyes of her young male friends and they have not overlooked what he has. Preachers need to ask themselves the question; do they share any of the blame, because they may have unconsciously avoided preaching the truth because of the pressures that could be brought upon them.

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THAT KIND OF LOYALTY SOUNDS FAMILIAR

I heard Yater Tant speak some years ago on the subject: "What's right about Catholic Doctrine." His sermon consisted of three major points:

A. Authority: The Catholic church teaches the necessity of authority in religion. Their standards of authority are not correct, but they do teach the need for authority.

B. Baptism: The Catholic Church teaches the necessity of (what they call) baptism. They "baptize" by affusion, and they practice such upon infants, but they do teach something called baptism is necessary for the remission of sin.

C. Church: The Catholic Church teaches there is one true church. The New Testament also teaches there is one true church. The true church is not the Catholic Church as a comparison of the New Testament and that body will demonstrate. But there is one true church.

I thought of that first point on authority the other day as I read an article in the March 17, 1975 issue of *Time*. Pope Paul VI is having problems with the Jesuits, we are told. Now this isn't exactly earth shattering news. Practically all the Popes have had problems with this order which *Time* describes as "the proudly independent" Society of Jesus.

But the problem the current "papa" of Rome is experiencing is just a little different. It seems that when the policy making General Congregation of 235 Jesuits from 80 countries convened a few months back, Pope Paul made known that he wanted no changes regarding the "fourth vow" of special loyalty to the Pope, which some Jesuits take in addition to the three usual vows of poverty, chastity and obedience. Fewer than 50 % are now allowed to take it.

The article then states: "Undaunted, the congregation, by more than a two-thirds majority, agreed in a preliminary vote to extend the vow to all Jesuit priests."

The Pope was said to have responded militantly.

Now isn't that one of the goofiest things you ever heard! The Jesuits are going to vow loyalty to the Pope regardless of what the Pope wants!

That attitude isn't restricted to the Catholic Church. It has its counterpart in the church of the Lord. Many brethren are going to do something big

for Jesus regardless of what He wants. The boundaries of His doctrine (2 John 9) are not given a moment's notice.

Let's recall that one of the few times Jesus marvelled was at the faith of a centurion who understood what authority was all about (Luke 7:8,9).

WATERGATE PERSPECTIVE

When God subpoenas our tapes, there will be no erasures, unintelligibles, nor expletives deleted. (Not original. Source forgotten.)

AND SPEAKING OF PROBLEMS . . .

Baptist preacher Robert Sumner described the women's lib movement into the clergy in fine fashion: *"Yesterday's phenomenon of bachelors who dressed up like mother and insisted upon being called "Father" is being supplanted by today's crop of old maids really looking and sounding like mother but who, also want to be called "Father."*

Which brings us to an item from the London Observer, titled: *Pregnant Priest, Unwed Pastor Plague Church*. The article date-lined Copenhagen says:

"Twenty-eight years after it admitted women as clergy, Denmark's state Lutheran Church is pondering how to deal with an unmarried priest who is pregnant.

"Pastor Gitte Berg, the pregnant priest, leaped into the headlines after she had voiced her support for Pastor Erik Bock who is being pressed by church authorities to marry the woman who lives with him and is the mother of his children. (I'll bet "Pastor Bock really appreciated her support, K.G.)

"Pastor Berg, a divorcee, announced her pregnancy and declared that she does not intend to get married."

The article goes on to say that while the phenomenon of a pregnant priest is probably a more bizarre case, the scandal surrounding Pastor Bock is causing the real heartache. He has received a letter from the Ministry of Ecclesiastical Affairs calling on him to get married immediately.

At this point, I thought about saying something like: "Hang onto your seats!" or "Prepare for takeoff!" But I doubt that anyone will really be surprised to hear: "The priests association of the Danish Lutheran Church supports Pastor Bock. They feel that the church appointed him to his position and that his private life is his own affair. *In his priesthood vows, they point out, he had promised only to set a good example to his parishioners and behave within the rites of the church. Nothing was said about being married.*" (Emp. mine, K.G.)

Not even the Old Testament specifies what to do with a pregnant Lutheran priest!

THE TIME IS AT HAND

The time for Jehovah's Witnesses to revise their prediction that the world will end in 1975, that is.

Los Angeles Times writer John Dart reported in an article which appeared in the *Louisville Courier-Journal & Times*, March 2, 1975, that the Jehovah's Witnesses have decided to call off Armageddon for the time being.

Witnesses teach that Adam was created in 4026 B.C. and that mankind's earthly existence is to be for one "divine week" of 7,000 years. The last 7,000 years is to constitute the millennial reign of Christ. According to their chronology, September 5, 1975 should complete the first six days of their divine week.

At least that's what they have been led to believe until recently !

Dart quotes F. W. Franz, the sect's 81-year-old chief theologian, to the effect that it could be years before Armageddon and that they have never said flatly that 1975 was going to be IT.

Well, let's see now. The 1966 Watch Tower publication, *Life Everlasting in Freedom Of The Sons Of God* states on p. 29, "According to this trustworthy Bible Chronology six thousand years from man's creation will end in 1975, and the seventh period of a thousand years of human history will begin in the fall of 1975 C.E. (C.E. stands for "common era")."

Some who have recently had discussions with Witnesses tell me they've received a blank stare (which being interpreted means: "What on earth are you talking about?") when they've asked about the great expectations for "75".

That's to be expected. The 1975 Yearbook of the Witnesses says that Franz had cautioned a Baltimore gathering of witnesses that the Watchtower Society was not saying anything about 1975 and Armageddon.

I suspect that *Life Everlasting In Freedom Of The Sons Of God* will be as hard to obtain in a few years as was *Millions Now Living Will Never Die* before it was recently re-published by Brother Charles Campbell. The latter Jehovah's Witness book prophesied that 1925 would be IT.

The Witnesses wouldn't have to be playing dumb and covering red faces if they would take seriously the words of our Lord (Matt. 24:36). But then, they wouldn't be Jehovah's Witnesses at all if they would do that.

THE SUNLIGHT SPIRITUAL TEMPLE

Almost as far out as the Jehovah's Witnesses is "Mother Sarah Allen" and her Sunlight Spiritual Temple in Cincinnati. In the same issue of the *Louisville Courier-Journal & Times* that we mentioned above, columnist Billy Reed tells of four Louisville couples who had sought her out for marriage ceremonies. Mother Sarah gladly obliged.

Reed says: "The services weren't much different from most marriage ceremonies. The couples held hands, recited The Lord's Prayer and promised to have and to hold, to love and to cherish. And Mother Sarah proclaimed them married before 'God and man.' "

Just a little item I thought you'd be interested in.

There's one significant difference in these marriages that we should note, however. *The couples are homosexual!*

Reed asked one member of the group what was so important about having a certificate and a ceremony? Why didn't she and her lover just live together?

"Because, she said, seriously, "we don't want to live in adultery." (We'll just have to take Reed's word that that was said seriously.)

Mother Sarah said: "... I can't understand **what** they're upset about. They seemed like decent folks."

Society is becoming more and more tolerant of the sin of homosexuality. To learn God's attitude of intolerance toward it, read Lev. 18:22-30; 20:13f; Rom. 1:26, 27, 32.

Brother Dick Blackford well said in his bulletin: "Society has tried to make this abomination more respectable by using such terms as "gay", "lesbian", etc. Since the Bible does not provide a one-word designation for this abominable perversion we believe the term 'queer' is most appropriate, provided we are not mocking or poking fun by using the term. It means 'strange, odd, differing from the usual or ordinary.' Though some may object, I see nothing wrong with using the term."

Since these folks are about as queer as a four-dollar bill, I see nothing wrong with using it either.

A TRIP TO ITALY

By James W. Adams

The major part of my life, both before and after becoming a preacher, has been spent in travelling and moving from place to place. Having now passed the meridian of life (a number of years ago) and having spent so much time away from home and loved ones, I have long since lost the desire to be a "globe trotter" or the ambition to be known and advertised among the brethren as a "world traveller." However, when I am called upon for work in the gospel of Christ which entails travelling, conscience impels me to pack my rather shabby and beaten luggage and go. This involves me in the necessity of travelling from coast to coast and from Canada to Mexico within the United States practically every year. Recently, it has led me on an overseas journey to Italy and Sicily.

The occasion of the trip to Italy in the company of Brother Foy W. Vinson of Dallas, Texas was an urgent invitation from three gospel preachers in Italy and Sicily to make the trip. The preachers were Brethren Rodolfo Berdini of Rome and Aprilia, Allesandro Corazza of Rome, and Antonino Buta of Messina, Sicily. Their invitation was born of what they conceived to be an urgent need to confer with brethren whose views were the same (in all essential particulars) as their own with reference to the organization and mission of churches of Christ and the proper relationship of churches of Christ with

Christian churches and other denominational bodies. Too, they desired to discuss the disturbing problems of so-called gospel preachers in effect denying the Deity of Jesus and others defending modern Pentecostalism (glossalalia and other miraculous manifestations) among the professed churches of the Lord in Italy.

The first plan was for Brother Roy E. Cogdill and me to go. However, a new development in Brother Cogdill's physical condition caused his doctor to forbid him to make the trip. Deeming it unwise for me to go alone, I asked Brother Foy W. Vinson of Dallas, Texas to accompany me. He agreed to do so and did.

On March 4, 1975, Brother Vinson and I flew from Dallas to Rome via New York City, London, and Paris. We spent only a few hours at John F. Kennedy airport in New York, but we spent a day and a night in London and a day and a night in Paris. We arrived in Rome on Friday, March 7th, shortly after noon. We were met and warmly welcomed at the airport in Rome by Brethren Rodolfo Berdini, Sandro Corazza, and Antonino Buta. After short visits in the homes of Berdini and Corazza in Rome, we were driven to Lavinio, forty miles south of Rome. Here we made our home while in the Rome area in a Villa near the sea. Brethren Berdini, Corazza, Buta, Vinson, and I shared the Villa for eight days. This gave us much opportunity for discussion and study.

The first five days were spent in the Aprilia-Lavinio area. Brother Berdini is the evangelist of the church which meets in Aprilia—a small city near the town of Lavinio where we resided. During these five days, we were entertained twice daily in the most royal fashion in the homes of members of the congregation at Aprilia. We found these brethren to be devoted Christians, warmly hospitable, and generous and lovable in their reception of us. It was my privilege also to speak on the Lord's day to the assembled saints of the Aprilia congregation with Brother Corazza as interpreter. Brother Vinson also spoke briefly.

After the regular service Lord's day morning, about fifty or sixty persons reassembled in the auditorium and Brother Vinson and I answered questions which they posed. The majority of the questions were the result of the influence of the Florence Bible School and the church-camp promoters of another place, which influence has occasioned the only internal dissension of any consequence in the Aprilia congregation of which Berdini has been the preacher for fifteen years. Berdini and Corazza informed us that our efforts were well received by the congregation as a whole.

On Tuesday evening, we assembled again in Aprilia with the saints for an open forum type discussion of Bible topics. Brother Foy and I once again fielded questions for more than two hours. As on the Lord's day, most of the questions were from those who are under the influence of the Florence

Bible School and the church-camp promoters. There were probably seven or eight of these persons—good people but acting under outside influence. Their questions indicated a total lack of understanding of the issues involved and complete prejudicial bias. Brother Vinson and I tried to be absolutely frank, dodging no questions or issues, but preserving a low-key atmosphere and making no effort to generate heat or inflame passions, nor did we simply seek to indict brethren for wrong doing. Our total effort was to set forth clearly and plainly our basic convictions relative to the teaching of the word of God concerning the matters which were being discussed, hence we sought to be instructive rather than argumentative. We believe our efforts were appreciated by the great majority who already had the same basic convictions.

We Did Not Visit the Italian Brethren Under a Mantle of Deceit

Before agreeing to go to Italy, I made it clear to the preachers with whom we were in contact in Italy that we would not make the trip except by their invitation. Furthermore, we made it clear that we believe in the autonomy and independence of each church of Christ, Italian or otherwise, and would under no circumstances infringe upon either, hence that whatever we did would be at the invitation of the evangelists and the churches. Everything we said and did in Italy was done on this basis. Too, from the first moments of my relationship with the brethren there to the last, I made it crystal clear to them that I had strongly opposed in the most public fashion the manner in which the work in Italy was begun in 1949. However, I also made it clear that our opposition had been grossly misrepresented as being "opposed to the preaching of the gospel in Italy" or "foreign mission work." I emphasized the fact that opposition had been to the "manner" in which the work was done and not "to preaching the gospel in Italy or anywhere else." I rejoiced then and do now at all truth that has been or is now being preached in Italy however much I may oppose the *manner* in which it is or has been done.

In Rome

Wednesday, Thursday, and Friday were spent in Rome. Here we were privileged to visit in some of the homes of the brethren and on Thursday night to meet with the saints who regularly assemble on Via Sannio. The service here was of the question and answer variety in which Brother Vinson and I answered questions posed by the congregation. However, here the influence of liberality was not in evidence, hence the questions were concerning other matters. Brother Sandro Corazza severed his connections with the "liberal" brethren some twelve or more years ago and has had little or no fellowship with any of them since. Sandro was one of the early converts in the work in Italy and labored full time in preaching for about fifteen years. For many years

now, he has supported himself while ministering to the Via Sannio congregation, and he has succeeded in keeping all "liberal" movements out of the work.

Sandro made the "terrible error" (as the liberal brethren viewed it) of putting the title to the Via Sannio property in the name of the *Via Sannio Church of Christ* rather than in the names of individuals in the United States as most of the other property in Italy is held. This took the property out from under the control of the American missionaries and gave to the church a degree of independence not possible otherwise. As a result of this action, Sandro became "anathema" among the "liberal" brethren. Since that time, he has been subjected to boycott, innuendo, and slander from every side, but he has not been moved.

It is true that by placing the property in the name of the church, Sandro made it impossible for the church ever to dispose of the property due to a quirk of Italian law. The Church of Christ as an institution does not have legal recognition under Italian law, hence could not give clear title to a piece of property which it proposes to sell. The church has clear title to the property on Via Sannio for "religious purposes," but were it to cease to use the property for such purposes, it probably would revert to state ownership. No one would risk buying the property for fear of losing it to the State. Since the brethren have no intention of selling it or ceasing to use it for religious purposes, Sandro did not see that this legal technicality posed any problem, *nor do I*. The property belongs to the church. No one can take it from them so long as they use it for the purposes for which it was purchased.

Sandro has been grossly misrepresented and slandered about this matter. The rumor has been spread that he has diverted the property to his own uses. He could not do so if he wanted to, and a visit to the hall of records would show any interested person who desires to know the truth that it is held by the Via Sannio Church of Christ. Another interesting sidelight to this matter is the fact that the Italian government, not long after the acquisition of this property, presented the church with a bill for \$30,000 for back taxes on the piece of property formerly owned by the brethren which had been sold for about this sum of money to obtain money with which to acquire the Via Sannio property. The church appealed to the so-called "liberal" brethren for help, but they were ignored. Through the influence of Sandro Corazza, a deal was made with the government for a settlement for a somewhat less amount of money (still a very large sum). A brother loaned the church the money to pay the government. Today, this loan has been completely repaid by the church and the property is free and clear. The church is sound in the faith, it takes care of its own work, has elders, has some twenty-five to thirty members of extremely fine people who love the Lord, but is boycotted by all the liberal groups of the city.

I found Sandro Corazza to be a highly intelligent man, a Christian gentleman of the first class, a man who has a firm grasp of the fundamental principles of New Testament truth, passionately devoted to the cause of Christ. He has a responsible job with the Italian government, a lovely family which does him credit, and the respect of the people in the church which he serves. He speaks good English. In the past he was the translator and printer, I believe, of George Salmon's Look, "The Infallibility of the Church," and Roy E. Cogdill's book, "The New Testament Church."

Rodolfo Berdini is also no ordinary man. While he does not speak English, as does Corazza, which made it harder for me to communicate with him, he is a man of a high degree of intelligence and ability. He has a long history in the work in Italy and has been instrumental in building up the largest church in Italy — Aprilia with 100 members. He too has cut himself free of the liberal brethren. He has supported himself for the past five years or so. He is an architect, construction engineer, and builder by profession. He too has a lovely family of dedicated people. His son plans to preach and one of his daughters is soon to marry an excellent young preacher. Brother Berdini has recently published an article in *Searching the Scriptures* and it should and will appear in other journals. The article is a hard hitting indictment of the activities of the so-called "liberal" brethren in Italy. I am convinced it is the sober truth and in no sense an overdrawn picture. He and Corazza have enough documentation to fill a good sized book. His article has caused much consternation among the so-called "liberals" at home and in Italy, and well it might.

In Sicily

On our second Saturday in Italy, Brother Vinson, Brother Buta, and I flew to Messina, Sicily, brother Buta's home and base of operations. Brother Buta was previously known to me. He has for twenty-four years been supported by the Pruett and Lobit Streets church in Baytown, Texas where I formerly preached. While I was connected with the church at Pruett and Lobit, the church brought Brother and Sister Buta to Baytown for a month's visit. At that time, I learned to love, respect, and appreciate Antonino Buta as a gentleman and a scholar as well as a dedicated Christian.

Brother Vinson and I spent three days in Sicily. I wish it could have been three weeks. It is a beautiful and interesting place. On the Lord's day, I preached in the services of the brethren of Messina and Brother Buta interpreted. Brother Vinson also spoke and a young sister, a school teacher, interpreted. There were thirty-three present, but a number of regulars were out by reason of serious illness. I was much impressed with the personnel of the church as I was with Aprilia and Via Sannio in Rome.

Brother Buta, as a part of his work, publishes a

monthly, religious journal called "*Risveglio*" (Awake). It is distributed free. He is aided in this work by the Timberland Drive Church in Lufkin, Texas. The paper is sent to a thousand or more persons. The circulation has had to be cut because of the rise in costs. Brother Buta tells me that, if he had about \$50 more per month, it could be sent to 2000 persons instead of 1000. As an example of the stature of Antonino Buta, you will be interested to know that he was recently honored by being voted a "Fellow" in the "Accademia Tibernina." This is an honorary society to which the leading men of letters, poets, novelists, artists, musicians, scientists, and such like of Italy are elected. This was a signal honor and a recognition of Buta's ability. Brother Buta will probably be embarrassed by my mentioning this since it has no connection with his work as a gospel preacher, but it does reflect the ability that he uses so well in his work.

Sicily has not escaped the influence of the Florence Bible School. Its efforts to exercise control in the church at Palermo, Sicily (1000 miles from Florence) has recently been the occasion of a split in that congregation. Too, the Herald of Truth has reared its head in the form of "Radio Malta Broadcast." Gerald Paden has circulated a letter in the United States among the churches trying to raise more than \$6000 to pay for this broadcast for one year. In this letter, he represents Radio Malta as having a potential listening audience of 15 millions of Italians. Whereas, the truth is, according to Buta and others who live in Sicily, it cannot be heard on the Italian mainland at all and can only be heard in about the southern third of Sicily. It cannot be heard in Catania, Messina, or Palermo. It probably can be heard in Syracuse and Agrigento. Sicily has no more than 5 millions of people and the portion heard by Radio Malta probably no more than 500,000. Propaganda of American "missionaries" has been the bane of the Italian work from its inception and continues to be so to this sad hour.

What About the Work in Italy?

The liberal brethren are failing even with their gigantic promotions, their schools, their camps, their sectarian alliances, and the expenditures of their hundreds of thousands of dollars. There are a number of churches which have ceased to meet. They have buildings but no preacher or congregation. The brethren in Italy say there are probably eleven congregations without preachers among the Italian churches. The school at Florence has a considerable majority of young preachers from Christian Churches being trained to preach for churches which use mechanical music in their worship and have no intention of quitting. Salvoni of the Milan Bible Chair has written an article which has been published in a paper of the brethren suggesting that Jesus was a human who became divine and not Deity who became human. Churches of Christ and Christian Churches are listed together

as places where one may worship in Italy with no indication as to which is which, which uses an instrument and which does not. Instead of increasing in numbers, the Christians of Italy are decreasing. The preachers with whom I visited say that there are probably no more than 560 in the whole of Italy after 26 years. The brethren with whom I visited feel that the popish domination of the American missionaries and the reprehensible activities of the ex-priests are the two leading factors in the decline plus the preoccupation with schools, camps, and such like rather than the simple proclamation of the gospel to the lost.

What Can We Do?

After reading what this article contains and what Brother Berdini's article contains, if any person or church is interested in knowing more or becoming involved in the furthering of the Lord's work in Italy, please communicate with me or with Brother Foy W. Vinson of Dallas, Texas, P.O. Box 535, Addison, Texas 75001. We would be happy to speak in various parts of the nation concerning this matter or to correspond with those interested. More will be written as time passes. There are things that can be done and *urgently need to be done at once*.

Growth will be slow in Italy and patience must be the watchword, but strong churches can be built as evidenced by Berdini's work at Aprilia. The Italian people are wonderful folks and not all of them, by any means, are slaves to Roman Catholicism. Buta, Berdini, and Corazza are able, experienced men. With their leadership and knowledge to guide and with Italian churches functioning as independent, autonomous, equal churches instead of milk sop missions, truth can prosper and Christians and churches multiply. *Let us help those who want and need our help in their fight for liberty in Christ!* P.O. Drawer H, San Augustine, Texas 75972

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A TALE OF TWO PREACHERS

Most faithful gospel preachers since the beginning of the Restoration have passed through life without accumulating very much of the world's goods. Nearly all of them have suffered, at one time or another and some more than others, from the brethren's lack of consideration in their financial support. It wasn't at all uncommon in pioneer days for a preacher to make an extended evangelistic tour, after the custom of the day, and receive barely enough to pay expenses or, more often than one might suppose, not even that much.

Of course, truly dedicated preachers have always been willing to suffer financial abuse for the cause of Christ. They have been sustained by the assurance that God will supply their needs in this life and reward them well in the life to come. But even the most sacrificing preachers probably have had moments when they wished they were independently wealthy, or at least financially self-sufficient, to the point where they could give their covetous brethren a figurative (if not a literal) kick in the shins, or some more appropriate portion of their anatomy.

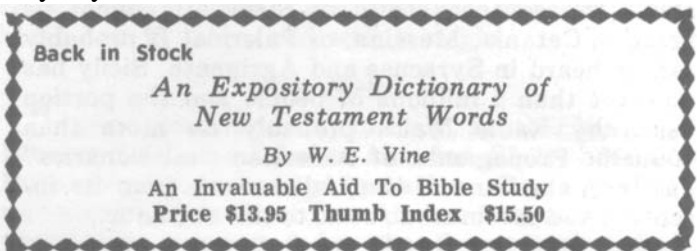
No doubt some have envied Alexander Campbell in his good fortune to marry the only daughter of a prosperous farmer who was the apple of her father's eye. John Brown, the father-in-law, in order to prevent Campbell from moving his beloved daughter to Zanesville, Ohio, deeded to him his rich farm at

Bethany, Virginia. This generous gift became the basis of such wealth that Campbell was able to preach far and wide without any remuneration from the brethren.

But if any preacher today feels the world has passed him by in regard to his material assets that could have been much improved by the "right" marriage, he should console himself with the memory of poor Walter Scott. This embattled evangelist of the Western Reserve lost his second wife in 1854. But soon afterward he married Eliza Sandridge, a rich widow from Mason County, Kentucky. Now the poor man had it made, right? Wrong!

The marriage was never congenial, partly because Scott had no appreciation for money. He was tender-hearted and gave away nearly all he ever made. He often went to the store for groceries only to give them all away on the way home. But Miss Eliza didn't share his method of handling money, nor did she appreciate his righteous generosity. She would frequently storm at him and run him out of the house. He often spent the night sitting on a neighbor's doorstep. Once when she ran him off from home, he was found several days later walking the streets of Cincinnati in a daze.

Now the moral of the tale is this. Brother preacher, if the little woman you married didn't come attached to a generous bank account or a landed estate, instead of envying Campbell, remember Scott's wife and be thankful for what the Lord gave you. Its probably more than you deserve anyway!



THE NEWS LETTER REPORTS

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

NEW CONGREGATION

L. DON FREEMAN, P.O. Box 12685, Roanoke Virginia 24027. A new work has begun in Roanoke, Virginia. We are meeting at 1612 Peters Creek Road, N.W. Most of the members transferred to this area and finding no sound congregation have joined together, beginning in November, 1973 meeting at first at Fincastle, Virginia. Since we started two have been baptized and four restored. We invite all in this area who wish to worship in spirit and in truth, without relying on human institutions to do our God given work, to take up the banner of the cross with us here at Peters Creek Road. T. J. Hall and I alternate preaching. When traveling through in I-81, exit onto I-581 then take the first exit which is Peters Creek Road South. We are located almost two miles south.

JIM DEASON, P.O. Box 4, Beaufort, S.C. 29902. Now in our sixth month at Beaufort, we have seen 13 souls obey the gospel. Members from this congregation go to Paris Island Marine Base to hold services for recruits who are unable to leave the base. Three of those baptized have been through these efforts. If you have friends or relatives stationed here, please contact us and we will call on them. Worship with us when in this area.

(Send us news of growth, development, needs and items which would be of general interest to brethren everywhere. From reaction we are receiving, many brethren are being encouraged by these NEWSLETTER REPORTS—Editor.)

DEBATE

A debate on the identity of the church will take place in Orlando, Florida, August 1-2, 8-9 at 7 each night, between teenage preachers David West (of Pine Hills Church of Christ) and Ted. C. Barker of Forrest Avenue Missionary Baptist Church (Apopka, FL).

LARRY R. DEVORE, Box 86, Roseville, Ohio 43777. On March 2, Asa Hall and Steven Miskovich were appointed as deacons here at Roseville. They serve under Don Roush, Sidney Yoder and Willard Patterson, the elders. On March 30, a deacon and his wife and one other man left the liberal church in Zanesville and placed membership with us. One was baptized during our meeting in April with Morris Norman preaching. Attendance averaged 50 in April, with \$270 weekly contribution. **RAY F. DIVELY**, 425 Dippold Ave., Baden, PA 15005. 1974 was a busy year for me. Besides preaching in India, I was privileged to preach in eleven states. We are teaching through the mail in the United States and other countries and have received mail from 62 countries. I support myself at a secular job in order to preach for the Baden church. This small church spent \$2,017 in gospel work in 1974, mostly in India where we support a native preacher. Several were added to the church here in 1974. We continue to press on.

J. T. SMITH, 3433 Studebaker Road, Long Beach, CA 90808. The Lord willing we expect to be in Long Beach, California by the middle of June to work with the Studebaker Road congregation where Brent Lewis formerly preached the past five years. This congregation is served by four fine elders and is known for its stand for the truth. We look forward to working with this fine congregation. When you are in this area, come and worship with us. I will send free, in any quantity, my tracts: Institutionalism - Why I Changed; The Covering of 1 Cor. 11; The One Container Question; and Proving the Church of Christ. Write me at the above address for these.

JIMMY TUTEN, 111 S. 19th Court, Dade City, FL 33525. After 14 years in the North, the last four of which have been with the good church in Tallmadge, Ohio, we are moving south to work with the church in Dade City, Florida. The decision to leave is my own. The work at Tallmadge has been pleasant and peaceful and we leave behind many friends. The Dade City church has a call-in radio program on Sunday mornings and a weekly newspaper column. We anticipate a good work.

DONALD R. GIVENS, 2710 21 Ave. S., Lethbridge, Alberta, Canada. Two have been baptized and one restored recently at Lethbridge, Alberta, Canada. Larry Boswell has been a great help here in home studies and to the church in Medicine Hat. After July 1, 1975 I will be moving to Vancouver, British Columbia with over a million people, the largest concentration of population in western Canada. That was my original destination three years ago when I came to Lethbridge. My address will be P.O. Box 192, Haney, B.C. Canada. Western Canada holds great potential for sowing the seed of the kingdom. Though growth is slow it is steady and sound. Thus far there is very little prejudice against the church in this area. We need more sound preachers to come and devote their lives to preaching in this area.

LOREN T. STEPHENS, 3558 Concerto Dr., Cincinnati, Ohio 45241. Since August, 1974 we have had two meetings at Evendale, one each with Harry Ozment and Johnie Edwards in

which much good was done. Six have been baptized and four have confessed wrongs. Winslow Royalty and Bernard Hill have been appointed to oversee the Evendale congregation. We anticipate the appointment of deacons shortly, bringing to fullness the organization of this congregation. We are located one and a half miles east of I-75 at 3789 Glendale-Milford Road, 12 miles north of Cincinnati proper.

TANT WILLIAMS, JR., 401 Pennsylvania Ave., South Houston, Texas 77587. W. Ray Votaw, veteran of 20 years in the South African work, suffered a heart attack the first week of March. Though his condition has stabilized, he will be out of commission for two or three months.

GARY HARGIS, 2309 Gates Dr., Rochester, Minnesota. We are elated at the progress made here since the first of the year. In January, W. C. Hinton, Jr. held us a meeting designed to pinpoint the difference between the church here and the liberal church on 2nd St. Several members attended and others have listened to the tapes of the sermons. Now 8 have left error to stand with us. We have several good home studies under way. Attendance now averages 30-36. Some drive 30-50 miles. We now have a new meeting place on an acre of ground which we are able to finance. Thanks to all who make it possible for me to work here.

TOM MOODY, 907 Carson Lane, Jacksonville, Alabama 36266. Within the next few months there will be a large influx of personnel to Fort McClellan between Jacksonville and Anniston, Alabama. Also, a Federal-Mogul plant is being opened which will bring many newcomers to the area. It may be that some readers of this paper will be among those moving here and will want to seek out a faithful congregation. There are three churches in this area who stand opposed to the liberal practices: "E" and Quintard in Anniston, Golden Springs in Anniston and this congregation which meets in the Posey Building in Jacksonville. If you can put us in contact with someone please write or call: Frank Butler, 3912 Lad Drive, Anniston, AL 36201 or myself, 435-9479.

PREACHERS NEEDED

STEINHATCHEE, FLORIDA. The small congregation here is located in a small fishing village about 30 miles from Perry. The church is composed of a few women and four men who have recently been baptized. They are anxious to have someone come and work with them. They would need someone on partial retirement, or who could raise adequate support. They can provide around \$100 a week. They have a small but adequate building and have no property debts. Anyone interested could contact me and I will put you in touch with the brethren, as they have asked me to help: Otis Jordan, P.O. Box 414, Perry, Florida. Phone (904) 584-7573.

ST. JOSEPH, MO. We desire a middle aged preacher to work with a small congregation (approximately 45 in attendance) in a pleasant community. It would be necessary to receive some outside support at present. Contact Church of Christ, 10th Lincoln St., St. Joseph, MO, or phone (816) 279-4737.

SUMTER, S.C. The Woodland congregation is very much interested in finding a full-time preacher. Regular attendance is 25-30. The church can supply some support but most must be raised elsewhere. Shaw Air Base is nearby and most of the membership is military. Public schools range from very good to poor, but there are excellent private schools. Sumter is located 40 miles east of Columbia in a Baptist stronghold. There is only one full-time preacher within 100 miles, so the need is great. Anyone interested, please write the church at 3370 Broad St., Extension, Sumter, S.C. 29150, or call Howard Martin (803) 773-5010 or James Yelton (803) 773-2318.

WHEN YOU MOVE OR CHANGE ADDRESS, please notify us of the change. We must have both your old and new address. This consideration on your part will save us much time and expense.

GRINNEL, IOWA. Church needs a mature, dedicated, patient man who wants to work in a very needy field for several years. The church is situated in a good-sized town with a fairly good meeting house. Some bad experiences in the past have hindered the work, and a number need to be restored. This is probably not the best place for a young man just beginning. I was with them in a meeting in January and believe a corner has been turned and that progress can now be made. Outside support would be needed for awhile. Anyone interested should write to: Church of Christ, 1402 Third Ave., Grinnell, Iowa 50112, or call me (William C. Sexton) in Wichita, Kansas at (316) 943-3332.

WAIPAHU, HAWAII. The Leeward church in Waipahu, Hawaii is seeking an evangelist to work with it on a full-time basis beginning September 1, 1975. Sunday morning attendance averages 70. The church owns a 3 bedroom residence and has an adequate meeting house. For further information, write to Leeward Church of Christ, P.O. Box 94, Waipahu, Hawaii 96797.

BELL, FLORIDA. The Midway church in Bell is looking for a full-time gospel preacher. Bell is located 40 miles west of Gainesville near the Suwannee River. This is a rural, farming area that is growing in population rapidly. The high school enrollment has doubled in the last five years (from 260 to 580). Presently we have our own building with 50 in attendance and contribution of \$75 weekly. We cannot support anyone on this amount but are working to improve it. Call David Halter at (904) 463-6133 or David Mikell at (904) 463-2036 or write David Halter, Rt. 1, Box 106, Bell, FL 32619.

IN THE NEWS THIS MONTH

BAPTISMS	429
RESTORATIONS	124

(figures taken from bulletins and periodicals received by the editor. If we are not on your mailing list now, please inform us of those obeying the gospel where you are).

SEARCHING *the* SCRIPTURES

"Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me" — John 5:39.



"These were more noble than those in Thessalonica in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so" — Acts 17:11.

"DEVOTED TO THE SEARCH FOR DIVINE TRUTH"

VOLUME XVI

JULY, 1975

NUMBER 7

Special Issue

"The Family Under Fire"

FACING PROBLEMS

IN THE FAMILY

W. R. Jones

Mound and Starr
Nacogdoches, Texas 75961



Someone has said the two most cherished words in the English language are "home" and "heaven." Home, what a beautiful word indeed! It is one of the dearest words enshrined in the heart of man. With most of us, "precious memories flood our souls" at the very thought of home. It has been said that "the home is the foundation of all human stability and progress. As goes the home so goes the nation." Grace Noll Crowell so aptly put it like this;

So long as we have home to which men turn

At the close of day;

So long as we have homes where children are

And women stay;

If love and loyalty and faith be found

Across those sills,

A stricken nation can recover from

Its greatest ills.

In my lifetime I have never seen the termites of evil eating away at the very foundations of the home like I see it today. According to a recent Associated Press release which appeared in the Houston Post, "The United States set a record last year both in the number and rate of marriages dissolved. It was part of a 12-year upward trend in divorce which the new laws and legal aid are helping fire." According to the

figures, in 1960 there were 393,000 divorces and the rate per 1,000 population was 2.2. Almost without exception the trend has gone up each year. Now, please take a look at the figures for 1974. In 1974 there were 970,000 divorces and the rate per 1,000 population has jumped to 4.6. Not only is divorce shaking the American home, but to add fuel to the fire, the home is losing its image as an institution of authority. Obviously, there is trouble in the land. I have been asked to write on "Facing Problems In The Family." This subject is as broad as Texas and obviously I can't discuss everything deserving of your attention, but I shall try to do justice to a few. Before I go further, let it be understood that by "facing problems" I mean "solving problems."

The Problem of Conflict Between Husband and Wife

These problems can arise over most anything; money, sexual matters, sickness, in-laws, and even children. Of course, I don't have some magic formula, nor do I know of any button to push which will instantaneously take care of all these ills. Let me be quick, however, to assure you that I do believe there is an answer, and it is found in the Word of God. I guess I will sound mighty simple, but I firmly believe the answer to everything that "pertains to life and godliness" is found in God's Divine Revelation. You see, to me the answer for most everything is "back to the Bible," and the conflict between a husband and wife who are Christians is no exception.

The first thing that needs to be recognized is that marriage originated in the mind of God and did not come from man. Marriage came from God and as long as we direct it by the laws God gave to govern it, everything will be fine. When we disrespect and disregard the laws which govern it, the home is in trouble. A man may buy himself an airplane, but if he is unwilling to abide by the regulations which come with the plane, neither he nor the plane will last very long. So it is with marriage.

The second thing that must be maintained is the line of communication. When communications break down completely, there remains little hope. We understand this in the spiritual realm. When we see members of the body of Christ who have ceased communicating with God; (that is, they have quit praying, quit studying, stopped communing) then you may know they no longer have **fellowship** with God. I have never known of a man improving spiritually until he resumed his communications with God. Likewise, I have never known a marriage conflict to improve until the husband and wife started communicating in an honest and sensible way. So, "be ye kind one to another," and talk to each other. When you do, more than likely many of your problems will disappear like "the mist before the king of day."

In the **third** place, I believe when two people, husband and wife, are really trying to live like God would have them live, there will be very little trouble to begin with. When trouble between them does arise it simply means that either one of them or both are wrong. When the rails on a railroad track remain parallel and stay straight there will be no trouble, but if one or both rails cease to go straight, there will be a cross-up. So, when conflict arises, take time for an honest **investigation**. Someone is wrong and most of the time upon honest investigation both parties will be found remiss in duty to God and to one another. With proper forgiveness and prayer, everything is beautiful again.

These remedies are ultra simple, I freely admit. It is not the complicated rules that solve most problems, but rather the simple. Don't disdain their simplicity. If you have conflicts, and don't we all to some degree, then let me urge you to give them a try, they will work.

The Problem of Conflict Between Parents and Children

Conflicts will arise between most parents and their children. In Ephesians chapter six, Paul admonished; "Children, obey your parents in the Lord: for this is right." In verse three he says; "And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." In recent years there has been a great deal of conflict between many children and their parents, as most of us know. So, instead of discussing the problems, let's talk about how to solve them. The answer is, **back to God's Word**. Many years ago I was introduced to a group of sayings called "The Ten Commandments For Parents." Although scripture citations are not made following each one, I do believe they have their foundation in the Book of God. For what they are worth I would like to share them with you for I believe they solve most of our problems.

I. 'THOU SHALT LOVE THY CHILD WITH ALL THY HEART, WITH ALL THY SOUL, AND WITH ALL THY STRENGTH, BUT WISELY.'
Some parents have mistakenly thought that to love

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their children they had to furnish them with everything in the world their little hearts desire, and let them do just exactly what they want to do. (After all, to deny them and correct them, might warp them.) I must say, in all candor, that this is the most effective way to **hate** a child I have ever known. Listen, mothers and fathers; true parental love means that a parent will do that which is best for the child. If you truly love your children you will give them both **instructive** and **corrective discipline**, and of course, if it is done right it will be tempered with an attitude of loving kindness.

II. "THOU SHALT THINK OF THY CHILD, NOT AS SOMETHING BELONGING TO THEE, BUT AS A PERSON." It is sad, but often true, that parents treat their children about like they treat a pet dog. They keep the dog so they can have something to lavish their affections upon; and with the same attitude they have a child just to have something to lavish their affections upon. They

train the dog to obey to their satisfaction and this makes them happy when they show off their dog. Then in the same fashion they train the child to obey or perform to their satisfaction and pleasure, and they are pleased to show off the child. My friends, a child is a person with an eternal soul and must be trained, not just to please the self-centered parents, but to grow up and be able to stand on his own feet, to be able to live with himself, with his fellow man, and most of all to live at peace with God. This takes training that is much deeper than mere performance.

III. "THOU SHALT REGARD THY CHILD'S RESPECT AND LOVE, NOT SOMETHING TO BE DEMANDED, BUT SOMETHING WORTH EARNING." Parents, it is impossible to force your children to respect and love you. Respect is not something that can be produced on command. It is something that has to be cultivated and developed. You can best help in earning your child's respect by giving him something worthwhile to look up to, and by dealing with him fairly and uprightly in all things. Many foolish parents are trying to buy the respect of their children with money, and things, and letting them do just what they want to; and they are failing miserably.

IV. "EVERY TIME THOU ART OUT OF PATIENCE WITH THY CHILD'S IMMATURITY, THOU SHALT CALL TO MIND SOME OF THINE OWN MISTAKES ATTENDING THINE OWN COMING AGE." We ought not put up with a child's rebellion, his sassy disrespect for God, his parents, or the laws of the land. On the other hand, we ought to be very patient and understanding with our child's blunders as he struggles to grow up. It will help us to be more understanding if we will take the time to reflect on some of our own foolish stumbling as we once reached for maturity. Many times we are also too impatient to hear our children out when they are trying to tell us something. We often "shoot them out of the saddle" before they have time to explain their problem. If we would do a little more patient listening I believe we could solve more problems and maintain a much better relationship.

V. "REMEMBER, THAT IT IS THY CHILD'S PRIVILEGE TO MAKE A HERO OUT OF THEE AND TAKE THOUGHT TO BE A PROPER ONE." What children badly need are parents and leaders that can be looked up to in admiration. Children do not need parents who are "just pals," they have pals in abundance among their peers. To bring a child up in "the nurture and admonition of the Lord" means that the parents have tried the Lord's Way and found it to be worthwhile and by example and teaching they coax their children to follow that path.

VI. "REMEMBER THAT THY EXAMPLE IS MORE ELOQUENT THAN THY FAULT FINDING AND MORALIZING." Children also, had rather "see a sermon than hear one any day." As parents we sometimes forget to take note of the good things our children do and see nothing but their mistakes. In our attempts to exercise both instructive and corrective discipline we would ac-

complish a great deal more if we could learn to "talk religion with our children" instead of constantly "talking religion to our children."

VII. "THOU SHALT STRIVE TO BE A SIGNPOST ON THE HIGHWAY OF LIFE, RATHER THAN A RUT OUT OF WHICH THE WHEEL CANNOT RUN." Some parents are happy if they see nothing more than duplicates of them selves in their children. This is not enough, for at the very best, we as parents are still frail human beings. In teaching his children, the wise parent will not constantly point to himself, but instead he will point to the MASTER TEACHER, for herein lies the perfect standard.

VIII. "THOU SHALT TEACH THY CHILD TO STAND ON HIS OWN TWO FEET, AND FIGHT HIS OWN BATTLES." Some parents, in their selfishness, have refused to untie the "apron string" and let their children go. This may seem to bring great comfort to the parents, but it makes a cripple out of the child. It is a mean thing to do!

IX. "THOU SHALT HELP THY CHILD TO SEE BEAUTY, TO APPRECIATE KINDNESS, TO LOVE TRUTH, AND TO LIVE IN FRIENDSHIP." Parents, in their own bitter struggles, often talk about the bitter so much that their children often do not realize there is any such thing as sweet. It is most destructive for children to hear nothing but the negative and adverse. It is my personal opinion that many children have been "soured" on the church because every Sunday after services about all they had for lunch was "roast preacher, elder or teacher."

X. "THOU SHALT MAKE OF THE PLACE WHEREIN THOU DWELLEST A REAL HOME — A HAVEN OF HAPPINESS FOR THYSELF — FOR THY CHILDREN — FOR THY FRIENDS — AND FOR THY CHILDREN'S FRIENDS."

Admittedly, I have only faintly touched the matter of "FACING PROBLEMS IN THE FAMILY." If I have made even one suggestion that will help so much as one person just a little, then my time has been well spent. Some seem to feel that we need a 20th century gospel for the needs and problems of 20th century people. NOT SO! The truth is, 20th century human theories have just about destroyed the 20th century family unit. My friends, we must work at the job of solving family problems. We must turn back to God and His Word for our only answer. "The marriage institution violated, the home will decay; the home broken, morals will be lost, morals lost, this wonderful nation of ours will sink to rise no more." And, even worse than this, is the fact that in the decay of the home, an unbelievable number of souls will be lost in Hell.

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Editorial

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THE FAMILY UNDER FIRE

God is the founder of the family. In his infinite wisdom, he saw that it was not good for the man to be alone and made for him a suitable companion. Man and woman ideally met the needs of each other. To them God said "be fruitful and multiply" (Gen. 1:28). Thus was set in motion the divine plan for all time that a man should "leave his father and mother, and shall cleave unto his wife: and they shall be one flesh" (Gen. 2:24). This union was ordained of God, and man was not to "put asunder what God hath joined together" (Mt. 19:6).

Satan is the enemy of God and man. Whatever God ordains, Satan despises and seeks to destroy. Peter said "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour" (1 Pet. 5:8). Since the home is the basis of orderly society and the foundation upon which even progress in the kingdom of God rests, it is no wonder that Satan has launched such a massive attack against the family unit. We dare not let him succeed. This special issue of *SEARCHING THE SCRIPTURES* is intended as an arsenal of defense against "the prince of the power of the air." The family is indeed under fire and we rally to defend what God ordained for the good of man, woman and child.

The industrial revolution brought about great changes in our nation. Society began to shift from rural to urban life. Down on the farm the whole family had to work together for survival. The wonderland of God's own natural creation was the workshop where father, mother and children daily toiled. The family hearth was the center of social activity and Bible study. Marriage was for life and children were a blessing from the Lord. Divorce was rare and frowned upon by society at large. But as industry expanded, it became nearly impossible to survive with the proverbial "forty acres and a mule." The small farms went out of business, the old houses rotted, ivy grew over the walls of deserted houses of worship which dotted the countryside and the family moved to town.

In town there was usually better housing, better wages and access to material things the family did not even know it needed. There were schools and churches. A weekly or monthly check was a welcomed novelty. But there were also theaters and taverns. Crime was more prevalent. As industry

grew and urban centers swelled, a number of changes developed which were not altogether good for the family.

World Wars I and II brought many women out of their homes to run machines in factories and to handle office jobs in the absence of men who were at war to end all war, or so they thought. At the end of World War II we had not only the shattered ruins of Europe and Japan, but as well the desolation of many an American family. Many war marriages did not survive. The children of these broken homes were not the only victims. This contributed to rapid changes of attitude toward the family structure itself, resulting in easier divorce laws. The family was at war with the devil. The conflict continues to the present hour.

The industrial revolution would not have undermined the family had it not been aided and abetted by a theological revolution. The seeds of rationalism and present-day modernism were sown in the last century. It took a couple of generations for the harvest to fully bloom in the towns and cities. The leading churches and their respected leaders moved away from faith in the Bible as the inerrant word of God. As "men of the cloth" sought accommodation with the sceptical intelligentsia, absorbed the theory of evolution and adapted it to the idea that God himself is the product of man's own imagination, they were sowing the wind. We are now reaping the whirlwind. If God is nothing more than a figment of human imagination and the Bible is not his infallible, authoritative word, then what the Bible says about marriage, divorce, husbands and wives, parents and children, is of no greater validity than any other human guesswork. When religious leaders stopped telling people what the word of the Lord said relating to family problems, they undermined the foundation of all decent society.

With the changes in everyday life brought on by the industrial revolution, and basic attitudes altered toward marriage by the theological revolution, the family was now exposed to heavy artillery from the ensuing social revolution. Easier divorce laws tempted more and more couples to call it quits, instead of working out their difficulties in the fear of God, respecting his word as their authority. The popular music of the day reflects these sentiments. One country music band leader said that when he played for clubs the most requested song was "Please Release Me." Songs of broken homes, broken hearts, discovering someone else "After the Fire Is Gone"—these and many other forlorn sentiments which blare from the nation's jukeboxes and radios all testify to the fact that the family is under fire.

Working women have changed the whole atmosphere of the family circle. The "queen" of this realm comes home from the battles of the business world tired and weary. She would rather go out and eat but settles for something which will thaw quickly for supper. She has problems enough of her

own without being concerned about her husband and his needs or their children with their needs. America has reared a generation of key-chain children who have come home to empty houses with no mothers to greet them. Oh yes, the family has more money and more material "things" but there is a poverty of spirit which deprives husband, wife and child. It is the tender touch of a loving wife and mother which puts heart and character into the home. Remove this element and a house becomes simply a place to sleep, eat and QUARREL!

The Women's Liberation Movement is making a serious assault upon the family. It involves much more than a plea for equal wages for equal work. That is already guaranteed by law. The thrust of the movement is completely contrary to all the Bible teaches about the home. The Bible says "the husband is the head of the wife, even as Christ is the head of the church" (Eph. 5:23). Wives are to be in subjection to their husbands in all that is right (Eph. 5:24). Paul said women are to "guide the house" (1 Tim. 5:14) and to be "keepers at home" (Titus 2:5). From the beginning God meant for man to be the breadwinner. It was to Adam that God said "in the sweat of thy face thou shalt eat bread all the days of thy life" (Gen. 3:19). The contentions now that the man might as well take woman's name in marriage, or that God may be identified as "she", are blasphemous and rooted in infidelity. The unisex movement seeks to blur distinctions in both the appearance and role of men and women. Make no mistake about it, the leaders of such agitations have no respect for God or his word. They are doing the work of the devil and their ammunition is furnished straight out of Hell.

Permissive psychology has placed the family under fire. The notion that children should not be restrained or corrected is at odds with the Bible and at war with the family. Eli was brought to sorrow because he did not restrain his sons. Paul said children are to be reared in "the nurture and admonition of the Lord" (Eph. 6:4). This foolishness not only destroys authority in the family circle, it breeds crime in the streets. Thankfully, many are now seeing the folly of such a course.

Loud voices are now being raised which question the validity of the family structure itself. Trial marriages are advocated by some. More and more young people are simply "living together" without honor of ceremony. They think they are liberated and that they are not "shackled by forgotten words and bonds, and ink-stains that have dried upon some line" as one popular song expressed it. They think they can "live in the sunshine" until a cloud comes up and then they can be on their way to find another patch of sunshine elsewhere, all without ceremony. If the girl gets pregnant, she can always have an abortion, destroy the unwanted life and they can continue to live as animals without the penalty of parenthood. Popular entertainment of the day presents such situations as the normal, acceptable

way of life. Again, this places the family under fire.

All of the preceding has led to a sexual revolution. The "new morality" seeks to justify whatever "love" demands. Pornography abounds, homosexuality is blatantly defended as "normal" behaviour, and even churches have defended such. One Dallas church recently had a striptease dancer to perform her night club act before a congregation of about 200 men, women and children with the approval and defense of the preacher. All these aberrations constitute further attacks on the home as God meant it to be.

But we do not believe that all is lost. There are still faithful saints of God who love the truth and who are determined to practice it in their homes. In 2 Timothy 3, Paul warned of "perilous times" to come during the gospel age. But he showed how to face and overcome such times. In verses 10 and 11 the power of worthy example is set forth. He said "Yea, and all that will live godly in Christ Jesus shall suffer persecution" (verse 12). Then he cited the fact that Timothy was strong in the faith because he had been taught the word of God by Paul, but not only that, Timothy "from a child" had been taught the holy scriptures by his grandmother Lois and his mother Eunice (2 Tim. 3:14-15; 2 Tim. 1:5). The faith which was in them dwelt also in young Timothy. That was a perilous time also. We can still rear faithful Timothys if we will take up the challenge and resist the devil. Paul went on to show that the inspired scriptures are sufficient to provide every spiritual need and to equip the man of God completely unto every good work (2 Tim. 3:16-17). It is here that the child of God must be entrenched for the battle. With the shield of faith we can and must "quench all the fiery darts of the wicked" and with the sword of the Spirit we must smite and defeat the enemy and advance the cause of truth (Eph. 6:10-17). It is the hope of the writers of this special issue that this effort will make a worthwhile contribution toward ultimate victory over Satan and his forces who now have the family under fire.

About this Special Issue

This issue has been prepared to offer hope and help to families everywhere as they face daily the pressures and problems of modern society. An appeal to the word of the Lord is always the proper solution in any situation of life. We believe that our readers will see the need for this material to be in the hands of Christians and others who also face these problems. Show this copy to someone else. Urge elders to secure enough copies for every family in the congregation.

PRICE: \$25 per 100 copies or \$15 per 50 copies

**PREPARATION
FOR
MARRIAGE**

T. G. O'Neal

1729 5th Avenue
Bessemer, Alabama 35020



The wise man, by Inspiration, said, "Whoso findeth a wife findeth a good thing" (Prov. 18:22). That marriage is in danger today is admitted by all who are informed. Why is this so?

Parental Responsibility

Paul told fathers "provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord" (Eph. 6:4) and "Provoke not your children to anger, lest they be discouraged" (Col. 3:21). Parents need to realize that they have a God-given responsibility to train their children and part of that training is for marriage. Parents should so train their children that they can talk with them. Daddy, if you cannot talk to your daughter about certain subjects, rest assured that she will find some man, but without scriptural answers. Mother, if you can not talk to your son about certain subjects, do not be surprised when he has false information from another woman. There are several areas that need attention in preparation for marriage and in one article I can only list them and make a few comments for consideration for one's further study.

God's Will

The first consideration in preparation for marriage is for all parties to know the will of God. God's will from the beginning has been one husband for one wife (Gen. 2:24; Mt. 19:4-6; Mk. 10:1-12; Lk. 16:18; Rom. 7:2-3; I Cor. 7:39). Jesus Christ said that if one puts away his wife "except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery" (Matt. 19:9). God's plan is for people to "leave" parents and "cleave" to their companions. Thayer says the word "leave" means "to forsake, leave to one's self a person or thing, by ceasing to care for it, to abandon, leave in the lurch...Mt. 19:5" (page 333). He says "cleave" means "to glue, glue to, glue together, cement, fasten together; hence univ. to join or fasten firmly together" (page 353).

Who Shall One Marry?

Restrictions of the law of Moses do not apply to us now (Col. 2:14). My personal conviction is that the New Testament does not teach that it is a sin for a Christian to marry one who is not. (In this article, space does not permit an examination of this question.) However, while I do not believe one sins if they marry "out of the church", I would very strongly warn against it.

Problems

(1) Attendance. When the saints assemble for worship, the question one will have to settle is: "Will I attend by myself or will I do something else with my companion?" "Will I go with him part time to religious services?" is a question that may need an answer. Someone may think he can convert his companion and I wish him well in such an effort. Most gospel preachers know of those who have, but they know that the majority do not and often times are led completely away from Christ because of their companion.

(2) Where shall the children attend? Most couples in time have children and if both are Christians the problem is easy to settle. However, if one is a Christian and one is not, the solution to this question does not come easy. If mother and daddy cannot agree on where to attend services, the child will reason, "why should I worry?"

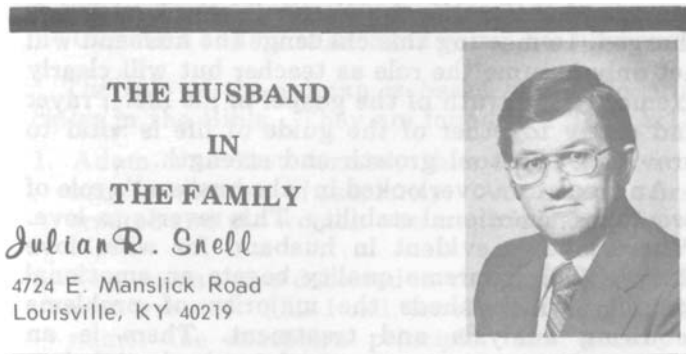
(3) Money. A Christian is to contribute upon the first day of the week (I Cor. 16:1-4; 2 Cor. 9:6-11). When the Christian contributes, the non-Christian companion may resent this amount of money being used for what they might consider "no good purpose".

(4) Alcohol. God has always warned against the use of strong drink (Prov. 23:32; 23:21; 28:1; 23:29-30; Psm. 107:27; Isa. 5:22-23; Joel 3:3; I Cor. 6:9-11; Gal. 5:19-21). Alcoholism figures to some degree or another into a great many marriage problems. The drug problem of which we have heard so much in recent years is small compared to the problem of alcohol in this country. Parents should prepare their children not to make the mistake of getting involved with alcohol in their marriage.

(5) Sex. Sexual activity within marriage is not sinful but rather ordained of God (Heb. 13:4). Having children is just one of the purposes of marriage (I Tim. 5:14). One of the God-ordained things for a wife is to be a "keeper at home" (Titus 2:5) but this is not all being a wife involves. Another purpose of marriage is to "avoid fornication" (I Cor. 7:2). Husband and wife have "due benevolence" that they are to render to each other with each not having power over his or her own body; the companion has the "power" over the other's body (I Cor. 7:3-4). When one is "defrauded of this relationship without "consent", one of the things that happens is that Satan tempts him for his incontinency (I Cor. 7:5). Being defrauded does not justify the sin of adultery with someone else. One is not prepared for marriage if he does not understand that his body belongs to his companion. Parents need to so teach their children.

Conclusion

I realize that in one short article, it is not possible, to completely deal with a subject such as this. If, however, this article in this special issue of SEARCHING THE SCRIPTURES on related matters helps parents to understand better their God-ordained parental responsibilities and in turn they prepare their children for marriage, this effort will have served its purpose.



Carl Sandberg used the terms "steel and velvet" to describe Abraham Lincoln as a man of strength and courage coupled with gentleness and compassion. It is my belief that this expression is profoundly descriptive of the greatness attained in true manhood, in particular of the husband. The ideal husband has the strength, endurance and the temperance of fine steel. The quality of velvet is seen in his gentleness, tenderness, kindness, generosity and patience. When the steel and velvet traits are combined in the husband we have the epitome of greatness.

The essential quality or ingredient for the husband in his role as head of the family is love. As we examine the scriptures and apply them to the role of the husband, love stands out as the basis and essence. Love of husband for wife is compared with the love of Christ for the church. This, the most profound of all expressions of love, when used in comparison to the husband's love for his wife, ought to impress the quality. "Husbands, love your wives, even as Christ also loved the church, and gave himself for it;" (Eph. 5:25). When the comparison is projected, the love of the husband involves a giving of himself freely and willingly to the demands of his role. Within the same context the wife is commanded to submit unto her husband recognizing he is head of the wife. "Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body" (Eph. 5:22-23). Submission is no burden or grievous chore where proof of real love has been established and accepted. Respect for that to which one is to submit makes the submission easier. The husband, establishing his love for the wife and family, engenders a respect on the part of that family which recognizes his headship. The strength of character which is reflected in dedication and commitment to the highest of all callings within human relationships is a thing of real beauty. Truly, such makes the husband king within his family.

The place of the husband within the home as God ordained it is authoritative; the husband is the head. The divine order which establishes this is stated in 1 Corinthians 11:3, "But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God." "The head of the wife" does not mean that

she shall be a foot stool to the husband. "Help-meet" as applied to the first wife, Eve, is intolerant of such a conclusion. The love repeatedly emphasized as the cohesive and foundation quality of this relationship will not allow this kind of attitude. Though the husband may be referred to as king we must also recognize the wife as queen of his kingdom. The husband who is a Christian is to accept his place of headship as a sacred responsibility put upon him by God. In the exercise of that authority he is a blessing to his home and glorifies God.

"Husbands love your wives and be not bitter against them" (Col. 3:19). In the beginning it was said: "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh" (Gen. 2:24). The idea of "cleave unto" impresses a oneness unlike any other relationship excepting Christ and the church. The love required involves cherishing the wife, promoting her good, happiness and total welfare. "So ought men to love their own wives as their own bodies. He that loveth his own wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church...Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband" (Eph. 5:23-33).

"Be not bitter against her" imposes the same love and care for a wife under the most trying circumstances as it does the pleasant and easy. Though the attitude may be petty and trying, through the grace and help of God patience must prevail and exasperation must never be allowed to reach the point of bitterness.

"Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered" (1 Pet. 3:7). "Dwell" is translated from a term which denotes domestic association and sums up the relationships of the marriage state. Such is to be according to knowledge with due understanding and in each the showing of proper regard for the other. The word "giving," translated from a term which occurs nowhere else in the scriptures, means to assign; to apportion; and "honor" in the text is the rendering of the same word translated "precious" in 1 Peter 1:19, "But with the precious blood of Christ." Christian husbands are to regard their faithful wives as precious and to assign to them the honor that is theirs. Normally, the wife is the weaker vessel, physically, and this is to be respected. In all the husband is to remember that they are "joint-heirs" of the grace of life. Surely this will include a deep concern for the spiritual well being each in the other.

Consideration must be given to the emotional aspect of the husband's role as it relates to love and honor of the wife. It would be an easy thing to conclude that love is too profound for the little

things of that relationship. Often it is the combination of the little and insignificant which keeps love in focus. Hopefully, the following will illustrate this and furnish us with a profitable lesson.

A preacher friend told of a couple, members of the church for years, who had been married long enough to rear their children. They lived on a farm, with no obvious problems, but suddenly the wife sued the husband for divorce. Being familiar with the couple and having been called to preach where they were faithful in attendance, the preacher felt compelled to make some effort toward the reconciliation of this couple. The "gripes" of the wife had merit and while to you or me they may be a bit amusing, to her, to them, they were extremely serious. She mentioned a lack of attention, remembering that not once on Sunday afternoon or after the days work did he suggest, "hon, lets get in the pick-up and take a ride." Never as they returned home from services did he suggest, "lets stop for a coke" or "eat out today." "Just a coke or hamburger would be such a treat," she said. Then she went on to say he never bathed or used a deodorant. Here is a classic example of a husband who ignored the small things until they became a hill too great to climb. Often our nearest and dearest thing is taken for granted.

The preacher told the husband these things and it was a real shock to him. He awoke to the need for correcting some of his careless, inconsiderate blunders, but with others it was too late. No reconciliation occurred, for then it was too late. What about the small things? A good husband is attentive in both the great and small and thereby the wife knows she is loved and enjoys the emotional stability to which she is entitled. The need for this may in part make her that "weaker vessel" to which Peter refers.

The husband occupies the role of provider in the family. "But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel" (1 Tim. 5:8). Responsibility here is not limited to financial need, although certainly involved. The scope must broaden beyond the provision of physical necessities to include emotional needs, moral guidance and even include exemplification of godliness. The whole sphere of family need is the husband's responsibility.

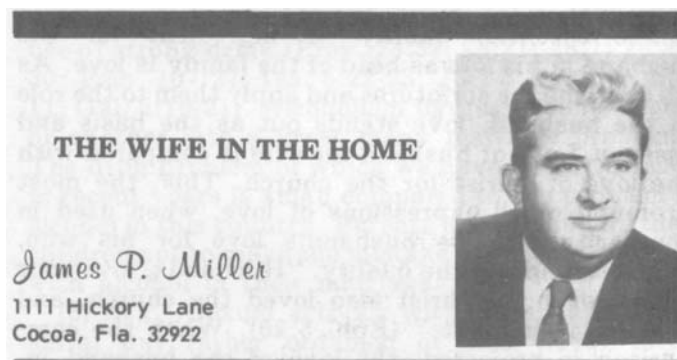
Morally, he must be the proper example in matters of basic honesty and fair dealing, not only with members of the family but with all. Abiding by the laws of the land identifies him as a good citizen and reflects a proper attitude toward God's law in this area. The opportunity to be a good neighbor is seized and cultivated. In these representative areas the husband must provide the right example. Financially, it is the husband's duty to provide for his own. Honest, respectable employment is the source of the income provided.

Spiritually, the responsibility for providing rests primarily upon the husband. His efforts are certainly complemented, and often success is in a great

measure due the wife, but basically the husband is charged. In meeting this challenge the husband will not only assume the role as teacher but will clearly exemplify the truth of the gospel in his life. Prayer and study together of the guide of life is vital to providing spiritual growth and strength.

An area often overlooked in the husband's role of provider is emotional stability. This reverts to love. Where love is evident in husband for wife, love thrives. This supreme quality begets an emotional stability which sheds the majority of problems requiring analysis and treatment. There is an emotional security unsurpassed in the knowledge, "I am loved." The husband must provide for his own, whatever is needed, and thrill in the satisfaction of doing so.

The Psalmist said, "Thy word is a lamp unto my feet and a light unto my path" (Psa. 119:105). As a husband, accepting this, one will seek and find the instruction that will make him the kind God intended. Failure in this will bring condemnation as surely as failure in other things required of God. May God help every husband to be a blessing to wife and family and thereby glorify God.



I am not sure why brother Adams picked me to write on the role of the wife in the home. Perhaps it was just by chance or it may have been because my wife has more college degrees than I have; for twenty years she was a successful college teacher, has written a book on teaching, and spends a part of her time going over the brotherhood teaching women how to be teachers of other women and children. At this very writing she is making preparation to teach the women of the city of Orlando, Florida at the invitation of James P. Needham and the Palm Springs congregation. She has done all of this, (I know I am prejudiced) without violating one line of God's word. Both the Old and New testaments have a great deal to say about woman and her place in the home. The passages are too long and numerous to quote in their entirety here. The sum of the teaching and where it can be found is this:

1. The husband is the head of the wife (I Cor. 11:3. Eph. 5:23).
2. The wife is to obey her husband (Eph. 5:22).
3. The wife is to respect (reverence) her husband (Eph. 5:33).
4. The wife is to ask of her husband at home about affairs in the church (I Cor. 14:35).

5. The wife is to show by her deeds that she is a Christian and by so doing may win her husband.

The role of the woman is based upon two principles in the Bible. They are found in I Tim. 2:13.

1. Adam was first formed, then Eve. This is a simple matter of seniority. Adam was first created and the woman was made for him (I Cor. 11:8).
2. The woman was deceived in the garden, but the man was not. This I call, for the lack of a better name, the deception principle. The woman is more likely to follow her heart instead of her head.
3. In I Cor. 14:34 in working out the difficulty at Corinth, Paul says the Law also taught this in the role of women. I judge that the Law taught it because of the two older principles in the beginning.

Thus we see the chain of authority as God would have it in I Cor. 11:3:

God is the head of Christ

Christ is the head of man

Man is the head of woman

I can well understand the frustration of women in the business world who do most of the work and have most of the knowledge and do not get paid in proportion to man. This was impressed upon me when a good friend obtained an interview for me with the head of a large insurance company to see what my hospitalization would pay in regard to my brain operation. Such an operation is rare and not on the usual schedule. I was ushered into a large office and introduced to the head of the company who had exercised his right to have the woman present who had all the answers to the questions I wanted to ask. I am sure that her salary was not anywhere near the president's, yet she was the one who had the information to answer the questions and the president listened while she gave the answers. It is this kind of thing that gave rise to the Equal Rights Amendment that we hear so much about today. Woman has been mistreated and this ought to be corrected but this does not mean she is to set aside God's order. In his admonition in I Tim. 5:14 Paul tells the younger women to (1) marry, (2) bear children, (3) keep the house, (4) give the enemy no occasion for reproach. This was pretty much the rule until the industrial revolution when the woman went out of the home and into the business world. My father and mother attended Southern Normal School in Bowling Green, Kentucky at the turn of the twentieth century and at that time women who worked in the business world were considered a novelty. Since that time it has become a rule. A part of this has been brought on by the high cost of living. A husband just could not make a living and the wife was made to go to work. More frequently it is brought about by the unwillingness of the family unit to live on one income. I heard brother Irven Lee

say several years ago that we were all trying to live like millionaires and that is true. While half of the world does not have enough food to eat, we want two cars or three or four, if there are children. Many of our troubles started when the woman or wife was taken out of the home and put to work in business. She is no longer there to guide the children or even home when they come from school. Material things do not make up for her guidance and the child goes without the attention it should have. Even the attendance of the family at the services is affected because the wife is no longer in the home to have everything ready. She comes home from work too tired to attend any service and by the time she cooks and cleans the entire family is lost. Every wife should ask herself the question: is my working worth what it cost my family, and can we do with less and serve the Lord better?

The importance of the wife in the home is nowhere better found than in the example of Timothy in II Tim. 1:5. His father is written off spiritually in Acts 16:1 as being a Greek. I do not know why Timothy's mother married a Greek. We are not told, but we know that Timothy not only had a great mother but a great grandmother whose name was Lois. They succeeded in planting their faith in young Timothy, evidently in spite of the father, who made no spiritual contribution to him. This should be a matter of great encouragement to all wives who are Christians today. The old adage, "the hand that rocks the cradle rules the world," is not wrong. Regardless of the husband, the mother gets the first chance to train the child. If she is in the home daily during the first formative years she has the first chance. If she is not there the work of training the child will be left to others. All too often these are "second rate" people who are not even members of the church. Child care centers are springing up all over the land where the child can be left to others day after day, to partake of their ideas and principles.

It is little wonder that the Kingdom of our Lord is fighting today to survive the pressures that are everywhere around it. Some predict another dark ages and some the end of time but all this was brought to bear when the wife was taken out of the home. During World War II in a dining car a mother was offering her four year old son money to give his seat to his 18 month old brother and an old general sitting across from me remarked, "not everything wrong with this country is in Washington." If this was true twenty-five years ago, think of how true it is today. Both the state and the church get just what the home sends them. Others will write on other relationships in the home but we do not want to close without some well-known passages.

"Thy wife shall be as a fruitful vine by the sides of thine house: thy children like olive plants round thy table. Behold, that thus shall the man be blessed that feareth the Lord." (Ps. 128:3).

"Whoso findeth a wife findeth a good thing, and obtaineth favor with the Lord" (Pr. 18:22).

We close with this well-known passage in I Cor. 11:12;

"For the woman is of the man, even so is the man also by the woman: but all things of God."

**PROBLEMS OF CHILDREN
WITH THEIR PARENTS**

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One of the most serious problems in the family relationship today producing proliferous consequences is the alleged "communication gap" between parents and children. That most parents are having problems with their children goes without saying, but not much is said about the problems that children have with their parents and why these problems exist. I am one of those who does not believe that the communication gap can and should exist between parents and children because of age difference. The most normal relationship in a healthy family is that the very best of communication will exist between them. Much of the time we hear sermons, read articles, or hear lectures about the despicable, degenerate conduct of the rotten generation of today's young people. I believe as much or more attention should be given to the poor, irresponsible, despicable conduct of parents which has created problems for their children which they do not know how to solve.

The average child today, I am persuaded, is convinced that his parents do not understand him or his needs, and he has very good reasons for so believing. Here is where the breakdown in communications begins. How can a child who knows he is last on the list of important interests of a parent believe it when he is told how much he is loved? A father tells his son how much he loves him and what he wants him to be in life, but the lad passes from childhood to manhood, and little or no time is ever spent with him by the father. A young lady is told virtually the same thing, but no one ever has the time to talk to her about the most pressing problems in her life. Surely parents must know that children have daily problems that cannot wait a week or a month or a year to be answered, especially when they reach school age. There is no job that any parent can do that is more important and rewarding than to take the time to hear the problems of his children and to give the simple answers to their questions. There is no way a father or mother can more adequately express their genuine love and concern for their child than to attend to these matters.

More often than not, parents will show little or no

interest in either the successes or the failures of their children in their various undertakings in life. The graduation of a child from kindergarten is probably a greater event in his life than when he graduates from college. And when his father and mother fail to give some attention and show some interest and approval at his successes at this period of life, they will never go back and do it over, not will the child ever forget the indifference shown to him by his parents. Time passes on! Little wonder that out of this grows the budding rebellion and the ever-increasing juvenile delinquency that troubles this entire nation and costs billions of dollars each year.

Children's Rebellion Against Parents

A child ten years old does not understand much about the world about him. He does not know how to cope with the temptations that press upon him, some of which he has been told are wrong. He seeks solutions to the problems and answers to his questions, but when he receives a rebuke or even punishment from his parents for even raising the question, he is certain to react with rebellion, because he knows no other course to take. At this point in years, a child's rebellion against his parents under these conditions is as natural as for him to cry in pain.

Rebellion from early preschool years to the college years takes many different forms. It may be expected of a small child to react with tantrums, attempt to destroy toys or other objects, to do whatever he has learned will torment or irritate his parents, but as he reaches an age to give some thought to his action, rebellion is expressed in his language, even though his parents may not hear him. He adopts lying, profanity, vulgarity, filth that he may pick up anywhere, and all of this is expressing a disapproval of the conduct of his parents. It may be expressed in the way he dresses; the filthy, dirty dress of renegades expresses his unhappiness with the normal society in which his parents live. Most crimes by early juveniles are more the crimes of rebellion against parents than for any other reason. Sometimes it is self-destruction, by committing sins of immorality and dissipation with alcohol and drugs. These are expressions on the part of a child of his disapproval of his parents and rebellion against them.

Why Do Children Rebel Against Authority?

We must understand that rebellion is actually a condition of the heart toward law and authority and those who represent this law. The rebellion is expressed more mildly by personal conduct that is intended to shame and reproach the parents, and expressed more violently in brutal crimes and needless destruction.

But someone may ask, "Why do children take this form of rebellion? Why do they not just leave home and the environment that irritates them?" The answer, of course, is in the fact that they are trying to hurt what they believe to be injustice and mistreatment and they are trying to call attention to

this fact and at the same time make the situation painful enough that they will get some attention. They do not know how to accomplish this goal in any other way. I suppose the most impelling reasons for a child's rebellion against parents and against the society represented by the generation of his parents are:

1. They feel that they have been replaced by material values. How do they go about saying that money and material worth are of no value compared to them? They say it simply by showing no interest or care for material things or for the value of the property of others.

2. They resent the hypocrisy of their parents and the older generation represented by their parents. This deception and dual character role played by their parents and their grandparents is found in their home life, and they have observed the duplicity of moral standards most of their lives. When they reach out into the world in school and in other relationships in life, they find a corrupt society, primarily engaged in the single goal of acquiring material wealth, and playing the hypocrite in this area. The same is true in the business world. When men steal, cheat, lie, from the officials on the highest level of the land down to the smallest official in the smallest community, they are all a party to the graft, bribery, and deception that they have been told all their lives is wrong. Even in the church, they hear unbridled tongues, and they see the men and women pouring out the pious praise of the lips when they know their lives at home are completely contrary to everything they profess.

The way children express resentment to such hypocrisy is to become lawless. They decry the dual standard in morals, one for the parents and one for the children. As one young lady told me of her parents, "They say and do not, just as the Pharisees." And it doesn't help much to say that her father was a preacher of the gospel. Children under such conditions grow up to believe in nothing but what they have to fight for on their own.

3. The doctrines that are being taught by many in the church and passed along from parents to children that have to do with the morals and the standards that are taught by the word of God make little or no impression upon a child when these doctrines are false or when they are not practiced. Such simply drives a child further toward rebellion. Can you imagine what the result of the human race will be in America in two generations of lawless, rebellious, immoral children as the result of false teaching and the failure to practice sound doctrine?

In some homes, religious life changes as frequently as the programs on television. The religious and moral standards in the modern church are up-dated to fit the needs of this generation, and children know this is not right. When the rules of the game are changed to fit the way we want to play, the real meaning of the game is gone. And when children see parents teach one thing this year and

then an entirely different doctrine next year, they lose all confidence in the Bible, in God, in religion, and in morals generally.

Revolutions have occurred in the family relationship and in the functions of families, and very often when such occurs and the highest authorities are consulted, the advice is "no parental restraint or obligation beyond certain points. Let the child learn for himself." One father, a professed member of the church, once told me that he wanted his four small sons to experiment with sex before they married. Such is repulsive to any decent person and is moral and spiritual murder of the children.

Children rebel because the practice of parents has taught them that might makes right. The reaction of the father who has been mistreated in business or by a neighbor or by a member of the church, by his language and conduct says, "destroy your enemies," whereas the Lord said, "love your enemies." Children will demonstrate with senseless destruction because they believe that power and might make their destruction right.

Illicit sex of a teen-age child is an act which expresses no self-respect. They have lost respect for themselves, because they have never believed their parents had respect for them. This is one way to either get attention of parents or throw themselves away for lack of self-respect. Drugs are a way many of them have found to escape from the reality of the horrible life in the family environment. Crime among juveniles is rising at an alarming rate, and the main reason is to find some world they have been told is beautiful. Crime is in most cases their way of expressing their disregard for law and order and is actually a strike at the parental authority or the lack of it. They destroy senselessly for attention and as an act of vengeance against father or mother or some person at the slightest provocation.

Children have come to the conclusion, because they have not lived long enough to learn the lesson in fact, that man will not really reap what he sows (Galatians 6:7-8). Children believe that you can sow your wild oats and never reap the consequences because of what they see in their parents. To them, atheism is a far better excuse for their behavior than to accept the idea of a creator. Immoral dissipation of their bodies and minds is a better course of life than the moral and spiritual uprightness which some of them perhaps have never heard about. They are inclined to lean upon human wisdom and adore and honor philosophy rather than accept divine revelation. All of this because they have never learned and do not believe that they will reap exactly what they sow.

These are some problems that children have with their parents, and unless fathers and mothers awaken to the needs of their children, young, middle years, and in adolescence, they are going to contribute more to world destruction than the man who presses the button to ignite the holocaust of a hydrogen bomb.

SPIRITUAL GROWTH IN THE FAMILY

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The family is one instrument ordained of God for the spiritual welfare and development of its members (*Deut. 6:6-9; 1 Cor. 7:2; Eph. 6:1-4*). The family involves varied relationships each of which has divinely ordained responsibilities. Other lessons in this series will deal with the particular duties of each relationship. This lesson concerns itself primarily with general spiritual principles for the good of the whole.

There must be recognition of the Bible pattern for the home. The wisdom of the world (*1 Cor. 1:20*) often expresses itself in sociological, psychological, and physiological reasons for certain standards of living. However right these may be in any given instance, they are not always dependable. The wisdom of the world has often been in error. A few years ago psychologists said: "Never say 'don't' to a child; withhold correction, allow free, unrestrained expression of will, otherwise his personality will be warped and he will become a misfit in society" As a consequence, we produced a generation of rebels. Sociological consequences contradicted psychological reasoning. The wisdom of the world often contradicts itself. The Bible never does. It is always right. Compare the following references: *Prov. 23:13,14; 19:18; 29:15; 22:6,15; 13:24*. Thank God, the trend has now been reversed, and already we are reaping benefits in improved sociological conditions.

Respect for the divine order of authority must be maintained. The husband over the wife and the wife in subjection to the husband is the divine order (*1 Cor. 11:3; Eph. 5:22-33*). Worldly wisdom can never improve upon it, the "women's liberation" movement to the contrary notwithstanding. Each was created in nature so as to fill his place in the divine order, and neither can fill the role of the other better. Both husband and wife are complements of each other (*Gen. 2:18-25*), and each is superior in his own area. All efforts to force equality in every relationship by one or the other, legislation, or otherwise, reduces itself to absurdity in the face of reason, experience, their essential differences in nature, and divine revelation. The husband's love for his wife, comparable to Christ's love for the church and his love for his own body (*Eph. 5:25-30*), demands that he be considerate of her welfare at all times— even to the peril of his own personal interest, health, and life. Even the answer to prayer depends upon it (*1 Pet. 3:7*). The wife's love for and sub-

mission to her husband (*Eph. 5:22*) demand that she yield to his decisions in the final analysis and adapt to his way of life—"in the Lord," of course. She was created for him, not vice versa (*1 Cor. 11:9*), and is, therefore, a "help meet for him" (*Gen. 2:18*), which means a helper suited and adapted to him.

Parents over children is also part of the divine order of authority. While both parents are under consideration in the context, the father bears primary responsibility in nurturing and admonishing the children in the Lord (*Eph. 6:1-4*). His rule, however, will in most instances be indirect through the mother, who by virtue of more time spent in intimate association with the children can be most *influential in accomplishing* the divine objectives.

Parental love for children demands consideration of their viewpoint, however, the parent who lowers himself to the level of the child by arguing with him, instantly loses respect, contravenes divine law, and contributes to child delinquency. Parents, being human, will err in judgment now and then, but age, experience, and maturity give wisdom that is not found in youth; that cannot be gleaned from books, and which at the same time justifies this divine order of authority.

The "nurture and admonition of the Lord" (*Eph. 6:4*) in which parents are to bring up their children demand a training and disciplinary program ("nurture") by which the child learns by experience as well as by word of mouth ("admonition"). Here the child learns both by experience and advice respect for authority, good manners, principles of industry, how to discharge with honor responsibilities, the value of selecting right companions (*1 Cor. 15:33*), and the priority of things spiritual (*Matt. 6:33*). Thus, he is prepared to pass from childhood to adulthood with all ease, grace, and confidence. This is spiritual growth that enables one to live to the glory of God.

Formal family worship should not be minimized for one moment. However, it should not be regarded as the only alternative. In this modern world the pressure of business, professional, educational, and social life, especially as children grow older, makes such next to impossible. Because of these pressures some families seldom if ever have a family meal together anymore. This is one of the problems of our modern society. How shall we cope with it? The plan God gave to Israel cannot be improved upon: "And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates" (*Deut. 6:6-9*). Parents should see to it that the Bible is freely discussed and related to the activities, problems, and experiences of each day without waiting for a

time when the whole family is gathered together. Each member of the family should sense deeply the responsibility of providing within his own schedule a time for daily Bible reading, meditation, and prayer. Such will preclude the child or parent from feeling excused from such simply because his schedule conflicted with the formal hour of prayer. Christians must face up to the fact that these pressures of our modern society can and often do take precedence over "first things." Therefore, firm rules limiting such must be formulated and executed.

Today we are continually subjected to the evil influence of unprincipled living by the glamorization of sin through the mass media-television, radio, movies, newspapers, magazines, and literature in general. Christians must face up to the fact that more of this is absorbed than we realize. Unless diligent efforts are made to keep such in its proper perspective (including discrimination, remonstrance, warnings, advice, and even disciplinary action in some instances) spiritual growth will be impossible.

The failure to create and maintain an atmosphere of love is a primary hindrance to spiritual growth. Love cannot be taken for granted. Love does not just happen, infatuation may. Love grows and demands time, nurturing, and just plain hard work to keep it alive, especially in this modern chaotic, pressure driven world. The "wear and tear" of the reality of daily living can do much to destroy a lovely atmosphere. Immaturity (which often shows itself in an uncontrolled temper), selfishness (which seeks his own happiness at the expense of the happiness of others), and other "childish things" must be put away (1 Cor. 13:11). An atmosphere of love produces a feeling of stability and security that is worth more than all the riches of time. To be loved is to be wanted. Who can measure the happiness of the child, wife, or husband, that is comforted by that secure wanted feeling? This love will preclude violent domestic scenes. No sadder sight can be imagined than the shocked, frightened look in the eyes of a child forced to witness an ugly quarrel between his parents. What a moment of dark despair—when his whole world rocks about him! Whatever luxury you may have to deprive your child of, he is still one of the more fortunate ones if you have spared him such a terrifying experience. This love will also provide the forbearance needed as a saving quality when disturbances threaten the future security of the home.


It should go without debate that whatever plans the family, or any individual member thereof, may have, a recognition of spiritual priorities demands the foregoing of such in order to maintain regular or faithful attendance and full participation in the worship and work of the local congregation. God ordained such for our good (spiritual growth) and his glory.

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**DIVORCE: ITS CAUSES
AND EFFECTS**

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On the average, "divorce granted" is heard about 2658 times a day in the divorce courts of America. "The number of divorces totaled 970,000 last year (1974), up 57,000 or 6:2 per cent over 1973 and 13.5 per cent higher than in 1962, which was the last year before the upward trend began" (Dayton Daily News, Feb. 28, 1975). It is projected that there will be somewhere in the area of 10,000,000 divorces in the present decade. Divorce is becoming easy to obtain, although the Bible says, "What therefore God hath joined together, let not man put asunder" (Mt. 19:6).

In 1867 the population was 37,000,000 with 9,937 divorces that year. Our population in 1970, the last census year, was about 203,000,000, a 5V2-fold increase. However, the divorce rate in 1970 had increased from 9,937 to 715,000, a 72-fold increase. Our burden in this article is to show the causes, and effects, of the marriage breakdowns.

Sociologists tell us that it is impossible to "pinpoint the causes of divorce." Kephart wrote, "At any rate, the behavioral sciences have not reached the developmental level where definitive statements can be made regarding specific causes of marital breakup."

Lantz and Snyder said, "...even though some students compile statistics in the attempt to show what percentage of divorces are granted on the grounds of cruelty, desertion, neglect to provide, adultery, drunkenness, and the like, it is highly questionable just how accurately these statistics depict the real causes of divorce."²

Actually, marriage failure stems from a multiplicity of things, all so interrelated and entwined that every part of the couple's relation may be involved. One lawyer suggested, "Causes are jumbled, like a drop of bluing in a pail of water. You cannot tell where the bluing stops and the water begins." But in spite of the complexity of the matter, we will attempt to get to the basic causes of why marriages end in divorce. We will approach it from two points of view—societal and individual.

Societal Causes

The rapid increase in divorce during the last few decades can be greatly attributed to the cultural revolution in our society. Changes have taken place in economics, technology, religion and so on. Although these cultural and social changes may not precipitate marital dissolutions, they do provide the

means for divorce to take place. Let us notice the changes in society that have made divorce more common.

(1) **Family functions have changed.** Formerly, the educational, medical, religious, recreational and protective functions were part of the family life, but to a great extent, these have been taken over by outside agencies. Hence, there is not the compelling force to sustain marriages as there once was.

(2) **Women have taken jobs.** Having become independent by entering the labor market, women no longer feel the need of economical support from their husbands. About 37 per cent of the labor force is women. They can now make it on their own, they feel, and are not, therefore, as hesitant to seek a divorce.

(3) **Casual marriages.** Parents used to have more to say in mate selection than they do now. Marriage is entered into by many on the basis of romantic love without due consideration of other important factors. Hasty marriages and youthful marriages are common and these, many times, lack the ingredients for success.

(4) **Religious sanctions of divorce.** Most churches have taken a more liberal view of divorce and have now given it their sanction. Consequently, there is not the public stigma that was once associated with a marriage breakup. Too, people with the approval of divorce from the "clergy" feel no compunction of conscience in divorcing and remarrying.

(5) **Technological changes.** The industrial revolution has taken people off the farms and placed them in an urban environment. This meant a greater exposure to other people and thereby greater opportunities for a married man or woman to get a divorce and marry somebody else.

Individual Causes

In order for a marriage to succeed the needs of each person must be met "through (1) a congruence of each person's perception of his and the other's roles in the relation; (2) a reciprocation of each person's role performance in all important areas of need fulfillment; and (3) an equivalence of the values of roles each person performs."⁸

Saxton concludes that "although marriage failure can be correlated with such objectively determinable factors as childhood background, early marriage, short engagement, lack of educational or vocational preparedness, divorce of parents and/or grandparents, in-law objections to the marriage, elopements, marriage because of pregnancy, and lack of homogamy in education, social class, intelligence, interests, race, or religion—and although marriage failure can be traced to such subjective factors as physiological differences, housekeeping and money problems, sexual ignorance or inadequacy, character disorders (emotional maturity, alcoholism, anti-social behavior), the romantic illusion of togetherness, an imbalance in the power structure, power struggle and game playing, and personality disorders (debilitating neurosis and psychosis)—all of these various

factors arise from or contribute to the essential causes of failure: lack of role congruence, reciprocation, or equivalence with the marriage."⁴ Let us analyze these three essential causes of marital failure.

(1) **Lack of role congruence.** This entails each partner accepting his expected role in the marriage relationship and a willingness to fulfill that responsibility. If the husband perceives the role of the wife of being at home, bearing children, while the wife sees her role of pursuing a career, then conflict is bound to follow. Instead of congruence or harmony, there is discord. Unless the causes of this dissension are resolved, the marriage is headed for the divorce court.

A couple contemplating marriage should be in agreement as to what each perceives the other's important duties and responsibilities are before they take the marriage vows. Of course, the husband-wife roles are plainly outlined in the Bible (Eph. 5:22-33; Col. 3:18-19; I Tim. 5:14; I Pet. 3:1-7; I Cor. 7:1-5).

(2) **Lack of reciprocity.** Marriage is a sharing with each other. It is not to be one-sided, but reciprocal—mutually giving as well as receiving. When compliments, courtesies, tokens of kindness, generosity, consideration, understanding, wants, needs, etc., are always being given, but never received, then the relationship becomes dull and lifeless. The marriage is in trouble.

(3) **Lack of equivalence.** Each spouse must feel that he is getting as much out of marriage as he is putting in it. In other words, the need satisfactions that each provides for the other must be about equal, perceptually, in value. For example, if a wife strives to be an excellent home-maker, but the husband is lazy and irresponsible, failing to provide adequately, the wife may soon become weary of her efforts to provide a pleasant home life without anything in return.

A husband may work hard to provide a living, but the wife refuses to cook, clean the house, and take care of the children while he is away. She spends her time watching television, reading novels and playing bridge with the neighbors. He is not receiving the equivalent of values as he is working to provide a home while his wife squanders her time and neglects her duties. Whether husband or wife, if one or the other is not receiving equal value which he or she expects in the marriage relationship, divorce may likely follow.

Thus in the area of individual causes of divorce we have suggested a framework whereby the reasons for marriage failure can be studied. People marry for material, sexual and psychological needs. When these are not fulfilled by role congruence, reciprocal actions and equal perceived values of roles, then a breakup of the partnership will likely occur. If divorce does not happen, the couple may separate or continue to live together in an unhappy relationship.

Effects of Divorce

A divorced person does not escape from problems. His old problems are simply replaced by a set of new

ones. Let us look at some of the problems or effects connected with divorce.

(1) One will suffer emotionally. The divorced person may feel insecure, lonely, bitter and distrustful and suspicious of others.

(2) There will necessitate changes in one's social life. New friends will have to be found and new interests sought. The divorcee will no longer be heartily received by his or her former associates. It won't be like it used to be.

(3) Financial problems are created for both man and woman. The woman must now begin looking for her financial security as alimony is insufficient for her to be independent and free of money worries. The husband, if he remarries, has two families to support and this generally will lower the second family's standard of living.

(4) Children suffer. Experiencing the conflict leading to a divorce and the tension during divorce proceedings, is quite traumatic for children. They feel deserted and fearful about their fate, and suffer the emotional strain of insecurity. There are instances, however, where a divorce creates a more wholesome atmosphere than living with parents who are constantly bickering and fighting. Each year approximately 400,000 children are affected by divorce. How sad!

(5) Moral effects. Generally, when people divorce, they remarry. God teaches marriage is for life (Rom. 7:1-3), and that there is only one exception for divorce and remarriage—fornication (Mt. 5:32; 19:9). God's will is ignored and nearly any excuse is used today for divorce and remarriage. The end result is that men and women are practicing adultery and God says adulterers cannot go to heaven (I Cor. 6:9-10). Though it be "legalized" and "sanctified" by the state, adultery is no less sin. Marriage being a life-long contract is a vital reason that it be entered into seriously and discreetly.

Footnotes

1. William M. Kephart, *The Family, Society, and the Individual*, (Boston: Houghton Mifflin Co., 1972), p. 588.
2. Herman R. Lantz and Eloise C. Snyder, *Marriage - An Examination of the Man-Woman Relationship* (New York: John Wiley & Sons, Inc., 1969), p. 402.
3. Lloyd Saxton, *The Individual, Marriage, and the Family* (Belmont, Calif: Wadsworth Pub. Co., Inc., 1968), pp. 302-303.
4. *Ibid.* p. 304.

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**ABORTION: SOLUTION
OR PROBLEM?**

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No one will deny that legalized abortion has presented some problems to Christians which, in most cases, they had not given serious attention to before. Prior to the U.S. Supreme Court decision of January 22, 1973, that the criminal abortion laws of Texas, and consequently of most other states, were unconstitutional, most Christians did not have to be seriously concerned with the matter. Abortions, with few exceptions, were against the law. Therefore they were wrong.

The reverse is riot necessarily true. Abortions, during the first six months of pregnancy, are now lawful. The Christian is suddenly faced with the question of when the embryo or fetus becomes a human soul, made in the image of God. Does this happen at the moment of conception? Does the fetus become a human life when it becomes a structured and organized organism at approximately the sixteenth week? Does this take place when the unborn child has a reasonable chance of living outside the mother's body at possibly the twenty-sixth week? Or does the fetus become a human being at the point of birth, when it takes its first breath?

This is the basic question and there is no unanimity of opinion on it. The question must be faced and answered by each individual in the light of God's Word if it provides information on the subject. The Supreme Court is not God's supreme court. It cannot answer for the Christian.

Besides, it has admitted its inability to answer. Justice Harry A. Blackmun, in the majority opinion, said: "We need not resolve the difficult question of when life begins. When those trained in the respective disciplines of medicine, philosophy and theology are unable to arrive at any consensus, the judiciary, at this point in the developing of man's knowledge, is not in a position to speculate as to the answer. The unborn have never been recognized in the law as persons in the whole sense."

That last statement is certainly open to challenge. If they have not been recognized in "the whole sense", they have at least been recognized. Court decisions can be cited and multiplied wherein the fetus has inherited by will and intestacy; been beneficiary of a trust; been protected by the criminal statutes on parental neglect; been the beneficiary of legal action for injury; and etc.

The ironic thing here is though the Supreme

Court has admitted its inability to resolve this basic question, it has undertaken the responsibility of doing just that. Since it has ruled that laws against abortion are unconstitutional, it has in effect ruled that the fetus is not a human being with rights under the constitution.

Justice Blackmun was right, however, in his opinion that those trained in the respective disciplines of medicine, philosophy, and theology have not arrived at a consensus on this matter. Many doctors look upon the fetus as a mere appendage of the mother. Others point out that genetically, mother and baby are separate individuals from conception. The circulatory system of the embryo is complete four weeks after conception. The blood flowing through the embryo's body may well be a different type from that of its mother. Brain wave tests denote an active brain in the womb. Doctors are divided on the question. Let each individual consider the available evidence.

IS ABORTION A SOLUTION? Many argue that abortion is a solution to a number of problems. Abortion is said to be a solution in those cases where the bearing of a child would add to an already traumatic experience. I speak particularly of cases where pregnancy is the result of rape or incest, perhaps in the very young. Recognizing that some women do not decide they've been raped until they are aware of their pregnancies, I am sympathetic with the true victim of an attack. Is abortion a solution in such cases?

Abortion is offered as a solution when giving birth would be a threat to a mother's life. I am not a medical authority. If I am wrong, those who are more knowledgeable are urged to correct me. But according to much that I have read, therapeutic abortions have been largely eliminated as necessary considerations.

Denis Cavanagh, M.D. has written: "... I believe there is a place for therapeutic abortion, and there is no doubt that it may be necessary to kill a fetus to save the life of the mother. But this situation is very rare in modern obstetrical practice... I am director of the Obstetrics Service at the St. Louis City Hospital. This is a hospital that serves the underprivileged almost exclusively and where one would expect a high maternal mortality rate. But over the period July 1, 1966, to July 1, 1968, we had 5,102 deliveries without a single maternal death. This compares well with the national maternal mortality rate of approximately 3 per 10,000 live births. During this two-year-period only one therapeutic abortion was considered necessary to save the life of a mother" ("Reforming the Abortion Laws: A Doctor Looks At the Case," America, April 18, 1970).

When a therapeutic abortion is truly needed to save the life of a mother, the question is different from that of other abortions. If two people were drowning and I could save only one, my difficult decision would not justify another in drowning

someone. In a case where both mother and baby cannot be saved, the decision to save the mother certainly would not justify the intentional killing of other unborn babies.

Abortion is often set forth as a solution when giving birth would be a threat to the mother's mental health. It is argued by some that an illegitimate or undesired birth will likely provoke emotional stress and possibly suicide. It should be noted, however, that there are a number of psychiatrists who take the opposite view. Dr. Theodore Lity, Professor of Psychiatry at Yale University School of Medicine has said: "It is practically impossible... to predict when an abortion will not be more detrimental to the mental health than the carrying of the child to birth."

Abortion is considered a solution by many unwed expectant mothers and many married expectant mothers whose pregnancies are unwanted for one reason or another. It is viewed by many as a solution when deformity in the unborn child is either known or likely.

But to the Christian, all these situations bypass the real issue. Is abortion an indifferent matter or is it a question of right and wrong? If the embryo or fetus is a human being, then abortion is the taking of innocent human life. We do not propose killing human beings after birth if their parents are not married, or if they are deformed, or if it's just not socially or economically convenient to have them around, or if their mothers just can't cope with them.

Consideration of Some Bible Passages

Genesis 2:7: The argument is sometimes offered that the soul is not imparted until the child is born and first breathes. This borders on the Jehovah's Witness doctrine that the breath is the soul. The word translated "soul" in this verse is used several times in Genesis one and two in reference to animals. It refers to the life principle. Adam was created full-grown and there was no life until he began to breathe. But life does exist for the fetus before it begins to breathe.

Exodus 21:22-24: This scripture has seemingly been relied upon more than any other by those who would find scriptural justification for abortion. It has been pointed out that a clear distinction was made in the life of the mother and the life of the unborn child. But such an interpretation is open to question. J.W. Montgomery in "The Christian View of the Fetus" upholds the view that the fine is payable for the blow providing that no harm follow to mother or child (Birth Control and the Christian, Tyndale House). Many authorities are cited by Montgomery in his bibliography. The disagreement turns upon the meaning of the Hebrew word for fruit. Does it refer to a live or dead infant? The passage does not say.

Furthermore, the passage is not germane. Even if a miscarriage is in view here, it is an accidental miscarriage, not a deliberate abortion. The dif-

ference in the punishment could well be based upon this rather than a difference in the value of the lives.

Deut. 12:23: "The blood is the life." As already mentioned, the embryo possesses a bloodstream of its own four weeks after conception.

Luke 1:44: "... the babe leaped in my womb for joy." Not only do we "have here the child in the prenatal state referred to as a "babe", the same word (Greek, **brephos**) which is used for "babes" afterbirth (Luke 18:15; Acts 7:19; Luke 2:12, 16), but he is mentioned as responding in an emotional way. Elizabeth was inspired by the Spirit to correctly interpret this fetal movement.

Luke 1:43: "... the mother of my Lord." Elizabeth here declared that Mary was carrying her Lord, the Son of God. The incarnation of Jesus presents a problem to the pro-abortionist, it appears to me. Jesus was made in the form of man (Phil. 2:7, 8). If there was no spirit in the developing body in Mary's womb, then where was the pre-existent spirit of Jesus during that time?

John 3:3-5: It has been argued that since one is not a new creature, a babe in Christ, until he is born again, then one is not a human being until he is both conceived and born. I don't believe this argument is valid. The Lord didn't say that every part of the natural birth has its counterpart in the spiritual birth and vice-versa. It is dangerous hermeneutics that takes a scriptural analogy in which a spiritual application is drawn from a natural illustration, turns it around, and uses it to prove something in the natural realm which wasn't expressed in the illustration.

James 2:26: If death is the evidence of the spirit's departure, would not life be the evidence of the presence of the human spirit?

IN CONCLUSION: It is my conviction that the weight of Bible evidence indicates the unborn child is a human being and becomes such at the point of conception. I submit that it is impossible to prove the opposite. Therefore, to say the least, the risk of murder is part of the problem of abortion.

James J. Diamond in an article in **America**, July 19, 1969, pointed out that in the event of a cave-in, or when a submarine goes down, or a plane is lost at sea, or a building catches fire, "our instinctive reaction is to work on the assumption that somewhere in that mine, beneath that sea or beyond those flames is a human life to be saved. We don't demand proof that life is there; we act simply on the possibility. . . We do not quibble about what kind of existence we would be returning the miners to, its quality, its desirability, its fulsomeness.

"In the case of abortion, however, our response operates in a manner diametrically opposite. Here the action is based on an assumption, a hunch, a hope or even a prayer that a human life does not exist in that uterus."

This article has not been written with animosity toward those who hold a different point of view. I do hope it is worthy of consideration. It is also my hope that differences over the abortion question will not generate divisions in the body of Christ. May we

view this as we have traditionally viewed the "war" question, and continue to discuss our views and examine them under the searchlight of Divine revelation.

The most constructive thing we can do is continue to instruct our young people in true moral values and Christian principles, including wholesome sex education. Let us be ready also to lend a helping hand to girls who are experiencing pregnancy out of wedlock. Other alternatives besides abortion are open to them. The demand for South Vietnamese children has vividly demonstrated that aborted children are not unwanted children. Certainly, adoption should be preferred over abortion.

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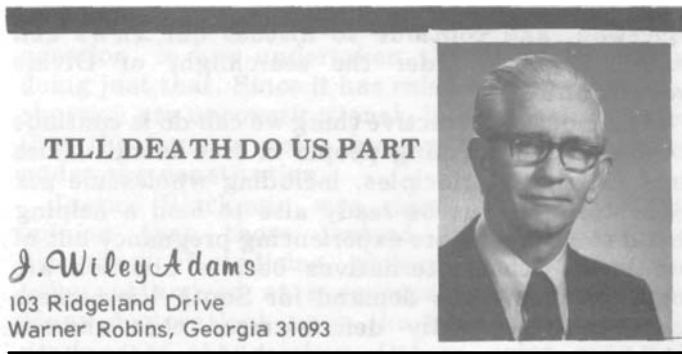
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Many marriage ceremonies include the statement "till death do us part" as a grand climax to the exchange of marital vows. Sometimes the one officiating will emphasize the same thought in the words "as long as you both shall live." This is both proper and right for God intended for a man and his wife to live together as one flesh until death overtakes one of them. However, a recent TV program in which a marriage ceremony was involved changed the thought considerably when the bride and groom were advised to live together "as long as you both shall love." That idea is most assuredly the philosophy of a good many today but it is foreign to the Word of God. With a seeming loophole as big as that, it is no wonder many do not think of marriage in terms of permanency. Yet **permanency** is the purpose of God in marriage and always has been.

At the Beginning

In Genesis 2:20-25 God made Adam and help meet or suited to him. Eve was so constituted as to complement or be a suitable counterpart of Adam in every way. Whatever Adam was not, Eve was. Likewise, Adam was everything that Eve was lacking. This being true it is not difficult to see that God had in mind a complete unit. So he brought this wondrous counterpart to Adam and gave her to him and she became his wife. The wedding was simple but with Divine authority. God gave the bride away and performed the ceremony. He did not say much but what he did say became the constitution for all future marriages. "Therefore shall a man leave his father and mother, and shall cleave unto his wife; and they two shall be one flesh." (v. 24). Jesus referred to this statement in Matthew 19:6 and added "What therefore God hath joined together, let not man put asunder." We would do well to remember this.

Through the Years

Although Biblical history records many departures from the permanency intended in marriage, yet Jesus in answering the Pharisees on the matter of divorce plainly said "but from the beginning it was not so" (Matthew 19:8). In this statement Christ indicated first of all God's original intention of permanency in marriage and secondly his intention to have a return to this permanency. To this Christ made only one exception and that for the cause of fornication (v. 9). In such cases this is a privilege extended to the non-fornicator but this

right does not have to be exercised. It **may** be. It is certainly good if a reconciliation can be reached in such a problem which is always loaded with many side-problems. Some can do this and some cannot. The Lord recognizes this and makes the one exception.

Early New Testament Days

In the New Testament the Holy Spirit revealed Christ's purpose for marriage to be recognized by husband and wife as a life-long proposition. In I Romans 7:4 in a comparison relative to the old law, it clearly states that a woman is "bound by the law to her husband as long as he liveth." It is only when her husband is dead that the marriage is over. She may then marry another man without becoming an adulteress.

The permanency of marriage is again referred to by Paul in II Corinthians 11:2 when he said, "for I have espoused you to one husband that I may present you as a chaste virgin to Christ." Here the apostle calls upon the permanency of marriage to illustrate the required permanent loyalty of a child of God to Christ.

Contemporary Times

That there is today much corruption and error with regard to marriage and the home is perhaps the understatement of this decade. The solidarity and permanence of marriage is being tested in ways and under such brazen and rebellious circumstances as to shock the sensitivity of even the calloused among us. The "used car" view of marriage seems to be in vogue these days. If he or she does not suit they just "trade in" on a different model. The practice of free love (unrestrained sex) has raised the question with its advocates as to whether marriage has any real function at all. Not a few feel that marriage is in reality a hindrance to what some have erroneously called "a meaningful relationship." Premarital sex is the order of the day and unwanted children can always be legally aborted. More and more the laws of the land seem to be slanted in this regard in favor of the immoral. Wife-swapping and divorce for any cause is the popular thing with many. In view of all of this it is no wonder that the home has been shaken to the roots. Even so-called Christian homes have not escaped this Godless onslaught against marriage and the home. More and more church members have resorted to the world's practice and are shamelessly putting asunder what God has joined together. As a result of these inroads of the devil, not only is the home in jeopardy but also the church and the nation.

The Solution

Although sex plays an important role in marriage, it is not the whole thing. We suggest this as a reason why many marriages "play out" quite soon. The parties enter into the marriage inflamed with passion which is always unreasonable and they mistake the sex urge and physical attraction for love. When this initial ardor has cooled and they back off for a second look at each other, often there

is shock and disappointment for they discover they are really unacquainted and somewhat strangers to each other except on the marriage bed. That is why young people should take the necessary time to look past sex to find Godly traits of character in each other which will outlast the sexual side of marriage. As time goes on sex will wane and the character qualities will predominate. The time to find out about these things is before the love bug bites because then reason jumps out the window. By then they have it all figured out and no one can tell them anything. Parents, when they begin cooing like doves at each other you have lost your opportunity to teach them what they need to know about marriage. Then you can only hope and pray that it will last. While you still have time, parents, teach the young about these matters and by all means set the proper example. Unless this is done it will be most remarkable if they should learn them on their own.

In the event a couple should not have had the advantage of Godly training then we say that a joint study of the Word of God should be undertaken to learn what the will of the Lord is. Some very stormy marriages have been saved through diligent study and determination to do above all else the will of God.

A happy marriage can be a touch of heaven on earth. On the other hand some marriages can be a literal hell on earth. A happy marriage offers many joys in this life that are rather difficult to describe. How is it that a happy couple growing older together can say and mean it that they love each other more each day. They even find it hard to understand it themselves but they both must admit that it is most certainly the truth. Together, side by side, they have shared life's joys and sorrows, ups and downs, in sickness and in health, as one person though two. They like to be together as much as possible for one without the other is incomplete. Together they mellow into a picture of dignity and serenity that causes the young to marvel. If our younger generation wants to talk about a "meaningful relationship", this is it.


As time goes on and hair turns gray while bodily strength diminishes, it is a beautiful thing to see hearts and hands entwined in a true lover's clasp. They have truly become "heirs together of the grace of life" (I Peter 3:7). Life had much to offer to such a Godly marriage and together they have found it and enjoyed it. Their very prayers are unhindered as together they daily offer their petitions to God. They have put the will of God first and foremost in their lives.

Yes, marriage is "till death do us part." And this sad separation will most assuredly take place. When the time arrives that one must go on ahead into eternity it will not be difficult for the one remaining to pray to God amidst hot tears of grief and loneliness beyond comparison that they also may be permitted to rejoin them beyond the sunset ere long, for only a half remains. Such can be said of a

marriage as God would have it. May His will be

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VACATIONING AND RETIRING CHRISTIANS

by Gary Ogden

About twenty-four months ago I moved to Asheville, N. C., a medium-sized community nestled in the Great Smoky Mountains. The area is unquestionably beautiful and draws thousands of vacationers, and its moderate climate encourages some folks to go no farther south in their search for retirement living.

There are several joys working with the church here. Among them is meeting many people from various parts of the country who come to visit. We are the only church in the city which opposes institutionalism and the social gospel, and our attendance swells during the summer.

But there are some things that are a disappointment to the church here, and I believe that a self-examination by those on vacation will cause them to be more careful.

1. The majority of our visitors only come to one hour of worship. These no doubt are people who at home are regular in attendance to all the services. There may be several reasons for not attending all the services while on vacation, but the main one seems to be that they "headquarter" at a place that is "just too far" to conveniently come to all the services. In the first place the truly faithful serve the Lord whether it is convenient or not; and, secondly, those who are spiritually thoughtful will see to it that they are "close-in" when times for worship arrive.
2. Often the visitor comes to the morning service with the intention of leaving thereafter for home (which may be several hours or days away) without attending an evening service along the way. "We must be back in time for work on Monday morning." Can the Lord be truly pleased with such neglect of "weightier matters"?
3. Here is another problem I hope never arises again. A business convention, composed primarily of Christians, came to town for the

week-end. One family came early and visited our Wednesday night services. We were apprised that this large group of Christians would be coming in and there was concern as to whether we could handle all of them for worship. I assured them provisions would be made, even to the providing of transportation. We baked extra bread, bought more juice, paper cups to serve them, etc. All things were ready! We looked forward with great anticipation to the filling of our building and the good singing. Imagine our dismay when only a small portion showed up. I inquired into the matter. "Oh, several met together in a hotel room and broke bread at 8:30 this morning. A well-known Florida preacher conducted the service. They needed to get started early on their trips back home." I learned that this is a common practice for this group. Often times, they will convene in cities or exotic places where no faithful congregation exists. So they hold service. But as in our case, they held their own service when a local congregation was only 3 miles away. Brethren, where is the scriptural precedent for such activity? Someone might say, "What about Paul?" I say that what Paul and his companions were doing is far different than a business convention. Paul had to meet with companions because there were no congregations, which situation he was going about correcting. When he found himself in a community where a church existed, he worshipped with it (Acts 20:4-7). And Paul was in a hurry to get home, too (Acts 20:16)!

I maintain that if one group of Christians can meet on their own when traveling, they can do it anytime; and if one group or family can do it, then all can do it, and in principle the local congregation has just been abolished.

When will we recognize the importance of planning for spiritual activities as well as physical when we plan our vacations?

Another problem closely connected with this is the problem of Retirees moving to this area. Churches of Christ are scarce in North Carolina, and ones that stick to the Bible even rarer. Travel in this area is not the easiest in the world, and people are just not

careful to find retirement homes near the meeting house. In fact, some locate where the nearest sound congregation is 2 1/2 hours away. These people barely make it to one service and are absolutely of no further help or encouragement to the local congregation. People who much of their lives have been faithful stalwarts (or so we are led to believe) retire from duty in a resort area. They deliberately (though probably not premeditated) put themselves in a position of being little help to the church.

We want people to move to North Carolina, but we want them to move close enough to be a source of strength to the local congregation. Preachers can help. When a family gets ready to move, help them find out about the local church in that community. There might be some situations where a family could move in and "start the church" in their home. But for many Christians it would be spiritual suicide to try.

I sincerely hope that these remarks will cause Christians to think and to examine their actions.

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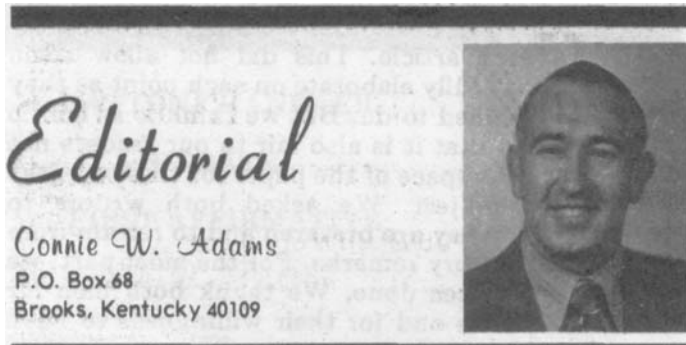
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 We did not dream that the July special entitled "The Family Under Fire" would be sold out within 10 days of the date that issue was mailed. As soon as people received their copy, had time to read it and show it to others, the orders started coming by mail and long distance calls. We have ordered another printing to take care of those we had to back order plus what we think is adequate to fill other orders. If you did not get a bundle to hand out where you live or worship, try us again. We think this indicates something of the need people feel for help when the family is, indeed, under fire.



ELDERS IN EVERY CHURCH

"And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed" (Acts 14:23). "And for this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee" (Titus 1:5).

These verses show that it was the practice of inspired men to appoint elders in every church, in every city. Paul had the same order for all the churches. Touching marriage in a time of distress, he wrote "And so ordain I in all churches" (1 Cor. 7:17). His practice in this established a rule or norm to be followed by others for he wrote "Those things, which ye have both learned and received, and heard, and seen in me, do: and the God of peace shall be with you" (Phil. 4:9). They were all to "walk by the same rule" (Phil. 3:16).

Pattern Authority

The verses just cited establish "pattern authority" in spite of the fact that many today are saying that there is no pattern. Milo Hadwin recently wrote a book on apostolic examples which was published by Firm Foundation and given editorial endorsement by Ruel Lemmons, in which he advocated that apostolic examples do not form a binding pattern for the church of the present. He said there was no reason for brethren to get shook up about that, for after all, not a great deal was involved in accepting that premise. He said the only practices at stake were the first day of the week observance of the Lord's Supper and a plurality of elders in every church. Well now,, that sounds like a lot to me! This amounts to saying that the worship and organization of the church are really not important anyhow. That is a little larger pill than I am prepared to swallow. What think you, my fellow brethren?

Men are not prepared to be elders when they first become the children of God, for no novice is to be appointed (1 Tim. 3:6). Neither is one an elder just because of his chronological age. Paul "ordained" elders in every church. Men get to be older whether you "ordain" them or not. Time takes care of that. In 1 Timothy 3 and Titus 1, divine qualifications are set forth in order that men prepared for this work might be recognized and chosen in keeping with

divine wisdom. When such men are found and ordained, they are made overseers by the Holy Spirit (Acts 20:28). That means they have met the standard determined by God and revealed in the scriptures by the Spirit. They then are to "take the oversight" of "the flock of God among them" (1 Peter 5:1-3). They have a "rule" for which they shall "give account", hopefully "with joy" (Heb. 13:17). God's order then is a plurality of elders in every church, exercising oversight of that flock and no other. They are not to be overlords, supplanting the authority of Christ who is "the chief Shepherd" (1 Peter 5:4), but are to be worthy examples before the flock in doing the work of the Lord. It is known by all that some men chosen as elders are far from qualified and that others have perverted the Lord's plan for the function of elders. But that does not mean that God's plan was wrong and that elders should be abolished. When the storm door on your house needs fixing, you don't tear down the whole house—you fix the door. Certainly, situations develop which need correction. But in the process, let us not throw out God's arrangement which he ordained for all the churches.

A Great Need Today

We have heard much in the last few years about a preacher shortage. There is one, and it is serious. Brethren need to ask "Why"? But there is also a serious shortage of qualified elders. Again, we need to ask "Why"?

How is it that a congregation exists fifteen or twenty years and never has at least two men in it qualified to serve as elders? Are the elders known by younger men such poor examples that those younger men have no desire to prepare themselves for this work? Have gospel preachers failed in their teaching to train and inspire younger men to equip themselves to serve? Are younger men so preoccupied with earning a living and the pursuit of material goals that they fail to rear their children to be faithful to the Lord and thus rule themselves out of consideration because they do not have "faithful children, not accused of riot or unruly", though they themselves may finally awaken to their own need for spiritual growth?

Is it that preachers in congregations without elders enjoy having things in a rather fluid state so they can run things more easily? Or, is it that there are some brethren in these congregations who know they could never be appointed, but who, at present, have much influence on congregational decisions? Are they afraid of losing their voice? Have some brethren read more into the qualifications than God put there and acted arbitrarily in rejecting qualified men? Have some who claim to "speak where the Bible speaks" decided that they have gotten along for all these years without elders and therefore do not need them? Beware brethren, for this assumes that we know better how to carry on the Lord's work than he knew. God's order is not to be perverted, subverted or supplanted.

Unscriptural Substitutes

Some congregations without elders have settled for majority rule and speak freely of "voting" to settle questions. Surely, some means must be found to determine a consensus of judgment to arrive at workable plans. But to speak of "voting" to settle every matter leaves the impression that the church is a democracy to be ordered by popular opinion. It is the language of Ashdod. It also presents the temptation to play politics to line up enough "votes" ahead of time to carry the desires of selfish and ambitious men.

A few years ago, a northern Ohio congregation had no elders. When they tried to appoint some, it was found that none were qualified. So they selected seven men who were empowered to make decisions for the congregation. These men were styled "the board of governors." They had no elders, but they had "governors"! I had a session once with the preacher for that congregation and with one of those "governors" and both defended the practice.

We learned recently of a congregation which has been in existence for a number of years without ever having elders appointed, which conducted one of those meetings with enough "votes" in the pocket to appoint a committee of four men to function on behalf of the congregation in lieu of elders. If anyone knows the scripture for this practice and will send it to us, we will surely print it for all to see!

Hope For Tomorrow

On the brighter side, we know a number of younger men over the land who have told us that they are trying to grow spiritually, work harder for the Lord and rear their families with a view to someday being prepared to tend the flock of God. Last month a fourteen year old boy told me that he would like to prepare himself to serve one day as an elder in the church. Surely, this offers hope for the future.

THE PATTON-CHANDLER DEBATE

Elsewhere in this issue we carry the first of three exchanges between Marshall E. Patton and Darwin Chandler on the issue of the right of Christians to collectively teach the Bible through a service type organization such as Florida College. In several parts of the nation this question has been heating up the last few years. Cecil Willis and Jesse G. Jenkins had an oral debate on the subject in the Houston area last year. In certain places it appears that feelings are pretty strong on this matter. The editor and those who write regularly for this paper are persuaded that such organizations have a right to exist and to teach the Bible as a part of the service they offer for sale. An editorial in this paper in November, 1974 prompted Brother Chandler to write offering to debate this question. We now have in hand all the material from both writers and will proceed with the publication of it in the September and October issues.

We limited the disputants to six pages double-spaced for each article. This did not allow them enough room to fully elaborate on each point as they might have wished to do. But we think it is fair to both sides and that it is also fair to our readers not to occupy all the space of the paper for three months on this one subject. We asked both writers to remember that they are brethren and to refrain from personal derogatory remarks. For the most part, we think this has been done. We thank both men for their work in this and for their willingness to have their views tested in open controversy.

Now, we ask the reader to consider what they have said, make up his own mind and act accordingly. Both of these brethren stand opposed to church contributions to schools or publishing foundations. Personally, we see no reason for this issue to become divisive, since it concerns individual conviction and practice. You will want to keep this issue of the paper for checking and double-checking on points made in other articles than the one you may presently hold in your hand.

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PROPOSITION: "The Scriptures teach that Christians may collectively teach God's word through service organizations, such as Florida College."

For the sake of brevity I shall dispense with preliminaries. Elsewhere in this issue Brother Adams will have properly introduced this exchange and solicited the right attitude toward it.

Proposition Defined

By "The Scriptures teach," I mean the word of God authorizes generically or specifically by either direct statement, approved example, or necessary inference. By the expression "that Christians may," I mean those who have obeyed the gospel are at liberty to act or not act at their discretion within the realm authorized. By "collectively teach God's word," I mean impart knowledge of both the Old and New Testaments in association with others and as part of a whole. By the word "through," I mean agency or means. The word "organization is defined: "1. Act or process of organizing. 2. State or manner of being organized; organic structure" (Merriam Webster's Collegiate Dictionary). The word "organize" is defined: "1. To give organic structure to. 2. To arrange or constitute in interdependent parts, each having a special function or relation with respect to the whole" (Ibid.). In the light of these definitions, by "organization," I mean the arrangement of individuals so as to constitute interdependent parts of a whole, and who function harmoniously under common direction in behalf of the whole. By "service organization," I identify the type of organization involved in our proposition. The word "service," in our proposition, is used in the following sense: ". . . 13. Act or means of supplying some general demand, esp. of conducting some public utility; as, gas or water service" (Ibid). In the light of this definition, by "service organization," I mean an organization that supplies a product or service that meets the demand or need of individuals or churches on the basis of the same being purchased. Just as the utility company supplies the demand of its customers on the basis of their commodity being purchased, so with the organizations of our proposition. They are really business organizations. While their business (at least one aspect of it) is that of teaching God's word, they are, nevertheless, a business enterprise. They supply a product or service which is purchased by

individuals or churches which product or service is then used by the purchaser in the fulfillment of his or her divine mission. It is this particular point (the fact that they are service organizations — selling their product or service) that distinguishes them from the church as an organization. In fact, if the church were to so function, it would be wrong! Because of this difference, I affirm that such organizations do not supplant nor in any way reflect upon the all-sufficiency of the church of our Lord. They are in a different category! By the phrase, "such as Florida College," I mean that such organization is one illustration of that which is under study. To this might be added: "Searching The Scriptures." If objection be made to this as an example, let Brother Chandler tell why, and then name some organizations that are. The proposition says "service organizations" (plural).

Clarifying the Issue

For the sake of clarity and with a view to saving both time and space, let it be understood that I am a firm believer in the all-sufficiency of the church. I stand unalterably opposed to any organization that would supplant the church or in any measure reflect upon its all-sufficiency whether it be established, subsidized, maintained, and controlled by individuals or churches. This means that I am opposed to a missionary society maintained by individuals apart from the church. I do not believe that God has given individuals the option of doing the same thing through a human organization or a divine organization. If so, I think I know human nature well enough to know just which one the human being will favor.

Historical Perspective

This issue has a historical perspective conducive to a proper evaluation of its gravity, as well as a more objective, sincere, and prayerful study of the matters involved.

"Sommerism" with its baleful effects, largely in Illinois, Indiana, and Ohio must be accounted for, among other things, upon the grounds of the failure of Daniel Sommer to understand the **true nature** of colleges in which the Bible is taught, until in his latter years. Perhaps he was more right in his opposition to abuses than he was given credit for in his day. Nevertheless, it is to be regretted that harmony between him and those who affirmed their right to exist as individual enterprises was not attained in his earlier years. Earl West made this interesting observation: "It is difficult to escape the conclusion that if men of like thought of Daniel Sommer understood the true nature of the colleges, they would oppose them less" (Search For The Ancient Order, Vol. 2, p. 396).

Later, W. Carl Ketcherside opposed such colleges upon the grounds that their work was the work of the church; that they, therefore, reflected upon its all-sufficiency: "I am here defending one body for the purpose of doing the work of the Lord, while he

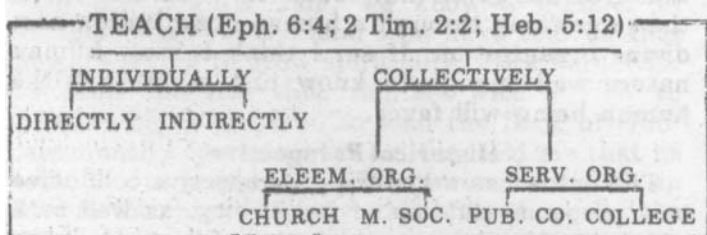
is here defending two bodies. The Book that I read says there is one body. I believe that body is thoroughly capable of doing all that God expects to be done. . . But my brother feels there must be an additional body, another organization" (Wallace-Ketcherside Debate, p. 187).

Leroy Garrett opposed such schools upon the same ground: "We are discussing whether or not Christians may start an organization through which they do what the church itself should be doing. . . Friends, the Lord gave us one body, and that is all he gave us. It is rather interesting to sit back and watch a gospel preaching try to defend more than one body" (Humble-Garrett Debate, pp. 121, 125).

Of course, I believe in the one body and its all-sufficiency. But to confuse it with a service organization is simply to fail to "approve things that are excellent" (Phil. 1:10), or "distinguish between things that differ" (Marginal reading). I am prepared to show that the aforementioned men, at one time in their life, misunderstood the true nature of such schools. Furthermore, the proposition signed by Brother Chandler implies that he, too, is guilty of the same misconception,

Scriptural Authority

The Scriptures authorize the Christian to teach God's word (Eph. 6:4; 2 Tim. 2:2; Heb. 5:12). This authority is generic as to how the teaching may be done, until we come to a certain kind of organization. The following chart will illustrate this matter:



Individually, the Christian may teach directly his children, neighbor, and others, or he may teach indirectly by use of purchased lessons either written or oral. Collectively, the Christian may teach through service organizations by acting in association with those of a publishing company or by teaching in an educational institution, such as Florida College. He may also teach collectively through an eleemosynary organization—one that is supported by contributions and which in turn makes free distribution of its product or service.

I realize that the word "eleemosynary" might, from one viewpoint, apply to a service organization, e.g., when contributions are made to it in order to keep it in business, but such contributions would not change its basic and true nature—it still would be a business enterprise or service organization. I use the word "eleemosynary" on the chart as defined in the above paragraph. In this sense, such organizations are indeed different from service organizations. "Eleemosynary" and "service" organizations are co-ordinates as to kinds of

collectives, but subordinates of the genus collective teaching. Co-ordinates are things on the same level, of the same order, subordinates of the same genus.

In order for Brother Chandler to sustain his side of the proposition, one of two alternatives face him. 1) He must deny that collectives or organizations fall into different categories; that they differ in nature, and, thus, make all collectives co-ordinates in relation to each other. If he should do this, then he denies a distinction that is factual and at the same time involves himself in consequences unacceptable to everybody, including himself. This we are prepared to show, should he choose this position. 2) He must show specific authority for "eleemosynary organizations" as to kinds of collectives. This would exclude all co-ordinates as to kinds—even "service organizations." However, specific authority for only one kind of collective would not only exclude all other kinds, but would include every subordinate of the genus specified, hence, all "eleemosynary organizations." This would not only authorize the church but the missionary society as well and all others the same in nature. Which horn of the dilemma will he take?

The truth of the matter is that God has made specific the church which excludes all its co-ordinates—the missionary society and others the same in nature. Observe, however, this specification of the church cannot exclude the "college" which is not a co-ordinate of the church, but rather a subordinate of another genus. Thus, the service organizations of my proposition stand.

I look forward to Brother Chandler's reply and to the remaining articles in this exchange.

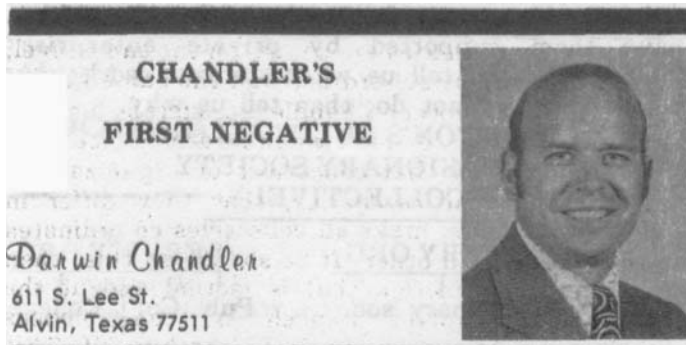
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Brother Patton admits we are discussing collective action of individuals, and that the college and church are doing the same work in teaching God's word, so I pass on his definitions. His organizations "supply a product or service . . . purchased by individuals or churches", which service is "teaching God's word." No objection is made to service organizations as long as they function only "within the realm authorized." We are not discussing the right of service organizations to exist, but their right to offer the same service that God designed the local church to provide. The church legitimately buys a utility service because her design is totally outside that realm. But what spiritual service does the church "demand or need" which she is not fully sufficient to provide for herself? Teaching God's word is her special function. Why would the church or an individual buy from a human institution what God specifically designed the church to give away? The liberals made the "service organization" argument famous by trying to equate their orphanages with utility companies. I can only express dismay and chagrin that brother Patton resorts to a renovation of that old fallacy. Brother Patton, tell us plainly if the local church is capable of providing any and all spiritual services which the saints need.

As to **SEARCHING THE SCRIPTURES**, the "statement of ownership" (vol. XV, Nov. 1973, no. 11) lists Connie Adams as the sole owner, publisher, editor and managing editor. Brother Adams wrote: "This paper shall continue to be an extension of the work of a gospel preacher" (Editorial, vol. XIV, May 1973, no.5, emph. mine, D. C). Again: "The editor . . . alone decides who writes for it, what goes in it and business judgment concerning its operation", (Editorial, vol. XV, Jan. 1974, no. 1, emph. mine, D. C). This shows that STS is not an "organization of individual Christians". However, for the sake of argument, let us suppose that STS is parallel to the college Bible department. Make the point you have in mind on that and we will be delighted to deal with it.

Clarifying the Issue

Brother Patton's efforts to exclude a human organization for evangelism (a missionary society), while including his own human organization for edification (teaching God's word) is highly instructive. I can hardly believe that he says: "I do not believe that God has given individuals the

option of doing the same thing through a human organization or a divine organization," when he signed his name to prove that individuals have been given that very option. The college Bible department is a human organization. When it teaches God's word it does "the same thing" which God's "divine organization" does. I am the one in this debate who is denying that individuals have that "option".

Historical Perspectives

Remarks about "Somermism" facilitate this debate in much the same way the epithet "anti" facilitated discussions on the institutional question years ago. I will leave that game with those who delight to play it. Earl West's present stand on institutionalism shows the uselessness of his observations on the same in Sommer's day. West was just as wrong about the college then as he is about institutionalism now. As to the difference between the church and service organizations, I admit as much. Yet God designed the church to give away the same thing which men designed the college Bible department to sell. God authorizes the one. Men authorize the other.

Scriptural Authority

Here we are in for a treat of rare sorts. We are learning something new about establishing authority. We shall call this "PATTON'S RULE for obtaining collective action from passages authorizing individual action." The liberals will love it. They have sought it diligently for years. They tried it with Js. 1:27; Gal. 6:10, etc. Brother Patton merely changes the argument to fit his own institutional requirements. Basically, "PATTON'S RULE" states: "If you can't find authority for your human organization, just say 'it is a different kind' of organization than the local church." Thus, as if by magic, all problems are solved. Brother Patton cannot use collective passages because ever one of them refer to the local church. Thus having no scripture for his human organization, he must formulate a method of deriving collective action from passages authorizing individual Christians to teach. His every argument has its counterpart in institutional controversy of past decades. All of them arose directly from lack of Scriptural authority. And he talks of "historical perspectives."

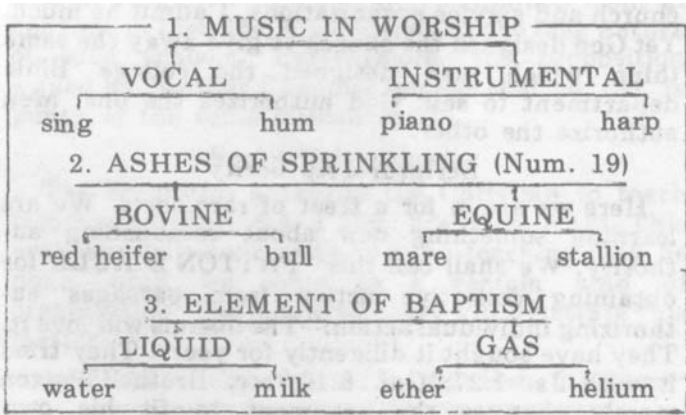
His three passages, by his own admission authorize individuals to teach God's word, then says: "Collectively, the Christian may teach through service organizations." (Emph. mine, D. C.) No proof is offered—just his bare assertion. All the scripture he can offer authorizes individual action, yet he says: "the Scriptures teach that Christians may collectively teach . . . through service organizations." (Emph. mine, D. C.) His whole attempt at justifying this remark is no more than an off-shoot of the "no-pattern" argument of recent vintage. His argument admits that God spoke nothing about such organizations, yet we are to believe them "scripturally authorized" anyway!!!

On the one hand he says "the scriptures teach", then makes an argument based on the **silence** of Scripture. He says:

1. There are two **kinds** of organization, eleemosynary and service.
2. The local church is specific **only** as a subordinate of eleem.
3. Since **nothing** is said of the other **kind**, it is authorized.

Brother Patton, how can **scriptural** authority exist for something **never mentioned** in **Scripture**? Specification of the local church eliminates all other **subordinates** and all other **kinds** as well. We cannot have other **kinds** of organizations because God "spake nothing" concerning them (cf. Heb. 7:14). God's silence does not authorize, it **prohibits**. Surely all of us "anti's" realize that fact.

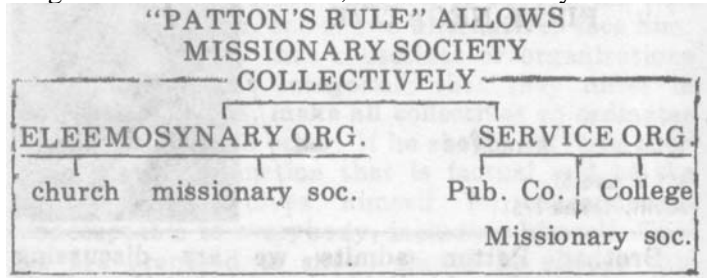
THE SOPHISTRY OF THIS ARGUMENT ILLUSTRATED



1. "Sing" specified as subordinate of "vocal". This can't affect a different **kind** of music, thus all different **kinds** are scriptural. Must I find "specific authority as to **kind**" of music before I can say all other kinds are unscriptural? Who can believe it?
2. "Red heifer" specified as subordinate of "Bovine". This can't affect other kinds of animals, so all other **kinds** were scriptural. Must I find "specific authority as to **kinds**" before I can say all other **kinds** of animals were excluded?
3. "Water" is specified as subordinate of "liquid". This can't affect other kinds of elements, so all other kinds of elements are scriptural for baptism. Must I find "specific authority as to **kind**" of element before I know water alone is scriptural for baptism? "PATTON'S RULE" says: "you must show specific authority . . . as to **kinds** of collectives . . ." before I can "exclude all coordinates as to kinds—even service organizations." If so, then the same rule allows all kinds of music in worship, all kinds of animals for the "ashes of sprinkling" and all kinds of elements for baptism. Wonderful rule that is! The truth is that when God specifies, that specification is restrictive, period!

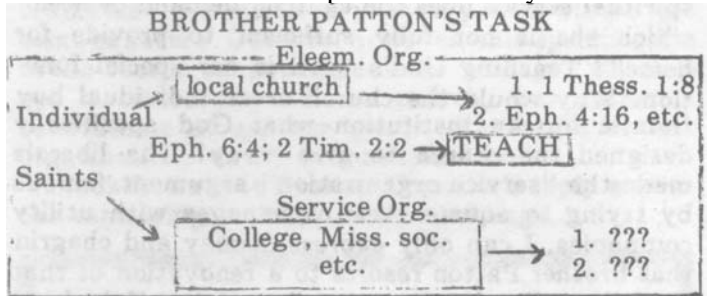
If service organizations are authorized (though in total absence of Scripture) to teach God's word, then said organizations can also hire, support and fire evangelists. Is the difference that we can't have

individually supported missionary societies but can have them supported by **private enterprise**? Brother Patton, tell us what spiritual work your organization **cannot** do, then tell us why.



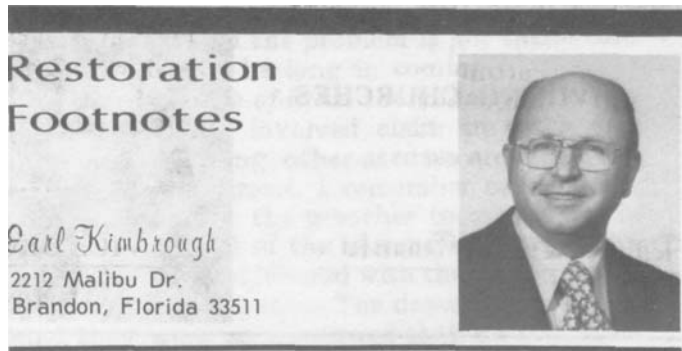
His argument authorizes ". . . the missionary society as well as all others the same in nature." Tell us how you will eliminate the "Private Enterprise Missionary Society" brother Patton.

I accept the difference in the church and other organizations. I need show authority for nothing but the local church, as that is the **only organization of any kind** authorized in Scripture. **You** must show authority either for another **kind** of organization, or any of its subordinates. Until you do, your organizations "stand" exactly where human institutions have always stood in the spiritual realm—without a shred of scriptural authority.



We can show passages authorizing individuals to teach. We can then show passages authorizing individuals to teach collectively in the local church. You signed your name to demonstrate the passages that authorize individuals to teach through other organizations. Listing every "individual" passage in the Bible will not help you. Bible authority is established by the presentation and proper exegesis of Scripture. Will you do this, or will you continue to list passages authorizing **individual** action, then twist those passages into **collective** action? Will you attempt to show that such organizations as you defend were **COMMANDED**? Will you show that the New Testament gives **EXAMPLES** of such? Will you show what passages **NECESSARILY INFER** the scripturalness of such? As of now your proposition stands upon the sum total of absolutely no scripture. Your entire first article goes for naught. Your human organizations are still undefended by God's word. [see second installment next month]

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LOOKING FOR A "PHILIP" IN THE ALABAMA WILDERNESS

R. W. Officer was an ordained Baptist preacher when, from his study of the New Testament, he learned the difference between Baptist doctrine and the teaching of the apostles on the plan of salvation. This was soon after the War Between the States and New Testament Christians were few and far between in the North Alabama wilderness where he labored. It, therefore, became a difficult matter for him to find someone to baptize him upon a simple confession of faith in Christ for the remission of sins.

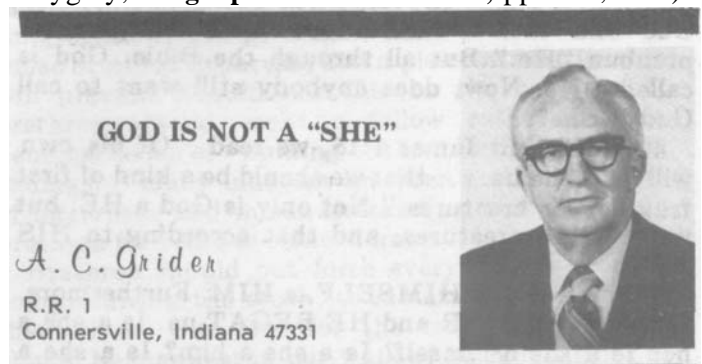
At that time the then 25 year old preacher had never heard anyone preach the gospel as it was proclaimed by the apostles in Acts, and he was unacquainted with the work of Barton W. Stone and the Campbells. He was limited in his search for one to baptize him mainly to Methodist and Baptist preachers. The Methodists wanted to sprinkle him after asking some questions gotten up by men, and the Baptists wanted to approve some "Christian experience" of his before immersing him after the Baptist manner.

On one occasion he heard a Methodist preacher deliver a stirring sermon on the resurrection of Christ. At the conclusion, Officer arose and said, "I believe with all my heart that Jesus Christ is the Son of God, and I want to be baptized." The preacher, according to Methodist custom, produced a copy of the Discipline and prepared to ask the questions prescribed therein, but Officer told him he had the wrong book. When asked for an explanation, the young seeker made what he later said was his first effort to preach. He talked several minutes about the cases of conversion in Acts and concluded by saying, "I am in the condition of mind the Ethiopian eunuch was in when Philip preached unto him Jesus. I want to find a man who will be as kind to me as Philip was to the eunuch. Can I find him here tonight?"

Several preachers were in the audience, but none of them responded to his request. So he said, "Is there no convert here to the gospel which Philip preached to the eunuch? Then I will have to convert some one." For the next six months he searched without success to find a preacher to baptize him after the example of Philip and the eunuch. Finally, he persuaded a Dr. Barris of Franklin County, Tennessee to meet his desire, and so he was baptized like the man from Ethiopia upon a confession of faith in Christ. This was in about 1870.

After his baptism, not having yet learned the way of the Lord more perfectly, Officer served for six years as a missionary for the Liberty Baptist Association in Limestone County, Alabama. "He traveled extensively and labored continuously in word and doctrine publicly and from house to house in the mountain region of North Alabama. He quoted scripture readily and copiously from all parts of the Bible, and the people so far exaggerated his familiarity with the Holy Scriptures as to think he could read the whole Bible from memory. The tenacity with which he adhered to the Bible, and the vigor, and even recklessness, with which he assailed everything in the way of religious work or worship not found in the New Testament, attracted much attention, drew large audiences, and caused no small stir in the denominations wherever he went. . . . His work was disintegrating to all denominational institutions and ecclesiastical organizations, and for that reason the whole machinery of denominationalism was against him."

When Officer broke with the Baptists, he united with the brethren dedicated to restoring New Testament Christianity, and proclaimed the gospel free of all denominational dogmas and interpretations. He thus became a "Philip" to many wayfaring sinners, preaching to them Jesus and baptizing them upon a confession of faith in Christ for the remission of sins. (Quotations from F. D. Srygley, **'Biographies and Sermons**, pp. 309, 311.)



Several months ago when Helen Reddy was receiving some kind of an award for a song she had recorded, she expressed thanks to those whom she said were responsible for her good fortune. Included in her benefactors was God, she said. In expressing thanks to God for helping her she referred to God as a "She." "She made it possible. . . .," said Miss Reddy. That made me want to rise up and say and do something. But, I charged it up to Helen's profound ignorance and let it pass. Now, recently a Catholic Nun appeared on "The Today Show" and declared that God was a "She." It is time we set the record straight.

It is a pity that people with enough intelligence to appear on national television could be so ignorant of things spiritual. We know that, in general, recording stars and Catholic Nuns have very little knowledge of and many times less regard for the Bible. Oh, they may have a "form of godliness" but they "deny the power thereof."

I could call attention to the fact that the words for God, in the Bible, are uniformly masculine in gender. But since I know very little about the Greek and since Helen and the Nun know absolutely nothing about it, I want to approach this thing in a way that ALL can understand. I want to suggest, before I come to the proof, that, since people don't seem to know the difference between masculine and feminine, between he and she, between father and mother, it is little wonder we have so many "gay" people in the world. No wonder there is so much perversion among the sexes. But to the understandable proof that God is not a "She."

1. God is a FATHER! Jesus said, "After this manner therefore pray ye: Our Father which art in heaven. . . ." (Matt. 6:9). Now, come on, Helen, are you "Reddy" to answer me one thing? Is "Our Father" a she? Not only did Jesus tell us to say "Our Father" but in Matt. 6:14 and also in verse 15 Jesus said, "Your Father." And so we could go throughout the Bible and find God referred to as FATHER.

2. God is a HIMSELF! Jesus said, ". . . the Father hath life in himself" (John 6:26). Jesus also said, "And the Father himself which hath sent me . . ." (John 6:37). And so we could go throughout the Bible finding God referred to as HIMSELF. I don't believe Helen is "Reddy" and I think the Nun should be DONE with this blasphemous business of calling God a "She."

3. God is a HE! In Acts 17:30-31 Paul referred to God and then FOUR times used the personal pronoun "He." But all through the Bible, God is called a He. Now, does anybody still want to call God a She?

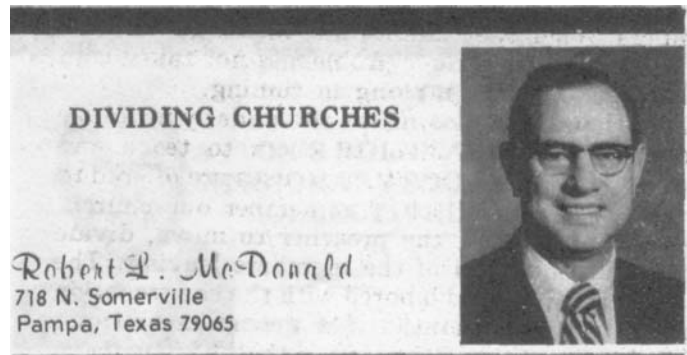
4. Finally, in James 1:18, we read, "Of his own will begat he us. . . . that we should be a kind of first fruits of his creatures." Not only is God a HE, but we are HIS creatures, and that according to HIS will!

God is a HE, a HIMSELF, a HIM. Furthermore, God is a FATHER and HE BEGAT us. Is a she a he? Is a she a himself? Is a she a him? Is a she a father? Is a she able to beget a child? Nonsense? That's exactly what I said when I heard these "Misses" refer to my God as a, She.

But that's not all. Christ is a He, a Him, a Himself, a man. And the Holy Spirit is a He.

Some women are not satisfied that God made man first and that the woman was in the transgression (1 Tim. 2:13-14). Some women are not satisfied that God said for women to learn in silence (1 Tim. 2:11). Some women are not satisfied that God said for them to submit themselves to their husbands (Eph. 5:22). Some women are not satisfied that God made them feminine. God pity such women.

Women are in a position where they can influence everything and everybody if they will stay on the high plane where God placed them. She is not going to influence anything or anybody for good if she insists on disregarding everything God has said relative to the sexes and as long as she wants to be a man.



"Is Christ divided?" was a question asked of the Corinthians in arresting their attention to the situation among them as displeasing to the Lord. They still met under the same roof, in the same assembly—but they were divided! They were speaking different things; there were differences in judgment; they didn't think alike. These brethren were divided!

Every student of the Bible knows, without a doubt, that division of a congregation is sinful. Someone is at fault! Dividing the church of the Lord will be the cause of many losing their souls. Division of a church cannot be justified in any way.

When division is referred to in this article, I have in mind the situation which results in the rupture of a local fellowship. The *peaceful* move of brethren leaving one fellowship to a different locale in the furtherance of the cause of which all Christians are truly concerned is not to be confused with the thrust of this article. Brethren everywhere, and especially in a congregation where the need is seen to "swarm" to another area, rejoice with the starting of new congregations. Not only are Christians caused to rejoice but our Lord is well pleased.

Sometime sin is allowed to continue among the members of a local church to the point that brethren can no longer worship and work in that situation. Possibly the elders have determined to set the course of the congregation in digression so that when brethren go along they also will depart from the faith. Knowing what their end will be if they continue, leave that fellowship because of sin condoned. These brethren should be commended for their love for and faith in the truth by taking their stand for the right. Even this situation is not to be confused in the article under consideration.

I know of several congregations which have divided over the past few years. I have served as local evangelist for two of them and am naturally greatly concerned with their past and future. (Let me hasten to explain that these two congregations divided either after or before my labor with them.) In observing the events leading up to and the actual division, I have noticed the underlying cause is the same in each instance and am convinced this will hold true in every division of a congregation. This is *pride of life!* Some are ambitious and determined to rule or ruin—completely ignoring the welfare of their brethren. This struggle for power in the church may come from preachers, elders or other influential

members. When their ambition is challenged, unrest usually follows and if the problem is not taken care of, division will not be long in coming.

Even though *pride of life* is the underlying cause of division when all involved claim to teach and practice the same thing, other excuses are offered to *justify* the division itself. I remember one church, which saw fit to ask the preacher to move, divide with, about one third of the members leaving. The preacher involved had labored with the congregation approximately six months. The departing brethren claimed they were *so concerned* that he had been asked to leave and treated so shamelessly, in their estimation, they just couldn't fellowship the remaining members any longer. Without any notice at all, the faction "walked out" in a preplanned move. The underlying cause? Some of the brethren had tried to take control of the congregation but their forces were too weak, so they just "walked out" to "start a new congregation."

Another congregation was divided for the same cause— *pride of life*. Some of the younger, progressive (?) members wanted to construct a new building for a congregation of about 150 members. The estimated cost was \$250,000. The majority of the congregation were agreeable to constructing a new building—but not for this cost. Instead of working to make plans for a more modest structure, the young preacher set his sights on appointing additional elders. You see, the eldership was divided two to one on the building. So, if additional elders could be appointed to help the "lone elder", then the eldership could be neutralized and force the action by a majority of the church. But this move backfired! Objections were submitted by some of the members and the "elder candidate" was rejected. The move was then made to replace one of the elders who had faithfully served the congregation for several years. Two of the elders, realizing the cause of the developing trouble was traceable to the young preacher, gave him notice (in writing) that his services were terminated with that congregation. What happened? Three nights later at the beginning of a midweek service without any previous notice, approximately one third of the congregation, upon a planned signal, arose (having assembled only about five minutes) and walked out. Why were they leaving? They said they wanted to start a new congregation! No, no. they were dividing the church of our Lord because someone's pride was involved.

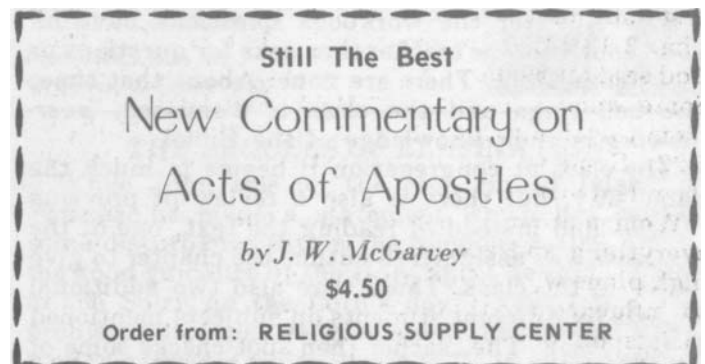
The sad thing about these divisions is preachers in other places will be contacted by these factions to hold meetings for them. Not knowing all of the facts, neither have they taken the time to try to find out, many of these preachers respond, thinking they can lend some help for good. It is sad to say, but these preachers are giving encouragement to brethren in their sin. If these preachers would refuse to preach for factions until the necessary corrections were made so as to re-establish a proper fellowship with the brethren involved, many of the problems among brethren could have been resolved.

In regard to the divisions referred to, if preachers outside of the immediate difficulty would have kept themselves from being *used* in any way by the factions, the brethren, now alienated, could have been reconciled. But as long as preachers allow themselves to be *used* by these factions and respond by giving them comfort and aid in their sin, those brethren are in danger of losing their souls.

When a situation exists in a congregation and a number of brethren feel they can no longer maintain a proper frame of mind by working and worshipping with that congregation, can nothing be done? I believe there is an answer and one which will avoid the bitterness, proselyting and other ungodly actions which usually follow a division.

Let us suppose there are several brethren who are no longer happy where they worship. There are "personality differences" (?) or other matters which hinders their fellowship. These brethren, having talked among themselves, want to sever their membership with that congregation and start another. Can they avoid the bitterness and heartache which is so common in division? Most assuredly! Let these brethren call a meeting with the elders and explain their plans and at the same time let it be known they want to continue a pleasant relationship with the congregation. They have no intention to try to destroy the congregation where they presently worship and will make no effort to try to entice brethren to leave to the new work. I am firmly convinced the brethren, remaining with the congregation, will give their hand of fellowship to those brethren departing and a pleasant relationship will prevail. Should not this be the course that brethren should seek to follow rather than a demonstration of "walking out in a huff", wounding feelings of many innocent brethren and building up of bitterness and misunderstanding and alienating brethren for years to come? I know it is!

Brethren should put forth every effort, short of compromising the truth, to maintain peace among themselves. Our love for the truth of our Lord should be manifest in our walk of faith and labor of love. And surely each and every one will put forth every effort "with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace" (Eph. 4:2-3).



YOUTH RALLY

By Ronny Milliner

A great interest has been manifested in the past few years among the denominational churches and many of the more liberal churches of Christ for what is termed as a "youth rally" or "youth revival." Usually one finds stress being placed just as much, if not more, on the physical man as on the spiritual in these meetings. Cook-outs, baseball, camping, swimming, and other types of recreation have been joined to the study of the Bible, and all under the support of churches. Much has been written, and rightly so, showing the error of such rallies. The gospel alone is God's power to salvation (Rom. 1:16), and the church has no business in the entertaining field.

But Webster in defining "rally" gives as one of its meanings, "2a: to arouse for action." With such an understanding of the word, I certainly believe that in many places there should be a "youth rally." Far too many of the young people today have little or no part at all in spiritual matters, and they need to be "aroused for action."

Let us observe two local congregations located in Anytown, U.S.A. They both have a good number of young adults, about forty in number. Of this number congregation A has only 44 % who are members of the church. Over half of the young people of this congregation are not Christians. On the other hand congregation B has 89 % that are members. In looking at the two congregations I believe we can see why the great difference in numbers.

Bible Classes

Both congregations have regular Bible study classes for different age groups on Sunday and Wednesday. A typical class period for congregation A might go like the following. The teacher calls on one of the boys to lead the class in prayer. They then begin to read the text for that particular lesson, each reading a verse. After the reading, the teacher then begins to ask the questions found in their workbooks. About one-fourth of the class do not have their answers filled in. The questions consist of some fill-in-the-blanks and some with short answers, as "How many 'ands' are found in the first seven verses?". After the workbook questions have all been answered the teacher then asks for questions or other comments. There are none. About that time, the bell rings and the class is dismissed, *overflowing* in their knowledge of the Bible!

The class at congregation B begins in much the same way, but there is also a review of previous lessons and instead of reading the text, one of the students was assigned to outline the chapter to give orally to the class. There were also two additional reports by different students on subjects mentioned in the lesson. The teacher then spot-checks some of the questions in the workbook, asking what he

considers to be the more important ones. He observes that only one has not filled in his lesson. He will speak to him privately after class. After a discussion of the lesson and questions, the teacher then lists the main points learned in today's lesson on the blackboard. A discussion follows by the class on how these points would help them live the life of a Christian. The class ends with this discussion. Also the teacher occasionally gives tests as a means of review and to observe how well the students are learning. The results of such tests are always reported to the parents.

But these regular Bible study classes are not the only periods of study which have been set up by the elders of congregation B. They also each year have a week of Bible Study in the summer. Also they have occasionally set aside a week-night or Saturday afternoon to study questions submitted by the students before hand in dealing with their specific problems as young people. They are also encouraged to take part in distributing tracts or visiting the sick and the shut-ins.

In the Assembly

One of the most outstanding differences of the teenagers of these two congregations occurs when all the members assemble together to worship God and edify one another. In congregation B *all* of the young folks are sitting near the front, while in congregation A only a few sit near the front with the majority located on the back pews. The young of congregation B participate in the singing. Some of its younger men are called on to lead in prayer or singing, and to give short talks. While their parents and other members of congregation A are engaged in worship, one will find their young talking, laughing, writing notes, or carving their initials in the pews!

Congregation B also has special training periods for their young men. They are always being used in the services and are always encouraged by the members when they do so. They have had several young men devote themselves to the preaching of the gospel. While on the other side of town the participation of the young people of congregation A in the services consists of helping to pass the emblems of the Lord's Supper. Congregation A has never had one of its members devote himself to preaching.

Association Together

The extent of the association of the young people at congregation A with one another consists of about four or five hours a week. Even though they attend the same school, their close friends are not Christians, but those of the world. The truthfulness of 1 Cor. 15:33 has been exemplified in the lives of these teenagers. The American Standard Version reads, "Be not deceived: Evil companionships corrupt good morals." The young at congregation A, even some who are supposed to be Christians, have the appearance, speech, and action of their non-Christian friends.

The association of the young at congregation B does not end with the last "amen." Their close association continues in school and other activities. As a matter of fact they prefer to associate with their Christian friends. Their closeness with one another is seen by their many "get-togethers" which are arranged by either themselves, their parents, or other concerned Christians (not the church). Also this closeness which they have is seen as when one might go astray or be tempted to engage in some sinful act, he is corrected by his Christian friends out of love and deep concern.

Conclusion

About eight or ten years ago the average attendance of these two congregations was around 130. Since that time congregation B has doubled in size, has had six of its young men to begin the work of gospel preachers, and continues to be a strong congregation under godly elders. On the other hand, congregation A's attendance has dropped down into the sixties. It no longer has men qualified to serve as elders. Its members have little zeal in the work of the church. What will the next ten years reveal if these congregations continue along the same road they are now?

It is often said that the young people will be the church tomorrow. But that statement is true, if, and only if, they are a vital part of the church *today*¹.

320 Oak Street
Lebanon, Kentucky 40033

"A GOOD SOLDIER OF CHRIST JESUS"

by Norman E. Sewell

The apostle Paul compared the life of the Christian to a life of soldiering. In writing to Timothy (II Tim. 2:3), Paul urged this young gospel preacher to *"Suffer hardship with me, as a good soldier of Christ Jesus."* He further instructed him not to become entangled in the affairs of this life but to please the one who enrolled him. In the Ephesian letter, 6:10-20, Paul infers that all Christians are soldiers and thus must take up the whole armor of God. Most of us haven't really done a very good job of putting on the armor of God, or of practicing with the only offensive tool given, ". . . the sword of the Spirit, which is the word of God"(v. 18).

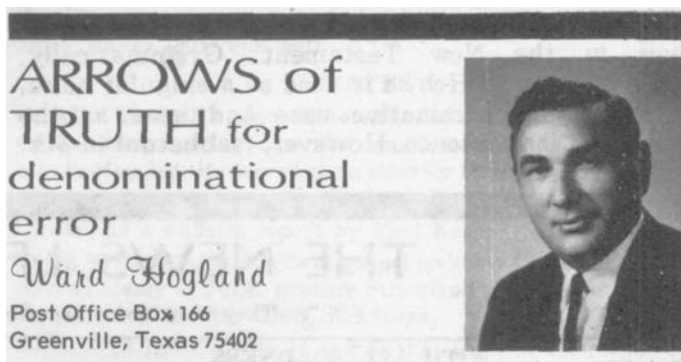
Sometimes soldiers go AWOL. When such happens in the military, the missing individual is counted as disorderly, or out of rank or place, and efforts are begun to find him and return him to his proper place. After a long time he may be counted as a deserter. When a soldier of the Lord goes AWOL, and some do, what is to be our course of action? *"Brethren, even if a man be overtaken in any trespass, ye who are spiritual, restore such a one in a spirit of gentleness; looking to thyself, lest thou also be tempted"* (Gal. 6:1). Our duty then is to restore this one, being careful not to fall into the same trap.

The result of finding and restoring a brother or sister thus overtaken is stated by James (5:19-20), *"My brethren, if any among you err from the truth, and one convert him; let him know, that he who converteth a sinner from the error of his way shall save a soul from death, and shall cover a multitude of sins."* When we let a brother or sister go AWOL and try to do nothing to restore that one, we have done wrong, just as the erring or wayward individual.

Some have argued that when one separates himself, from the Lord's church, or withdraws himself from assembling with the saints that we have no way of dealing with him. In other words, it is said by some that if one withdraws himself from work and worship with the church that we cannot withdraw from him. The scriptures certainly do not teach such a position. In II Thess. 3:6, Paul told those brethren to *"withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us."* Nothing is **said** to indicate whether or not the individual was still associated with the saints in worship or had withdrawn himself. If he was disorderly he was to be withdrawn from. The object of the **withdrawal** as taught by Paul was *"that the spirit may be saved in the day of the Lord Jesus"*. It was also obviously necessary that the bad influence be removed **from** among the saints (I Cor. 5:5-7).

As good soldiers of Christ Jesus, let us not go AWOL. And when our fellow soldiers do go AWOL, let us do our duty and go out and find **them**, restoring them to the Lord through teaching, reproof, correction and instruction in righteousness. If the AWOL soldier will not repent and return, **we** must then, after a time, withdraw from him according to the command of the Lord. Brethren, **our** own souls are at stake if we do not obey this command of the Lord!

2020 Vivion Road
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THE PROCESS OF ELIMINATION

While John was on the rock ribbed Island of Patmos, he made a statement which has caused some disturbance within the religious realm. Under the good guidance of the Holy Spirit he said, "I was in the Spirit on the Lord's day" (Rev. 1:10). The problem with most religionists is they do not know how to ascertain which day it is. It is quite obvious

that one day out of the seven has to be the Lord's day. Since we only have seven calendar days, we must, through the process of elimination, find which it is. The Bible nowhere hints that the days of Monday through Friday would be the Lord's day, so we can eliminate them immediately. To my knowledge, I have never heard anyone in the religious world claim that any day between Monday and Friday would be the Lord's day.

However, when one hits Saturday, problems begin to arise. Sabbatarians claim that Saturday is the Lord's day and Christians claim that Sunday is the Lord's day. This must be solved on the basis of scripture. One of the arguments Sabbatarians use for their position is Heb. 4:4-9. The writer says, "For he spake in a certain place of the seventh day on this wise, and God did rest the seventh day from all His works. And in this place again, if they shall enter into my rest. Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief; again, He limiteth a certain day, saying in David, to day, after so long a time; as it is said, to day if ye will hear His voice, harden not your hearts. For if Jesus had given them rest, then would He not afterward have spoken of another day. There remaineth therefore a rest to the people of God." It is argued by Sabbatarians that the word "rest" in all these verses except verse 9 comes from "katapausis" and means rest after fatigue. However, they claim the word "rest" in verse 9 comes from "sabbatizmos" and means the Sabbath or Saturday rest. Thus they claim Saturday is the Lord's day. The context shows "the rest" under consideration in verse 9 is not the Sabbath rest but the rest Christians anticipate in Heaven. The expression "there remaineth" conveys this idea. Sabbatarians also slip a cog in their reasoning by saying the "Sabbath comes from the Greek 'sabbatizmos.'" The word "Sabbath" in the New Testament always comes from "sabbaton." As a matter of fact, the word "sabbatizmos" is used only once in the New Testament. Grammatically, (sabbatizmos) in Heb. 4 is used as a singular noun, third person, nominative case and used as the subject of the sentence. However, (sabbaton) in Mk.

2:27, "The Sabbath was made for man" is used as a singular noun, third person, nominative case and also the subject of the sentence. The big difference comes in gender. Since our word "Sabbath" in the New Testament comes from "sabbaton", we find it is neuter gender but the word "sabbatizmos" is masculine gender. They are two entirely different words.

Paul also refutes the Sabbatarian concept in Col. 2:14. He says, "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to the cross;" He goes on in verse 16, to say, "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath days." Thus Paul with the process of elimination is showing us that the Sabbath has been nailed to the cross with the other prohibitions and inhibitions of the Mosaic Law.

Since the Sabbath law has been abrogated, it leaves only one day which could be the Lord's day and that is the first day of the week. This day is enhanced by the fact that our Lord was raised on this day; the early church observed the Lord's supper on this day and gave as they were prospered on this day (Acts 20:7; 1 Cor. 16:1-2; Mk. 16:9).

One might ask, why didn't the Lord say "I was in the spirit on the Lord's day which was the first day of the week?" I am not sure that I know the answer to that question. However, one thing is sure, the process of elimination demands that we do some study. It could be that God wants us to study these problems to their conclusions based on Bible authority. It seems that God gives us the food but he wants us to chew and swallow. It is obvious that some things in the Bible could have been made simpler, but no doubt God has a purpose in all that he does. Box 166 Greenville, Texas 75401

Hermeneutics

by D. R. Dungan

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WITH ALL BOLDNESS

Apologies are offered to Brent Lewis for not having reported his new paper, WITH ALL BOLDNESS which began in January, 1975. This 34 page monthly has excellent appearance and layout. A number of capable and able writers have contributed material for the first several issues. Brent Lewis is an excellent writer himself and his material is always worthwhile. We do not believe WITH ALL BOLDNESS was started to chase any special rabbit, but will be a paper of balance and substance. It should appeal to all brethren whether preachers or

not. The west coast needs a good paper and we heartily recommend it not only for that area, but for brethren every where. Subscription price is \$7.00 a year. The address is P. O. Box 2061, Cypress, California 90630.

GOSPEL GRAPHICS

This quarterly, edited by the talented Bod West (creator of the Theophilus teaching strip), is designed as a "how to" paper for more effective visual and printed communications in the local church. You will find ideas, information and inspiration,

methods, equipment, materials and sources. Help for church bulletin design and production is offered, also helpful hints and tips for more effective use of overhead projection transparencies. You can learn how to improve your advertising. The first two issues will be sent free to all requesting them. Then, the annual subscription rate is \$2. Write to Bob West, GOSPEL GRAPHICS, 6121 Hudson St., Orlando, FL 32808.

J. M. KENNEDY, Box 50 Williams, Indiana 47470. After 3 years with the church at Williams (near Bedford) I desire to relocate with another congregation this summer. I am 47 years old, married and have four children, three of them still at home, one yet in school. I have been preaching 29 years. Any interested congregation may write me at the above address or call (812) 855-4565.

WILLIAM C. SEXTON, 2219 South Glenn, Wichita, Kansas 67213. The Westside congregation began in Wichita, Kansas on June 8, 1975, meeting temporarily at 2016 South Elizabeth, Building 1000.1 will be preaching for the new work. We shall be looking for a permanent place to meet. If you have friends or relatives we could contact please get in touch with us. Look us up in Wichita or call (316) 943-3332.

CLARENCE R. JOHNSON, P. O. Box 98, Springhill, Louisiana. After almost 5 years with the church here I am moving to La Porte, Texas to work with the Broadway Street church. The church in Springhill is looking for a sound gospel preacher. They are self-supporting and have a three-bedroom house for the preacher. Anyone interested should contact either of the elders, A. M. Sanders (318) 539-4985; or Alvin Powell (318) 859-4693.

VERNON LOVE, Clermont, Florida. A NEW CONGREGATION is now meeting in Lady Lake, Florida. Known as the Central Church of Christ, they are meeting in the home of G. J. Robbins, P. O. Box 215, Lady Lake, Florida 32659. Phone number is 753-2699. They need a full-time preacher. If anyone knows of members in the area who should be contacted, please write or call Brother Robbins. Worship with them when in that area.

LARRY A. BUNCH, 5475 Cole Rd., Beaumont, Texas 77708. I have moved back to Texas to work with the Rosedale church located at the north end of Beaumont. The building is easily reached by taking the Sour Lake exit (Hwy. 105) off the Eastex Fwy. (Hwy. 69, 96, 287) and going about two blocks east. B. G. ECHOLS, 7 Ridgewood Ave., Glen Ridge, NJ 07028. I recently completed my seventh year of work with the church in East Orange, N. J. It was a year of peace and progress. We had eight baptisms and four to be identified with us. We lost one by death and had two more. We began supporting Azuonye Udugwu in Nigeria.

STEVE BOBBITT, 119 Eze Ave., Waverly, TN 37185. Faithful brethren will be encouraged to learn of the progress of the Court Square congregation in Waverly. Beginning in June of 1974 with a nucleus of 18 we now average 45-50. We have a daily radio program and send out an eight page monthly bulletin. Also useful have been a weekly newspaper column and correspondence courses. The Oak Ave. church in Dickson supports the local preacher and buys time for a second daily radio program, this a call-in format in nearby Camden. We are thankful to God for this increase. Bobby Witherington will preach in a series of meetings in August.

GARY FISCUS, 825 W. Second St., Bloomington, Indiana 47401. ATTENTION INDIANA UNIVERSITY STUDENTS — In the county where Indiana University is located there are 17 churches of Christ. The two closest to the campus are quite liberal. Others, except for Ellettsville, ten miles west are "fence riders", or extreme "right or left winged." The church meeting at 825 West 2nd St. in Bloomington is one of the few conservative churches in the area. We are located 11 blocks west of the campus, six buildings west of the Bloomington hospital, or 1.9

miles east of Highway 37 by-pass on Indiana 45 (2nd St.). If we can help incoming students in any way, please contact me at the above address. On Sundays we meet at 9:45, 10:30 and 6. Wednesday nights we meet at 7:30.

JAMES P. MILLER, 1111 Hickory Lane, Cocoa, FL 32922. On the nights of May 13-16 I debated J. D. Childress of the United Pentecostal Church in Jacksonville, Florida. The discussion was held in the National Guard Armory at 609 St. Johns Bluff Road. Mr. Childress is an experienced debater and made all the arguments for the "Oneness" position. I was called for this work by the Southside congregation where Harold Dowdy preaches. They not only supported the debate but Brother Dowdy worked many hours to bring it to bear. Following the discussion I preached in a meeting for the brethren in Marietta, a suburb to the west where Jamie Rhoden labors. As the result of the advertising given the meeting at the debate the house would scarcely hold the people.

There is a young preacher in Jacksonville who is well spoken of by the brethren. He preaches nearly every Sunday somewhere in that area of northern Florida. He is married to the daughter of one of the elders at Southside and they have one child. He could be persuaded to enter full-time work if brethren are interested. If brethren will write to me I will see that they are put in touch with this man.

OTIS JORDAN, P. O. Box 414, Perry, Florida. After 5 years with the Spring Warrior church, I begin in August with the church in Mayo, following Frank Andrews. We have enjoyed seeing some 115 responses to the gospel call during our time at Spring Warrior. 56 were baptized here and 13 away in meetings with 40 restorations here and 6 away in meetings. My last meeting was at Orange Park (Jacksonville), Florida in which 9 responded. Though some of the above number have returned to the world, we rejoice over the many who remain faithful.

PREACHERS NEEDED

BELLE GLADE, FLORIDA. Frank Ingram moves to Miami Shores, Florida the first of September where his address will be 22fi N. W. 111th St., Miami Shores, FL 33168. The church at Belle Glade therefore will be in need of a preacher. Anyone interested should call Graham Mole (305) 924-7225 soon.

MEMPHIS, TENNESSEE. The Trezevant Street church is seeking a full-time preacher to work with this self-supporting congregation. L. E. Sloan, the previous preacher for a number of years, is moving to Preston Highway in Louisville, Kentucky. Anyone interested in the work in Memphis should call either Tom Evans (901) 386-3747, Richard Jackson (901) 388-6187 or Jerry Hayes (901) 358-9607.

DEATHS

GRADY TURNER, one of the elders of the church at Hardies Chapel congregation near Gordon, Georgia, died of a heart attack May 3rd. He served as an elder for 18 years. **WILSON COON**, gospel preacher in Texas, died recently according to a bulletin report by Paul Keller. **INEZ STRICKLAND**, wife of gospel preacher Clyde Strickland, died suddenly in June. Brother Strickland preaches for the 6th Ave. church in Pine Bluff, Arkansas.

BILL WELIEVER, son of one of the elders at Plainfield, Indiana and brother of gospel preacher, Ken Weliever, died recently of injuries received in an auto accident in Illinois. He was active in the work at Joliet, Illinois and also did some preaching. He was a personal friend of the editor.

We weep with those who weep. May the promises of the gospel strengthen the hearts of all who mourn.

IN THE NEWS THIS MONTH	
BAPTISMS	318
RESTORATIONS	156

SEARCHING *the* SCRIPTURES

"Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me" — John 5:39.



"These were more noble than those in Thessalonica in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so" — Acts 17:11.

"DEVOTED TO THE SEARCH FOR DIVINE TRUTH"

VOLUME XVI

SEPTEMBER, 1975

NUMBER 9

Things Written for Our Learning

J. Viley Adams

103 Ridgeland Drive
Warner Robins, Georgia 31093



Among the great lessons we can learn from the Old Testament are those of a moral nature. Never since the days of Sodom and Gomorrah has there been a more immoral generation than the one in which we now live. In these articles we shall confine ourselves to a study of personal morality in the lives of three Old Testament characters — Joseph, Samson, and David.

Joseph

In the entire Bible there is perhaps no person of more outstanding and sterling personal character than Joseph. All young men of today (and older ones too) can learn from the example of Joseph in the matter of purity of life. Genesis 39 records him as being trustworthy, a blessing to all with whom he came in contact, and morally upright.

Having been sold into slavery by his envious brothers, he came to be the servant of an Egyptian named Potiphar who soon observed that the Lord was with Joseph in all he did.

Joseph, being a handsome man, became a challenge to the wife of Potiphar. She was an aggressive woman and evidently used to getting whatever she set her mind on. Her mind was at this time set on making Joseph her lover. Joseph firmly refused her repeated attempts to seduce him and thus the challenge became even greater for this morally unscrupulous woman. Joseph tried to appeal to her sense of right and wrong and to the fact that to yield to her desires would not only be a sin against themselves and Potiphar, but also to God.

There came a day when she caught him in the house alone—no witnesses. Now was the time, she thought. This time she grabbed hold of his garment demanding that he lie with her. Joseph's reaction was swift. He knew he had to remove himself from her presence at once. He tore himself away from her grasp, which evidently was very tight, leaving his garment behind in her hand.

Someone has said, "Hell hath no fury like a woman scorned." At least in this case it seemed to be true. Frustrated and thwarted in her adulterous attempt, she turned to her next weapon which was that of revenge. She lied to her husband, presenting Joseph's garment as evidence of an alleged attempt to lie with her. Joseph had to pay by going to prison. However, he remained pure in the sight of God. **WOULD THAT THERE WERE MORE JOSEPHS!**

Not only are there very few among worldly people but in the church of the Lord there are not as many Josephs as there should be. An increasing number of cases of fornication are reported among church members, some even involving elders, deacons and preachers. Brethren, even one case is too much. Men need to learn as well as women to keep themselves morally pure, the fashion of the day notwithstanding. There seems to be a certain stimulation of the ego among some men in the church at the very thought that they might have some sexual appeal to a woman other than their companion. Men, do not be as a fool! Resist the temptation (James 4:7).

Paul buffeted his body and kept himself under control. He urged the young preacher, Timothy, to "keep thyself pure" (1 Tim. 5:22). Men, it takes real strength of character to withstand enticements to fornication. Cast out that vainglorious and sinful desire, clean up your mind. If single, keep pure, save your desires for holy fulfillment in marriage. If married, think of loyalty not only to God but also to your wife and family. Do not sin, my brethren. Stay away from the undesirable situation, environment, or atmosphere that is charged with such dangers.

Preachers and elders and other men in the Lord

take warning. Do not allow yourself to be drawn into a situation with a woman—Christian or otherwise. Many people from time to time come and want to talk about something privately with elders and preachers especially. Make sure you are not alone but that others are close by and do not close the door. You can have ample privacy this way with plenty of space between you and the woman, and with the presence of others nearby as an added margin of safety. Joseph not only would not lie with Potiphar's wife, he refused to even be with her. Compare this with the amazing audacity of some brethren who think nothing of visiting ladies who are alone at home, going to lunch with a prospect (?) or riding around together to discuss some matters. If this is what it takes to be successful count me out. Such are toying with fire and some of them know it and like it. Young single people need also to avoid the "cozy" situations that will lead to the arousal of passion or at least produce the temptation.

This is not to say that every time a woman wants to discuss something privately that she has an ulterior motive. However, discretion is always in order.

Jesus, in the sermon on the mount said, "Blessed are the pure in heart: for they shall see God" (Matt. 5:8). Such a man was Joseph. He was pure of heart. Purity of heart is a prerequisite of purity of deed and is to be a characteristic of the citizen of God's kingdom.

Regretfully we must again say that there are not many today like Joseph.

(Next Article: The Morals of Samson)

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Editorial

Connie W. Adams

P.O. Box 68
Brooks, Kentucky 40109



TEST OF FELLOWSHIP

In the controversy over church supported benevolent organizations and sponsoring churches through which many congregations function through a single eldership, the advocates of these practices have argued that said practices were purely in the realm of human judgment or simply matters of expediency. Whatever is in the realm of expediency must first be authorized. We are not at liberty to expedite unscriptural practices. Further, when we prove that a certain thing is authorized by the Lord, and then work to expedite it, we must recognize that what falls in the realm of judgment may as well be left off as it may be used. If the church support of human institutions and sponsoring church projects are simply opinions, then it would not be wrong to use them, neither would it be wrong NOT to use them.

Many of us have opposed these practices as violations of scripture. They have always been matters of principle with us. The church functions through the congregational unit in all work peculiar to the church. The oversight of elders is limited in scripture to "the flock of God among them" (1 Peter 5:1-3; Acts 20:28). The sponsoring church oversteps these bounds. It is not just a matter of judgment. Some of us have been accused repeatedly of "binding where the Lord did not bind." The accusers have therefore taken the position that their practices were not bound but were only decisions of human judgment.

Now we are seeing some reversals of this position, at least in practice. Elsewhere in this issue we carry a note from James P. Miller together with a copy of a letter to a young couple in Dyersburg, Tennessee. This couple has been attempting to adopt a child through an organization known as West Tennessee Agape, Inc., which is operated by brethren whom we regard as liberal in thinking and practice on these questions. The letter, written by Nick Boone, Executive Director, states the decision of the Policy Committee together with the Board, that no members of what they call "anti" churches are eligible as adoptive parents. Why? Well, because the congregations of which these people are members do not contribute to Agape and oppose such contributions from churches on scriptural grounds. As far as they are concerned, the practice of contributing or not contributing is no longer just a

matter of opinion—it is an absolute MUST for prospective adoptive parents. At least they are not at liberty to oppose it.

The Lake Road church in Dyersburg, Tennessee is called an "anti" church. They are NOT opposed to Bible classes, or elders (they have both), NOR do they teach that only one container must be used for the fruit of the vine. The church is made up of some fine people, is led by several godly men as elders and has an excellent local preacher in the person of Martin Lemon. We have known the brethren there for nearly twenty years. For years they have been actively engaged in extensive efforts to preach the gospel locally and throughout the world. Some of the ablest preachers of this and the previous generation have worked there. They support faithful men in a number of places at home and abroad in the work of the Lord. They assisted in our support in the work in Norway from 1957 to 1959. They attend to their own benevolent needs as they arise and have helped meet emergencies which rendered brethren needy in other places. What is their great sin? Why is this couple declared ineligible for adoption? Because this couple holds membership in a congregation which does not believe it is scriptural to make financial contributions from the church treasury to support a private benevolent enterprise, a practice promoted as an expedient to the work of the church. Now, is it expedient or mandatory? Who is making laws where God made none?

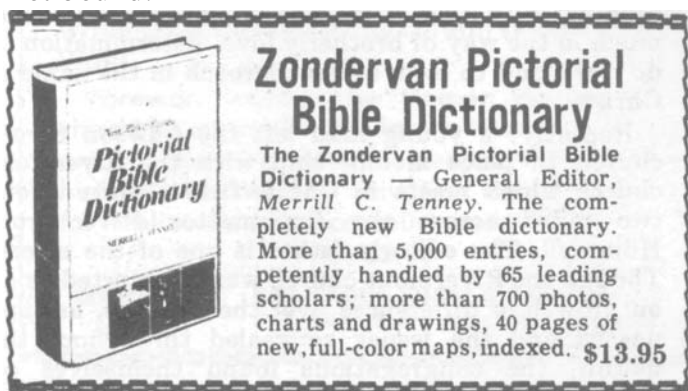
A second incident which reveals the same spirit occurred recently in Hopewell, Virginia. The Cawson Street church, where the editor grew up and was encouraged to begin preaching the gospel, has gradually, through the years, moved into the practice of supporting institutions and the Herald of Truth. The editor has known most of the leadership of that church all his life and counts among its members some very good friends. Even when it reached the place that we were no longer welcome in the pulpit there nor deemed worthy to lead a public prayer, we entertained no bitterness of spirit toward any at that place. There has been some grief of spirit over what used to be in the happier days of youth when my family and several others broke away from the Christian Church to stand upon the platform of Biblical authority and to build according to the divine pattern, and began meeting in a rented store building with little in the way of physical assets but much in the way of brotherly love, determination to do right and to even suffer reproach in the name of Christ.

Recently, a young man left the Cawson Street church to place membership with the Rivermont church which meets in Chesterfield County about two miles across the Appomattox River from Hopewell. The editor's father is one of the elders. Though the Rivermont church was not started as an outgrowth of differences over these issues, as time passed and the issues congealed throughout the nation, the congregations found themselves on

opposite sides. When the young man left Cawson Street to be identified at Rivermont, the elders at Cawson Street wrote him a letter (a copy of which I have) withdrawing their fellowship from him and branding the Rivermont church as divisive. The Cawson Street brethren have defended their practices as "expedients", simply "methods" of carrying out the Lord's work. Well, if they are just "methods" or "expedients" then it is not sinful to leave them off. If it is sinful to leave them off, then they are mandatory and none are worthy of fellowship unless these practices are approved by them. Now, which way is it brethren? One cannot have his cake and eat it too! If the line of fellowship is now being drawn over these things by you, and it undoubtedly is, then what of your former arguments? Were you mistaken that time, or were you wrong in your withdrawal action recently? No charges of immoral behaviour or unfaithfulness were made against this brother. His sin was in deciding that the Cawson Street Church was not correct in its practices and in identifying himself with a congregation which does not practice them.

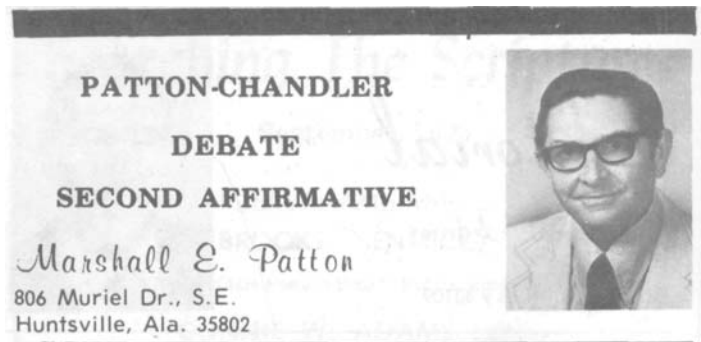
The editor is to preach in a gospel meeting at Rivermont in November of this year. Although Cawson Street members have been urged to stay away from Rivermont, we cannot believe that fair minded people there will allow themselves to be intimidated. In previous years many from Cawson Street attended meetings where we preached at Rivermont even when they knew we differed over these matters. It is our sincere hope and prayer that this turn of events will cause honest brethren there and elsewhere to think this matter through for themselves. A number in that area receive **SEARCHING THE SCRIPTURES**. We hope these few lines of print have not so angered them that they will refuse to study and listen. We are willing and eager to sit down with them, and others interested in divine truth, and study calmly what the Bible teaches. We hope to have that opportunity in November with beloved people whose lives have touched our own so joyfully in years gone by.

Meanwhile, we hope those not directly involved in the immediate circumstances of either of these two incidents will be able to see who it is that draws lines of fellowship and binds where THEY say God has not bound.



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PATTON-CHANDLER

DEBATE

SECOND AFFIRMATIVE

Marshall E. Patton

806 Muriel Dr., S.E.
Huntsville, Ala. 35802

PATTON-CHANDLER DEBATE

PROPOSITION: "The Scriptures teach that Christians may collectively teach God's word through service organizations, such as Florida College."

I appreciate Brother Chandler's taking hold of the issue where I pitched it in my first affirmative. There is or there is not authority for the teaching affirmed in our proposition. While his effort fails of its objective, muddies the water, evidences confusion and a lack of knowledge of the very rudiments of authority, I feel that it is the best that any man can do who holds his position.

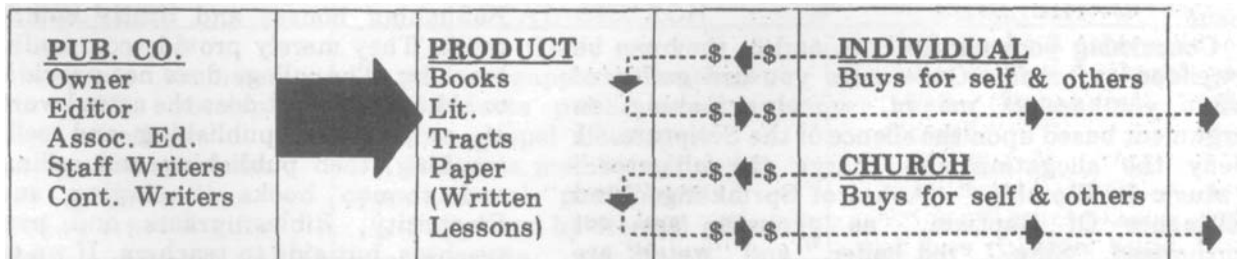
Brother Chandler expresses "dismay and chagrin" that I should "renovate" the "service organization" argument made famous by "liberals" when they "tried to equate their orphanages with utility companies." While he correctly represents the "liberals," he grossly misrepresents me. Their design in equating orphanages and utility companies was to show that the church may use another organization. From this they equated contributions to an orphanage with buying the services of such. Both Brother Chandler and I know they were and are in error in this. The very basis upon which they operate makes all the difference in the world—though both provide child care. Now, Brother Chandler, who is it in this discussion that equates an eleemosynary organization (the church) with a service organization (the college) in the service under study? Who is it that equates the free service of the church with the selling of a service organization? Not I! I have always seen a difference—I still do. Much of my first affirmative was given to making this distinction. Talk about "chagrin," you are the one guilty of making the famous (rather infamous) "service organization argument" of the "liberals." How confused can a man get?

You ask, Is "the local church capable of providing any and all spiritual services which the saints need?" It can and it must! Again, you ask, "Why would the church or an individual buy from a human institution what God specifically designed the church to give away?" Do you mean to imply that when the church buys a service for itself and others that it is not providing that service? When the church buys hospitalization or the service of a

nursing home for a needy saint, is it not providing the same, or must the church establish and maintain its own hospital and nursing home, staffed with its own members? Ministration to poor saints is authorized by the Holy Spirit (Acts 6:1-6; 1 Tim. 5:16). Is this "**spiritual** service"? When the church buys tracts, literature, and papers for use in its teaching program, is it not providing teaching? Does a tract teach? Does the author of a tract teach thereby? Is this a "**spiritual** service"? When the church buys such and gives it away, is it not providing a "**spiritual** service"?

Your position precludes a collectivity of Christians producing tracts, literature, papers, and books of sermons for sale to individuals and churches. This teaching God has authorized the church to give away, yet, you ask, "Why . . . buy from a **human** institution?" Must each church maintain its own staff of writers for its literature as well as operate its own print shop? Must each individual write and print his own tract? Or do you make distinction between a written lesson and an oral lesson, so far as the teaching that is done is concerned? Surely, you are not prepared for all the consequences of your position.

While SEARCHING THE SCRIPTURES may not be as intricate and involved in organization as some others, nevertheless, it is an organization of individuals. Note the following chart:



The above chart is representative of most papers and publishing companies to a greater or lesser degree in the matter of organization. The writers teach in association with others under common direction as part of the whole and for the good of the whole. Hence, they teach collectively through an organization.

While Brother Adams is "the sole owner, publisher, editor and managing editor" of STS, and while the paper makes possible the "extension of the work of a gospel preacher," it, nevertheless, is an "organization of individual Christians." Without staff writers, contributing writers, and their teaching in their assigned fields (whether specific or generic) under common direction, there would be no STS as it now exists. Such arrangement and function constitutes collective teaching through an organization in every sense of the terms, according to the authoritative definitions given in my first affirmative. Furthermore, when you agreed to the rules laid down by Brother Adams whereby this teaching is done through STS, you also became part of the whole that produces the teaching. You,

therefore, are teaching collectively through an organization which is not the church. Since our proposition says "organizations" (plural), and since you object to STS, Why didn't you name others, as per request in my first affirmative?

Under "Clarifying The Issue," Brother Chandler once more makes the infamous "service organization argument" of the "liberals" by equating an eleemosynary organization (missionary society) with a service organization. Brother Chandler, we both deny the "option" I mentioned, but your trouble is: you confuse what is not an option with what is. You don't know when 'tis" and when "taint." Your failure to recognize the factual difference between eleemosynary and service organizations in the service rendered does nothing but muddy the water.

My use of "Sommerism" in no way parallels the false stigmatic use of "Anti." You are the one who played "that game" by your use of "liberal," as this article shows. I did not misrepresent the historical perspective of this issue. If so, I will gladly correct it. Do you deny that the **quotes** of Ketcherside and Garrett represent your position? While admitting a difference, you deny any difference sufficient to preclude one supplanting the other, so far as the service of eleemosynary and service organizations are concerned. Your statement that "**God** designed the **church to give away the same thing** which men

designed the **college Bible department** to sell" is exactly right, except for the fact that the college (not the Bible department) sells the service. The Bible department does not function independently, but rather as a functional arrangement of the college. God authorized both the church and the college. This brings us to the real issue—authority.

The issue in this discussion is not WHO is to do the teaching, but HOW the teaching is to be done. The issue with the "liberals" is the reverse, namely, WHO not HOW. Again, you have confused the two. Of course, I used individual passages—that is what my proposition obligates me to do. I am not debating what collectives may do—my proposition affirms what individuals or "Christians" may do. If the passages I cited do not prove that **individuals** may teach collectively, then my proposition falls. I insist, however, that they sustain my proposition. Here, I think we find your greatest problem—a lack of knowledge of the rudiments of authority.

Your mistake is the same as that made by our No-Bible-Class brethren. They fail to recognize the **inclusive** nature of generic authority. They fail to

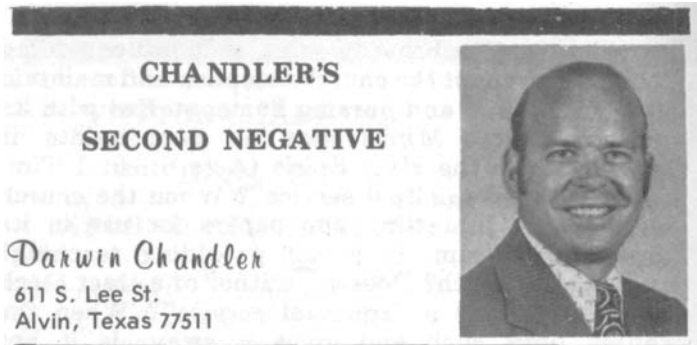
understand that the different arrangements for teaching (including Bible classes) inheres in the genus of the command authorizing the church to teach. They insist upon specific authority for the Bible class arrangement and thereby involve themselves in numerous inconsistencies by using other arrangements not specifically authorized. Your case is parallel. You fail to recognize the inclusive nature of generic authority. You fail to understand that both individual and collective teaching (as a way or how) are authorized in the genus of the command authorizing individuals to teach. If the HOW of teaching is specific, then you can't have it both ways—individual and collective. If it is generic, then both are authorized. Like the No-Bible-Class brethren, you involve yourself in numerous inconsistencies. You demand specific authority for collective teaching through a service organization (the college) while collectively teaching through other service organizations not specifically authorized, e.g., the publishing companies. Specific authority for the church only settles the issue of WHICH eleemosynary organization is to be used. I insist that my affirmative offered proof — generic authority (inclusive of service organizations) and, therefore, was not a "bare assertion." A thing can be authorized without being specified! Your trouble is in not recognizing authority when you meet it. My position does not parallel the "liberals" who can give neither specific nor generic authority for the point at issue.

Concerning your charts 1,2, and 3, they can be attended to briefly. Once more you are guilty of what you accuse me of, namely, making an argument based upon the silence of the Scripture. "I deny the allegation and charge the alligator." "Music In Worship," "Ashes of Sprinkling," and "Elements Of Baptism," as genres, are not authorized. "Sing," "red heifer," and "water" are specific to begin with. You have no authority for your genus—I do. Your argument is based upon the silence of the Scripture. Nothing on your chart is authorized, except that which is specific. Brother Chandler, there are no horses ashes in Num. 19— anywhere!

Concerning your "... Missionary Society" chart, you will have to tell me more about your P. E. M. S. I suspect that what you have in mind is not the same in nature as the other service organizations. If it is the same, then it stands upon the same basis—with all the difference in the world between it and the eleemosynary missionary society.

Concerning your chart on my "Task," again, you call for specific authority when the thing in question is generically authorized. The scriptures I submitted in my first affirmative go where you have your question marks. If you fail to accept this, then we will have to deal with you further on the same basis of our dealings with the No-Bible-Class brethren.

You will have to try again, Brother Chandler. My proposition still stands on the basis of the authority submitted in my first affirmative.



PATTON—CHANDLER DEBATE

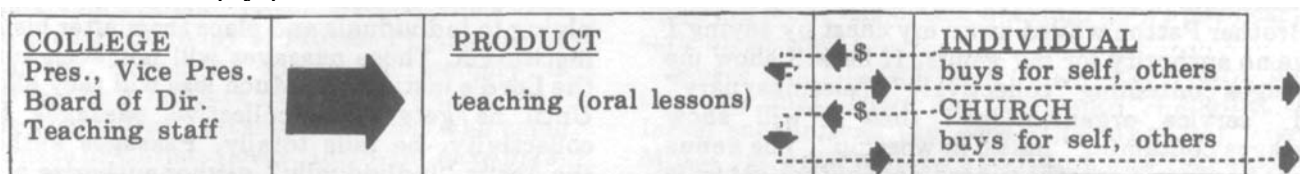
Brother Patton accuses me of "equating an eleemosynary organization with a service organization." The readers know it is not so. I freely admitted the difference, thus throwing a monkey wrench into his planned argumentation. That chafed him so that he is going to proceed as if I never admitted a distinction. Brother Patton, the organizations are totally different, but teaching God's word is teaching God's word, whether that teaching is sold or given away.

His parallel between the college and utility company falls flat because he cannot distinguish between teaching and aids to teaching. Individuals and churches may purchase utilities, books, Bibles, etc. to aid their work of teaching and worship, but those aids are not synonymous with the work. Publishing houses and utility companies do not teach. They merely provide commodities which aid teaching. The college does not provide commodities to aid teaching but does the actual work of teaching. If, as he says, publishing and selling tracts is teaching, then publishing and selling song books and sermon books is singing and preaching. Electricity, Bibles, tracts and papers are not teachers, but aids to teachers. If we teach when we buy tracts then elders can "feed the flock" by simply handing all members a tract. Gospel preachers can be replaced with much less expensive books of sermons. Likewise, if the church "provides teaching" when she buys literature, then she could never buy literature from such organizations as Baptist Book Store, Baker Book House, etc. because she would then be "taught" by those sectarian organizations. Indeed, brother Patton's argument is the one which would require the church to "maintain its own staff of writers . . . as well as operate its own print shop." Such ridiculous consequences arise because he equates teaching with aids to teaching. Indeed I do make a distinction in "oral lessons" and "written lessons". Perhaps brother Patton feels his preaching is synonymous with a book of sermons. Would his elders allow him to "teach" his classes by simply handing each person a written discourse and letting them read for 40 minutes?

The owner and editor of **SEARCHING THE SCRIPTURES** says it is a one-man organization, yet brother Patton says it is "an organization of

individuals". Brother Adams needs to educate him. I find it incredible that he cannot differentiate between concurrent and collective action, even after fighting this point with liberals for years. Parallel or concurrent activity involves no organization or collectivity. Priscilla and Aquila taught concurrently (Acts 18:24ff). The Thessalonian church taught collectively (1 Thes. 1:8). Is STS a vehicle for collective action? When Dwaine Dunning wrote an article defending instrumental music in STS (vol. XV, no. 1, Jan. 1974) was he working collectively with the other writers in that issue? If he was then we will have to deal with Patton and the rest of them on the terms of 2 Cor. 6:14-18; Rom. 16:17; etc. Is Patton working collectively with me in this very debate? No writer for STS is any part of that organization. STS simply provides a medium for

concurrent work of individuals. Brother Patton wants to charge me with inconsistency in "teaching" through an organization which I say has no right to do so. Well, I would go into the Baptist church, use their facilities, time and arrangements, if they will allow me to tell them their organization is wrong—AND SO WOULD PATTON! Would that make us inconsistent? Even if STS were an "organization of individuals" I would still use its pages to proclaim its unscripturality, just as the Apostles went into the temple to tell the Jews that temple worship was not scriptural. Brother Patton, tell us what difference you see in concurrent and collective action. Note, too, that as you equate publishing companies with the college, your chart produces the following:



We all grant that the church can buy teaching aids from the publishing co. Brother Patton, can the church pay the college to teach her? Can the church

also buy the college's teaching for the lost in Africa? (Thus a Private Enterprise Missionary Society)

WHERE IS THE REAL PARALLEL?

THE COLLEGE	LOCAL CHURCH	PUBLISHING CO.
1. Teaches God's word	1. Teaches God's word	Sells books & other aids to both college & church so their "teachers" may "teach."
2. Hires, supports teachers	2. Hires, supports teachers	
3. Conducts public worship	3. Conducts public worship	
4. Has gospel meetings	4. Has gospel meetings	
5. Requires members to hold doctrinal "positions".	5. Requires members to hold doctrinal "positions".	
6. Supported by freewill gifts of saints.	6. Supported by freewill gifts of saints	
7. Officers oversee the work of teaching	7. Officers oversee the work of teaching.	
8. Trains teachers and preachers.	8. Trains teachers and preachers.	

When the liberals could not show authority for their institutions they sought to draw attention away from truth by crying: "You're just like the anti-class folks". Brother Patton borrows their tactics once more and for the same reason. My answer to him is the same as we offered to the liberals. Non-class folks oppose what they think is a teaching organization separate from the local church, while I oppose what we all admit to be a teaching organization separate from the church. They at least have authority for the church to teach. Brother Patton has never obtained authority for his organization to teach, so generic authority for the means by which it teaches cannot exist. Generic authority is "inclusive" only within the realm authorized. He has never authorized his "realm".

Again the liberals cried: "The Bible says preach but doesn't say how" (The no-pattern argument). Now Patton says: "The issue . . . is not who is to do

the teaching, but how . . ." (the no-pattern argument). Our reply is the same in both cases: "The Bible says who is to teach—the individual and the local church." In his frantic effort to escape the fact that he has been caught red-handed trying to defend collective action with individual passages, he crosses himself. His proposition specifies collective action and even specifies the collectivity he defends, yet he has the audacity to say: "I am not debating what collectives may do . . ." How sorely he wishes they were so. He says his proposition requires him to use individual passages. That is not true. He is required to use passages which show individuals can teach collectively outside the local church. The college is a collectivity, an organization. It is as much a who as is the church. The church (a who) uses means (a how) to teach. The college (a who) uses means (a how) to teach. His own chart proves that the college and church are on the same

organizational plane. If one is a how then the other is also. Really, whether the organizations are whos or hows, the result is the same. The church is specific in either case. The following quote expresses the truth: "When the Lord gave the local church as the functional arrangement for His people, we do not have the right to institute other arrangements, either of individuals or churches. The very desire betrays a failure to properly understand and appreciate the church as the Lord ordained it . . . The principle is, when God gives the arrangement and is silent about other arrangements, men do not have the right to act upon that silence in instituting other arrangements." (Gene Frost, GOSPEL ANCHOR, March, 1975, pg. 13) When individuals work as part of an organization their individual action becomes lost in that of the whole and the work becomes an institutional work.

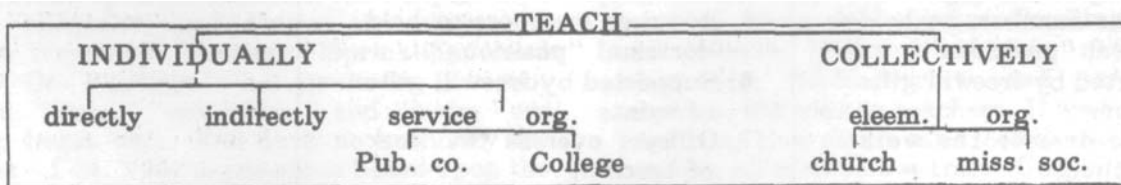
Brother Patton waved away my chart by saying I have no authority for my genus. If he will show me passages containing "collectively", "eleemosynary" and "service organizations" then I will show passages containing "music in worship". The genus exists because a specific subordinate of that genus is given. When God says "sing" we automatically know there is authority for the genus "music in worship". Let brother Patton try to find anything in the entire New Testament which will in like manner allow his genus "service organization" in the realm of teaching. He wishes he had generic authority for "collective teaching". But collective teaching is never referred to except in terms of that specific which authorizes it—the local church. Likewise "music in worship" is never referred to except in

terms of that specific which authorizes it. In neither case can we go outside the realm of the specific. The one case automatically eliminates all other kinds of music, while the other automatically eliminates all other kinds of organization. The parallels I drew with his own chart are exact and he cannot run fast enough to get away from this. My argument against his organization is necessarily based on the silence of Scripture, for the Scriptures are totally silent about any collective arrangement for teaching except the local church.

He says I do not "allow sufficient difference" between his organization and the church to allow for the scripturality of his organization. The result of that reasoning means that the further away one gets from that organization described in the Bible, the more scriptural it is! What foolishness that is.

He wants to take the passages on my chart applying to individuals and place them after his human institution. Those passages will not even authorize the Lord's institution. Much less will they allow his. Until he gets some collective passages for his collectivity, he fails totally. Passages authorizing the genus "individually" CANNOT authorize a totally different genus. We have the genus "collectively" because God specified a COLLECTIVITY— the local church. Generic authority is restricted to that realm which is authorized by the specific.

By switching from collective to individual action, brother Patton renders his first chart worse than useless. If the college is individual action, he has his organization under the wrong genus! He must change his chart to look something like this:



Let us see if he will change his chart and tell us how he does it.

He insists that I name other organizations which I oppose. It is his obligation to defend other organizations. However, I will state that I am

opposed to the Cogdill Foundation. Will he defend it? Now I insist that he answer the question he ignored previously: "What spiritual work can your organization not do?" Indeed let him tell us if the following organization would be scriptural.

THIS ORGANIZATION
<ol style="list-style-type: none"> 1. Meets thrice weekly, on Sundays and Wednesdays. 2. Conducts classes to instruct members then assembles for worship. 3. Sings two songs, prays, sings another song and takes the Lord's Supper (Sundays only). 4. Preaches gospel sermons, offers invitation, baptizes converts. 5. Supports missionaries to preach to the lost. <p style="text-align: center;">— but —</p> <p style="text-align: center;">It charges each member \$50 per month to receive these "services". This money provides livelihood for teachers and preachers.</p>

I am sure he will talk more about "non-class folks". Having no scriptural argument, that will serve as

well as anything else to fill his space. But that is alright. I can stand it if he can.

Things Most Certainly Believed

Julian R. Snell

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MOSES' LAST BIRTHDAY

"And Moses went and spake these words unto all Israel. And he said unto them, I am an hundred and twenty years old this day; I can no more go out and come in: also the Lord hath said unto me, Thou shalt not go over this Jordan" (Deut. 31:1-2). This text relates to the last birthday of Moses. Perhaps as he addresses the nation of Israel his memory is awakened and he is led back over his life's trail.

The life of this Old Testament prophet who came in the likeness of Christ, (Deut. 18:18-19; Acts 3:22-23), divides itself into three periods of 40 years each. The first, begins with the romantic scene of a floating cradle and an Egyptian princess. Born into the tribe of Levi, a child of slave parents, Amram and Jochebed, Moses became the adopted son of royalty. Blessed with all the privileges, power and treasure which being heir apparent could give, Moses was not content. His soul was restless amid the pomp and pleasure of court and he longed to do something for his people as they groaned under oppression. His yearning circumvented law and introduces the second period of his life.

Striking down one of the Egyptian taskmasters for smiting a Hebrew, he is forced to flee to the land of Midian in southern Arabia. Here he dwells amid the peaks and valleys of Horeb as a shepherd. At the age of 80 the quietness of that shepherd life is broken by a divine call. God speaks to him out of the burning bush, commissions him as Israel's deliverer. In obedience to this charge a 40 year period of almost superhuman effort is ushered into the life of Moses during which he led the people to the border of the promised land. The faith that sustained this great man earned him a place on inspiration's honor roll of the faithful in Hebrews chapter 11. "By faith Moses" is indeed a challenging statement.

The scenes of life have now changed for Moses, he is going to die. Though he fulfilled the mission God assigned him, he failed to realize his own hope. Canaan was not to be the earthly dwelling place of this man, he was not even to set foot therein. Something of the greatness of this man is evident in his final hour. Although he was denied the reward of the promised land, we do not hear him complain or murmur against his fate. His thoughts are not of himself but of his people, Israel. Addressing the entire nation his words are a reminder of the grace

and favor of God extended to them, of his care and continued provision contingent upon their attitude of submission. Fearing they might be scattered as sheep without a shepherd, Moses insists that a successor to himself be appointed. The final sentiment he expresses punctuates the whole tone of his address, "The eternal God is thy refuge, and underneath are the everlasting arms" (Deut. 33:27).

With his final words fading into history, Moses turned away from the people he had so faithfully served, to take the trail to Mount Nebo. "And Moses went up" introduces this final chapter of Deuteronomy as well as the life of Moses. Death for the righteous is indeed an ascent, a going up into the presence of God. Through the eyes of faith, we see him as he trudges upward on that rugged path. We can picture him as he perhaps pauses for a last lingering look. His breast heaving, do we not hear a sigh of sorrow?

Moses had climbed many mountains before, but this was final. There was the mount of conflict as Israel encountered the Amalekites (Ex. 17). Here Moses sat upon a stone and Aaron and Hur stayed up his hands as they became heavy with fatigue and Israel prevailed victoriously. At Sinai (Ex. 20), he went up and communed with God, there to receive the Commandments. At Mt. Hor the occasion was bereavement, Aaron's death (Num. 20). Now, at last, he climbs his own mountain of vision and death.

As we allow the scene to unfold, the mountain range of Moab sloping toward the Dead Sea is the place. Mt. Nebo, Pisgah, east of the north end of the Dead Sea, almost facing the city of Jericho is the point. So very near to the promised land of Canaan, actually only a giant step, and yet so far. He was not allowed to enter, only to see. Here he was to die (Deut. 32:48-52).

Words so tender describe the scene bringing Moses' career to a close in chapter 34. From the vantage point of a mountain peak Moses is privileged to survey the land of promise. His vision was clear, "eye was not dim" and "God showed him." East and south offered not much of a view. The country in which Israel was to work out her destiny lay north, west and southwest. This direction offered a grand view blocked only by majestic Mt. Hermon to the extreme north. Across Jordan, the mountain ranges of Judah toward the Great Sea could be seen. Looking, the eye of imagination quite possibly saw the land settled by the nation of God. With this satisfying vision before him, Moses is ready to die.

In this case death was not due primarily to the weakening of natural forces within. This whole scene is the result of a particular sin. "Because ye trespassed against me among the children of Israel at the waters of Meribah-Kadesh, in the wilderness of Zin; because ye sanctified me not in the midst of the children of Israel" (Deut. 32:51; Num. 20:11-13). Moses smote the rock when God said "speak." Such

may to the human mind seem insignificant but to God it was the difference between obedience and disobedience. For Moses it was the difference of entering the land and being excluded. So it is that obedience will make the difference to all men. This man died in loneliness, without friends voice or the touch of a brother's hand. In many respects his death is the forecast of every man's. In the final analysis all die alone, human companionships cannot walk that dark valley of shadows. We may travel life together but we die alone. Though no man was there, God was. His presence was all assuring and emphasizes that the man who walks with God in life knows the blessedness of his presence in death.

Moses who had seen his generation perish on the Arabian plains with but two exceptions must now make what was for him an untried journey. He had met God on the Mountain of Sinai but had not seen him with his eyes. Now he must see him as he is. Chastened from all regret, lifted above every fear he makes his way to seclusion. Gently he is laid to "sleep with his fathers," buried by an unseen hand. There can be no doubt the place of Moses' burial was a place of beauty, indeed it would have to be for such a lonely and majestic man.

Someone might ask why the secrecy as to the sepulchre of Moses? We are unable to reply with certainty, a faith dependent upon the word of God will not permit. It could have been to prevent the tomb from becoming a place of worship. At any rate, there is the reminder that the radiant life of this great man and not the dust of his tomb is the thing to be remembered. The poet phrased it this way:

"By Nebo's lonely mountain,
On this side Jordan's wave,
In a vale in the land of Moab,
There lies a lonely grave.

"And no man dug that sepulchre,
And no man saw it e'er; For the angel
of God upturned the sod,
And laid the dead man there.

"Oh lonely tomb in Moab's land!
On dark Bethpeor's hill! Speak to
these curious hearts of ours
And teach them to be still.

"God hath his mysteries of grace-
Ways that he cannot tell;
He hides them deep, like the secret sleep,
Of him he loved so well."

In Moses we are impressed that a good life may have sore disappointments. Even so, it has no less its reward. It is pathetic to think Moses never entered the Land of Promise. Yet God was with him at the end and he died with a fair vision before his eyes and a fairer one in his heart. Workers in the kingdom of God may fall, the work goes on. Every man may, indeed must, lend a helping hand, but let none think he is indispensable. God's work goes on and on and will not fail. New workers with new hearts are continually being raised up to accomplish it. Let us ever be among that number.

I MARVEL Galatians 1:6

James P. Miller
1111 Hickory Lane
Cocoa, Fla. 32922



The following letter speaks for itself. Jim and Becky Clark are a young couple of the highest moral standards and any child would be fortunate to be placed in their home. The institutional brethren said no, you do not support us out of the church treasury and this is one of the requirements for a child. Now who has made the little child a pawn in this game of fellowship? The Clarks are members of the Lake Road church in Dyersburg, Tennessee.

WEST TENNESSEE AGAPE

Executive Director-Nick Boone May 22, 1975

Mr. and Mrs. Jim Clark
2169 Morning Road
Dyersburg, Tennessee 38024

Dear Jim and Becky:

I have what may be bad news as far as your being able to adopt a baby through AGAPE. Our Policy Committee meets at intervals to discuss and recommend to the Board of Directors what our policy should be in regard to all areas of our work. We recently brought to their attention a case where an adoptive couple attended a congregation which 1) does not approve or have Bible school or elders; 2) uses only one cup in the Communion service; and 3) does not believe in any cooperative efforts among congregations. Not only these, but that congregation does not fellowship congregations which do not believe as they do. Before the Policy Committee meeting, we had secured judgments from several of the leading ministers here in Memphis regarding whether they felt we should place a child in that family (we did not identify that family, of course). Although the comments were mixed, the Policy Committee—and subsequently the Board—adopted a decision as policy which states:

"The intended definition of "member of the church of Christ" requires exclusion of this couple from eligibility because the congregation is not in accord with nor in support of West Tennessee AGAPE and because the congregation has withdrawn fellowship from congregations supporting AGAPE."

It has come to my attention that the Lake Road congregation is classified as an "anti" congregation—please forgive that term if it is offensive. If that is true, and if the congregation is one which could not support this work, then you would

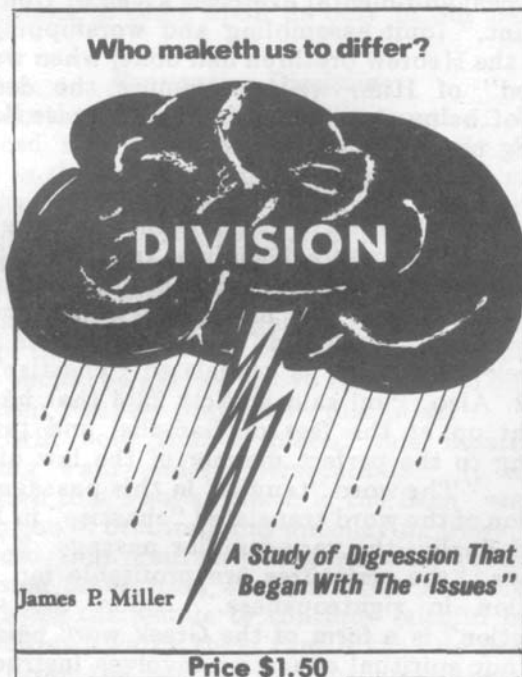
now be ineligible to adopt through West Tennessee AGAPE. I have put off writing you until I could be certain of our position in this. I am now convinced that this is the intent of the policy regarding eligibility.

I will look forward to further contact from you regarding this matter. It would be nice to think that this could be worked out, but I believe it cannot if your situation corresponds to that mentioned above. I will sincerely regret it personally if this means we cannot place a child with you. But I am convinced that the directors have a strong sincere desire to do what is scriptural as well as what is needed. In His service,

Nick Boone, Executive Director
West Tennessee AGAPE, Inc.
NB:jb (See Editorial)

Help for a Younger Generation

Here is help for a generation which was too young to participate in battles which shaped the future course for multiplied thousands of Christians. Just what are "the issues"? How do they concern us today? What was it all about? Some churches are using this book for class study.



ORDER FROM: RELIGIOUS SUPPLY CENTER

EDITOR'S MEETING SCHEDULE FOR THE FALL

Sept. 7-14—Expressway, Louisville, Kentucky
Sept. 15-21—Fremont, Ohio
Sept. 28-Oct. 3—Long Beach, California
October 6-12—Kokomo, Indiana
Oct. 20-26—Stevens Ave., Huntsville, Alabama
Nov. 3-9—Milbridge, Maine
Nov. 10-16—Rivermont, Virginia

THE NATURE OF CHASTISEMENT

J. J. Smith

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Long Beach, CA 90808



After brother Connie Adams and I had discussed, my preparing an article on this subject, one of the first things I discovered was the fact that there is a dearth of material on "chastisement." In fact, I could not find a single article in any of the bound volumes of the periodicals I have. Also, in many of the commentaries there is just a smattering of comments on the subject. Thus I do not know if I am "wise" in trying to gather this material or if I am walking in where angels fear to tread.

In this article we want to examine the context of Hebrews 12:4-11 where the word "chastise" is used a number of times. Also, we want to note the definition of the word "chastise" as well as a number of other words used in these passages.

Misunderstanding

In talking to several people on this subject I found that many have the idea that the Lord punishes people for some terrible wrong done by causing a member of their family to die; by causing great financial losses; or generally just making another case like Job out of their lives. However, though there is a possibility that God may allow these things to happen to us as they did Job, I find no evidence that Job's calamities came about as a result of some terrible wrong he had done. In fact, when we read the first chapter of Job we find God saying just the opposite. He was commending Job as being a good, God-fearing man, and said, "there is none like him in the earth" (Job 1:8). Thus the idea of terrible calamities brought upon men for some dastardly deed done is erroneous. Then what is meant by chastisement?

Definition of Terms

The word "chastise" comes from the Greek word *paideia* and means, "Education, training up, of children, instruction, discipline. Correction, chastisement. To educate, instruct children, Acts 7:22; 22:3; To be taught, learn, 1 Tim. 1:20; To admonish, instruct by admonition, 2 Tim. 2:25; Titus 2:12. To chastise, chasten, 1 Cor. 11:32; 2 Cor. 6:9; Heb. 12:6, 7, 10; Rev. 3:19" (Bagster's Analytical Greek Lexicon, Page 299). "The whole training and education of children. Whatever in adults also cultivates the soul, especially by correcting mistakes and curbing the passions; hence, a. instruction which aims at the increase of virtue: 2 Tim. 3:16" (Thayer's Greek-English Lexicon, Page 473).

Other word studies could be cited. However I believe a careful study of the definition of the word, and also of the passages cited, will show that God's chastisement involves much more than retribution for wrongs done. I do not mean to leave the impression that God's chastisement is not retributive, for it in fact is. However, I deny that such calamities as come upon all men are designed for that purpose.

How Does Chastisement Come Today?

For an example, let us say that two six-year-old boys are in the yard playing. They live next door to each other. One boy's family are all Christians. The other's are not. They are playing ball. The ball goes into the street. Both boys run after it. Both are hit by a car and killed instantly. Is God chastising both families? Has everyone in both families done something terrible so that God has to use such measures to get them "in line"? I think not. For first of all, Paul said in Heb. 12:6 that God "scourgeth every son whom he receiveth" (underlining mine for emphasis, JTS). Thus Paul's explanation does not fit the case in point. Because, one family that lost a child was not a son whom God receiveth. The truth is that God does not place a wall around a Christian and his family and exclude them from normal adversity.

On occasion in the Old Testament, as in David's case, David was told that some terrible calamity would come about as a result of his sin. And, as we shall see, God tells us what will happen to us. All chastisement brought upon us today by God is that which is a direct result of our association with Him and His Word. This either comes about as (1) affliction from those who oppose us because of our teaching Christ and Christianity; or (2) from the teachings of the Bible itself which reproves and rebukes us for the things that we engage in which are contrary to the doctrine of Christ.

Four Different Categories

Chastisement, according to the definition of the word, may be Educative, Preventive, Corrective and Retributive. As we observe these different categories, we are brought again to the realization that this involves the entire spiritual education of a person, and not just a "whipping" for some wrongs done.

Goal To Be Reached

Let's begin with verses 10-11 of Hebrews 12 and notice the ultimate goal that we will reach as a result of "enduring" God's chastening. Paul points out that no chastisement is joyous at the time. In fact, he says, it is grievous. The same thing is true with our own fathers who chastised us (verse 10). If it was nothing more than saying, "you can't go out and play until you get your homework," it was grievous to us at the time. However, our fathers in the flesh did this in order that we might get the formal education we needed; and in order to teach us

a lesson, perhaps, that there is a time for all things and work comes before play.

Paul says that God has an ultimate goal for us. "... that we might be partakers of his holiness" (verse 10). That we might "yield the fruit of righteousness" (verse 11). The way to reach this goal is to be "exercised thereby"—by enduring the chastisement that is brought upon us. This word "exercise" in this passage is an interesting word. It is from the Greek word *gumnazo* and means, "To train in gymnastic discipline; hence to exercise in anything, train to use; discipline; 1 Tim. 4:7; Heb. 5:14; Heb. 12:11; 2 Pet. 2:14" (Bagster's Analytical Greek Lexicon, Page 83). Now of the use of the word in 2 Pet. 2:14 Thayer says, "A soul that covetousness or the love of gain has trained in its crafty ways" (Ibid. Page 122). Thus we see the reasoning behind the apostles' statement. Here is an example. When I get a little overweight as I sometimes do, and literally get too big for my breeches; I know two things I can do in order to reduce my weight. I can "cut down" on the amount of food I eat; and/or do some strenuous exercises, being fully aware of all the hard work and sore muscles that this involves.

That is what Paul is saying here. Our earthly father disciplined us so we would get the required, results. And as children of God if we will "endure" the physical and mental exercises given of God and not "faint," (quit assembling and worshipping as some of the Hebrew brethren had done) when we are "rebuked" of Him, we can acquire the desired results of being "partakers of His holiness," and "yielding the fruits of righteousness."

Educative Discipline

First of all we want to examine the scriptures on instructive or educative discipline. In Acts 7:22 we read, "And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds." The word "learned" in this passage is from the greek word that is translated "chastise" in Heb. 12. Also, Paul said in Acts 22:3 that he was "brought up at the feet of Gamaliel and taught according to the perfect manner of the law of our fathers. . ." The word "taught" in this passage is a derivation of the word translated "chastise" in Heb. 12. And finally, the very familiar passage, 2 Tim. 3:16 says, "the scriptures are profitable for . . . instruction in righteousness." Again the word "instruction" is a form of the Greek word *paidian*. Hence, our spiritual education involves instructive discipline.

Another part of our education as brought to us by God in fulfillment of the Lord's promise, "the servant is not greater than his lord. If they have persecuted me, they will also persecute you" (John 15:20). But James says that is for our benefit. "My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience" (James 1:2-3). As with the

Hebrew brethren, persecution may mean trials both by word and deed. In fact, that is the very lesson that is being taught these brethren.

The larger context of Heb. 12:4-11 goes back to Heb. 10:24 ff. They had forsaken the assembling of themselves together. The reason, Paul implies, is because they, in the very beginning of their endeavor to live the Christian life, were willing to "endure a great fight of afflictions." They "took joyfully the spoiling of their goods." However, the implication is that they had "fainted" and were not "enduring" in the good fight of faith.

The eleventh chapter of Hebrews was written to show them how much the Old Testament children of God had endured to be faithful. Not only had they become stronger in serving God, but they had finally been saved for eternity. And Paul points out in Heb. 12:1-3 that Jesus had resisted unto blood. He chides them by pointing out that they had not been persecuted to this point, of resisting unto blood, as did Christ and others of the Old Testament. He implies that in their failure to persevere they had "despised the chastening of the Lord and had fainted" under the weight of that which was designed to make them strong. It may be guess-work with man when he tries to direct his children in the way that is best for them. But God, according to verse 10, always knows best and allows these things to come upon us only in our best interest.

Preventive Discipline

Persecutions may also be preventive. I am convinced that this was the purpose for Paul's "thorn in the flesh." Paul said, "And lest I should be exalted above measure through the abundance of the revelations, there was given me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure" (2 Cor. 12:7). Paul states both at the beginning and the end of this passage the purpose for this "thorn in the flesh", "lest I should be exalted above measure." Thus this was given Paul as preventive discipline.

You will note that I placed this illustration regarding Paul under "persecutions." It is my conviction that Paul's "thorn in the flesh" was the persecution of brethren and unbelieving Jews. I am convinced that Paul is using an Old Testament expression taken from Joshua 23:13. Here Joshua admonishes the people to continue faithful in serving God and warns them that if they do not God would bring the heathen nations upon them (the ministers of Satan) and be "scourges in your sides, and thorns in your eye." Thus those who were servants of Satan were a "thorn in the flesh" of Paul.

Retributive and Corrective

When we sin today, God has made provision for us to be "rebuked." "These things speak, and exhort, and rebuke with all authority" (Titus 2:15). The scriptures are to be used for "reproof, for correction, for instruction in righteousness" (2 Tim.

3:16). "Them that sin rebuke before all that others may fear" (1 Tim. 5:20). "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and teaching" (2 Tim. 4:2). If this does not work, God has still another plan which is a little harsher. "Deliver such an one unto Satan for the destruction of the flesh" (1 Cor. 5:5). Paul expresses it in other words in 2 Thess. 3:14. "And if any man obey not our word by this epistle, note that man, and have no company with him that he may be ashamed" (cf. 2 Thess. 3:6).

And finally, "Holding faith, and a good conscience; which some having put away concerning faith, have made shipwreck: of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme" (1 Tim. 1:19-20). The word "learn" in this passage is a form of the same word that is translated "chastise" in Heb. 12, and literally means, "they may be taught" not to blaspheme.

What About Sectarians Who Are Persecuted?

Someone may ask, "Then doesn't this prove that some sectarians are children of God when they are persecuted because of their faith? For Paul said, 'For whom the Lord loveth he chasteneth' " (Heb. 12:6). The answer is NO! Let me illustrate it this way. When one places himself in a battle, as some did during the War Between The States, not having complied with the rules in entering, he received the same abuses as the soldiers receive who are there lawfully. However, Paul said, "Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier. And if a man also strive for the masteries, yet is he not crowned, except he strive lawfully" (2 Tim. 2:3-5). So, if the one who placed himself in the fighting of the Civil War was wounded, he would not receive a pension for disabled veterans. For, he was not striving lawfully. So it is with those who place themselves in the Lord's battle. Jesus said many would say that they had done many mighty works in His name. He said he would tell them to depart, for they were workers of "lawlessness" (without law) Matt. 7:21-23.

Baptist Claim Exposed

This final argument. The Baptist claim they cannot be lost because God will chasten them and bring them back when they sin, and use Hebrews 12 to try to prove it. However, Paul says that God's children will be brought back by chastisement unless they "despise" His chastening; if they do not "faint" when rebuked, and if they "endure" it. If Baptists were children of God, which they are not, they could "despise" the chastening, "faint" when rebuked; and not "endure" it. And when this happened, they would be lost.

Conclusion

We have found that the "chastening of the Lord" in the New Testament involves the entire process of

"bringing up children." In fact, Paul uses it just that way in Eph. 6:4, ". . . in the nurture." This expression is from the word *paidea*. It tells the story of earthly parents and also of the Heavenly Father who seeks to cause us to be holy even as he is holy. And as we have shown in this article, by the definition of the word and a study of it in context, the idea is "the whole training and education of children."

Restoration Footnotes

Earl Kimbrough

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Brandon, Florida 33511



"ALEXANDER CAMPBELL" CIGARS

Earl Kimbrough

The museum at the Phillips Memorial in Nashville, Tennessee contains a variety of unusual and interesting items that pertain, in one way or another, to the Restoration movement (although it takes some stretch of the imagination to figure out how some of them are so related). There one may see displayed a walking cane and eyeglasses that belonged to Alexander Campbell, a copy of the first edition of some early religious journals, and even a bust of Lyndon Baines Johnson. One of the most unusual, and at first sight startling, objects in the museum is an "Alexander Campbell," cigar box, depicting a colored portrait of the Sage of Bethany.

I say this is startling because, while we understand that some of the pioneer gospel preachers used tobacco (and sad to say a few still do), we just never quite associated the name of Alexander Campbell with a brand of cigars. But there it is, as big as life and twice as natural, as the old saying goes. And we cannot argue with a demonstration. It evidently seemed for a time that the world (at least the tobacco world) was about to bring to Campbell some long overdue recognition. But alas! this was not to be, for the "Alexander Campbell" two-for-a-nickel failed to survive. The cause of the cigar's demise is not known. It may well be that the name created such prejudice against the product that denominationalists refused to buy it, and there were not enough "Campbellite" cigar smokers with a two-for-a-nickel taste to keep the business booming.

The now famous "Alexander Campbell" cigar box on display in Nashville was found during the 1930's by Henry K. Shaw, a Christian Church preacher who was then living in Ohio. He happened to be in a drug store and overheard a man tell a clerk he would take two of the "Alexander Campbell" brand cigars. Shaw's interest was aroused and he managed to acquire the empty box. As the result of events we

will not relate, the box was sent to the curator of the Phillips Memorial where it has been preserved for posterity.

Aside from the human interest angle, there is little excuse for our taking up space with this story. If there is any other definable motive for doing so, it springs from the joy we have in knowing the factory which made the "Alexander Campbell" stogies went out of business and the product is no more. So many things that seem incompatible with Campbell have been associated with him by modern liberal historians that we find a measure of pleasure in the failure of the "Alexander Campbell" cigars to catch on with the smoking public. Poor Campbell has rolled over in his grave so many times since he was interred on that West Virginia hillside more than a century ago that it is comforting to think that maybe his restless bones found a moment's peace when the namesake cigar passed from the scene.

RUNNING WITH WEIGHTS

Wallace H. Little

P. O. Box 297
Peru, Indiana 46970



Paul, in Heb. 12:1, wrote: "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." The grand apostle appreciated the problem of self-imposed hindrances.

My normal weight is 175 (or, it ought to be). Too often, good eating takes it up to 195 or higher. I run three miles daily to maintain my health. When at my proper weight, I can consistently run that distance in 18-22 minutes. Each additional pound costs me about ten seconds to the mile. It is like running with a ten-pound weight tied to each foot.

I could get down to 175 with no real difficulty IF I WANTED TO PUT THE EFFORT REQUIRED INTO IT.

When we run the race of life, I wonder how many of us are carrying all that extra, unnecessary and soul-endangering weight Paul has in mind? Like with my running, we can ". . . lay aside every weight, and the sin that so easily besets us, . . ." if we want to do so.

Do we? Or, are we still running life's race like I do my daily exercise, with a ten-pound weight tied to each foot?

WHEN YOU MOVE OR CHANGE ADDRESS, please notify us of the change. We must have both your old and new address. This consideration on your part will save us much time and expense.

THE NEWS LETTER REPORTS

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

FLOYD THOMPSON, 429 Eastside Ave., Santa Ana, CA 92701—After more than forty years in local work in the same general area of California, I have resigned local work. I preached 20 years and 10 months for the church at Birch and McFadden, Santa Ana. In 1955, about half that group, including me, began another work in Garden Grove. I have now been with this group 20 years. Though resigning from local work, I am not retiring from preaching the gospel. The church on Fairview, Garden Grove, will work with me in an arrangement whereby I can devote my time to holding meetings. If you are interested in having me come for a gospel meeting, I will be happy to serve. The church here will be willing to help in needy places. Brent Lewis has already begun local work with the church here. You may write me at the above address, or, if you wish, contact the elders at 13211 Fairview, Garden Grove 92640.

HOYT H. HOUGHEN, 12528 E. Alaska Place, Aurora, Colorado—We are happy to announce that a group of conservative brethren are now meeting in Salida, Colorado. The church is presently meeting in the Boy Scout house on Sacket Street. They meet for worship on Sunday mornings at 10. Robert McDonald of Pampa, Texas preached there in a gospel meeting in July. If you are vacationing in that area, plan to meet with these brethren. For further information, please contact Jack Smith, phone (303) 539-4663.

NEW RADIO PROGRAM

The **GARDINER LANE** church in Louisville, Kentucky has started a one-hour discussion and call-in program 10:30-11:30 each Sunday night on WFIA/fm (103.9 Me.) in Louisville. The program is known as "God Has Spoken" and devotes the first half hour to a panel type discussion on a previously announced topic with the second half hour taking live calls relating to the topic. Gene Frost hosts the program assisted by other gospel preachers from the Louisville area. If you are in listening range of Louisville, listen to this program.

THAYER STREET LECTURES

The annual Bible lectures of the Thayer Street church in Akron, Ohio will be September 15-18. Bobby Graham will speak each night on the subjects "God's Heritage", "Are We Really Different" and "People of Conviction." George LeMasters will speak each night on "Heaven, Hell and Judgment." Robert Welch will speak each morning on "Prayer". Also each morning the lives of Eve, Sarah and Priscilla will be discussed by Larry Chaffin, Ken Cooper and Jim Nicholson, respectively. Each afternoon Bruce Taylor will speak on "Sermon in Song" and will direct the congregation in singing. Also in the afternoons Charles M. Campbell will speak on "Is There a God?", "Misconceptions of God" and "True Concepts of God." Write to the church at 640 Thayer St., Akron, Ohio 44310 for further information. This annual meeting is proving to be one of the finest series in the nation. Take advantage of this opportunity if possible.

NEW DIRECTORY

WALLACE H. LITTLE, P.O. Box 297, Peru, Indiana 46970—William E. Wallace of Lufkin, Texas is compiling a fifth edition of a directory of conservative churches. This will contain a section on churches overseas, both those composed primarily of military brethren and their dependants as well as those made up of saints native to the area where the churches are located. Brother Wallace asked me to assemble the necessary material. Please forward to me as soon as possible any information you may have so this work can be completed.

CARLOS J. VALENZUELA, Matain, Subic, Zambales 2215, Republic of the Philippines—For the benefit of any American service men who may be assigned to the Subic Bay Naval Station in the Philippines, we remind you that there is a faithful congregation you may attend. The church at Matain, Subic, Zambales has Sunday services at 9 and 10 a.m. and at 7 p.m. with a mid-week service on Thursdays at 7 p.m. From Olongapo City take a taxi to White Rock Beach. One hundred yards before the beach entrance, along the National Highway our sign board can be seen. We would like to welcome every faithful Christian who will be coming to Olongapo City to worship with us.

KEN LUTES, Rt. 2, box 113, Battle Ground, Washington 98604—A new congregation has been established in Battle Ground, Washington and meets in Pioneer Grange Hall at 3813 N. E. 199th St. Since we began, some have moved into the area to worship with us and some came out of the liberal church in Vancouver. Attendance now runs about 40. We meet at 9 a.m. and 5 p.m. on Sundays and at 7 p.m. on Wednesdays. Men in the congregation are doing the preaching. In June, Barney Cargile of Seattle, Washington conducted a meeting dealing with home Bible studies and teaching the lost. For further information contact me at the above address.

GOOD MAN NEEDS HELP

ERIC REED, P. O. Box 801, Springs, Transvaal, Rep. of South Africa—With reluctance I make this appeal. The inflationary rate in this country is spiralling compounding the problems of those living here on an American salary. There has also been a 15% devaluation of the dollar in the last 18 months. The price of gasoline has soared to \$1.25 per gallon and foodstuffs have increased sharply in price. My family and I are finding it necessary now to live on a future months salary each month and I am forced to borrow money when it is necessary to go to Swaziland, Vendaland and other places for preaching work. We sold our car and bought another, reducing payments. This helped some but not enough. If we could raise \$250 a month for housing and utilities, we could keep our heads above water for awhile. I hope that my brethren do not consider this request a sign of ingratitude for if it wasn't for their generosity I would not be here in the first place. Please let us know if you can render assistance.

PREACHERS WANTED

OKEECHOBIE, FLORIDA—A preacher is needed for this small congregation. Partial support is available with the rest having to come from elsewhere. Write to the church at P. O. Box 1023 33472, or call collect Franklin Barson (813) 763-3462, or Jeff Harward (305) 464-7765.

PANAMA CITY, FLORIDA—The church here needs a preacher. Interested persons should contact Charles Wicke, 2323 W. 33rd St., Panama City, Florida 32401. Please provide information as to experience, education and references.

HUACHUCA CITY, ARIZONA—The church here is looking for a preacher, an elderly man, retired, partially supported, who can work with us. If interested, write Carrol Peabody, Box 4137, Huachuca City, Arizona 85616.

—IN THE NEWS THIS MONTH—

BAPTISMS
RESTORATIONS

360
157

SEARCHING *the* SCRIPTURES

"Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me" — John 5:39.



"These were more noble than those in Thessalonica in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so" — Acts 17:11.

"DEVOTED TO THE SEARCH FOR DIVINE TRUTH"

VOLUME XVI

OCTOBER, 1975

NUMBER 10

Using the SWORD OF THE SPIRIT

Ken Green

2920 New Hartford Road
Owensboro, Kentucky 42301



MORE ON EZEKIEL'S "SPACE SHIP"

A few months ago we commented on Erich Von Daniken's controversial book, "Chariots of the Gods." Von Daniken claims therein that Earth has been visited by beings from other planets and such is evidenced by many objects and writings of antiquity including the Bible.

Assuming that it is possible to help someone who would swallow the theory that Ezekiel described a space ship in chapters one and ten or that the ark of the covenant was a radio receiver and transmitter (So Moses could talk with the man in the flying saucer! Why else?) we pass along a few more interesting facts on the subject.

In the August, 1974 issue of **Playboy Magazine**, there appeared an interview with Erich Von Daniken. This information comes via **Impact For Christ**, a publication of premillennial brethren. (The **Impact** writer explains that he does not recommend **Playboy** and that a photo copy only was furnished to him.)

Some enlightening facts are brought out in the interview regarding the kind of man that Von Daniken is and the unreliability of what he says. At age 19 he was convicted of theft and drew a four-month suspended sentence. An examining psychiatrist said he displayed a "tendency to lie." He was later involved in a crooked jewelry deal and was convicted of fraud and embezzlement. He served nine months in prison.

Then he was sentenced to prison for "repeated and sustained acts of embezzlement . . . fraud . . .

forgery" and served another year. The court appointed psychiatrist described him as a liar and a criminal psychopath. We think his latest game is just more of the same.

The interviewer questioned Von Daniken about his claim in the book, **The Gold of the Gods**, that he had been guided through ancient caves in Ecuador by a South American adventurer named Juan Moricz. There, he says he saw ancient furniture made of plastic . . . "the most incredible, fantastic story of the century." Yet Moricz denied he ever took him into any such caves.

Von Daniken replied: ". . . And, as a matter of fact, in my book I have not told the truth concerning the geographical location of the place, nor about various other little things . . ."

When asked if he, in fact, had seen the things he described . . . a zoo of solid-gold animals, a library of gold plates . . . he said: ". . . I must say I am not at all sure, anymore, if the so-called zoo is made of gold. It could be something different."

The interviewer asked point-blank: "Were you and Moricz even in the caves?" Von Daniken said: "Yeah, sure. He saw everything."

But when reminded of Moricz's denial, Von Daniken said: ". . . to me the main point is not if I have seen these things or not. I just don't care. The question is, do they exist?"

The subject was later changed to the 16th Century map put together by the Turkish cartographer Piri Reis. Von Daniken had written: There is no doubt that the maps must have been made with the most modern technical aid—from the air . . ." He went on to call the map "absolutely accurate," and said it coincided with a view of Earth from a space ship in orbit above Cairo.

The trouble is that the Piri Reis map is not accurate, and neither does it coincide with a view from space. When asked if the map could have been drawn only from the air as he claimed in "Chariots of the Gods", Von Daniken said: "**Some of the indications I have in my books may be completely wrong, absolutely wrong . . .**"

Von Daniken was then asked about the

statement, "Scientists know that tachyons must exist."

"Can you think of any scientists who have said that?" he was asked.

"Well, whether they go so far as to say 'must,' I couldn't be sure."

And then, regarding the affirmation: "Our radio astronomers send signals into the universe to make contact with unknown intelligence," when, the truth is no such experiment has ever been performed:

Von Daniken said: "Oh, it has. Sagan should know about this very well."

INTERVIEWER: "Well, we asked Sagan about it. He called it a common misconception . . ."

A last question was posed concerning the suggestion in "Gold of the Gods" that the banana was brought to earth from outer space. "Were you serious" he was asked.

"No," replied Von Daniken, "and not many people realize that."

"So is the man that deceiveth his neighbor, and saith, Am not I in sport?" (Prov. 26:19).

What's That About Righteousness Exalting a Nation?

We thought this country was scraping the bottom of the barrel in the days when First Lady Jacqueline Kennedy caroused and danced the twist in public nightspots. A recent book by a White House employee reports how JFK, our first Roman Catholic President, often sat about the pool in mixed company, wearing nothing but what he came into the world with.

Now a national men's magazine has published five full-color, full-page photos of the ex-First Lady. Mrs. Onassis is presented, in these photos, in the raw.

No, she didn't pose. The pictures were taken a few years ago with the help of telescopic lens. The photographer had no business taking the pictures. The publisher had no business printing the pictures.

As for Mrs. Jacqueline Kennedy Onassis, were it not for the rather weighty data concerning her complete lack of moral character, we would be inclined to look upon this as purely an invasion of the Lady's (somehow that word doesn't fit) privacy. As it is, we must opine that she had no business appearing in the nude.

We felt that Mrs. Johnson and Mrs. Nixon (especially) brought an atmosphere of grace and dignity back to the White House. But now, as far as this writer's opinion, we've almost hit the bottom of the old barrel again.

In an interview on CBS' "60 Minutes," August 10, First Lady Betty Ford put her stamp of approval on premarital sex and abortion. In reply to questions about what she would do if 18-year-old daughter Susan told her she was having an affair, Mrs. Ford said: **"Well, I wouldn't be surprised. If she wanted to continue, I would certainly counsel**

Searching The Scriptures

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and advise her on the subject and I would want to know pretty much about the young man . . . whether it was a worthwhile encounter . . ."

Susan commented: **"I think my Dad agrees with that."**

We agree with W. A. Criswell, past president of the Southern Baptist Convention: **"I was aghast . . . I cannot think that the First Lady of this land would descend to such a gutter type of mentality . . . For her to offer her own daughter in this kind of illicit sexual relationship with a man is unthinkable. What has happened to us?"**

As we approach the bi-centennial of our beloved country, let us grow ever more aware "that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will" (Daniel 4:25).

I fear that many of us will live to shed tears over the destruction of this nation even as Jeremiah wept over the debris of Jerusalem.

Editorial

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GOSPEL PREACHING

"Don't preach to me" is the cry of many whose lives need correction but who disdain admonition. The word "preacher" does not seem to convey enough dignity for denominational "men of the cloth" while the word "minister" is thought more appropriate. To be thought "preachy" is the greatest dishonor.

We wish to come to the defense of gospel preaching. Frankly, we could not wish for a more honorable role in life than that of preaching the gospel. I would rather be known as "preacher" than governor, president or king. In the New Testament a preacher was a herald, a proclaimer. Paul said "how shall they hear without a preacher" (Rom. 10:14) as he described the work of the inspired preachers of the first century. Timothy was instructed to "Preach the word" (2 Tim. 4:2). Noah was complimented as a "preacher of righteousness" (2 Pet. 2:5).

John, the harbinger of Christ, was a preacher. "In those days came John the Baptist, preaching in the wilderness of Judea . . ." (Mt. 3:1). The Son of God pointed to his own preaching as evidence of his divinity. In answer to prophecy he was sent to "preach good tidings to the poor . . . to proclaim release to the captives . . . to proclaim the acceptable year of the Lord" (Luke 4:16-21). Just as long as men are lost, that long will it be necessary to preach the gospel. There has never been a substitute for it. There is none now. Whoever belittles preaching or casts reflection upon its utility, denies the very wisdom of God who appointed this service to the end that hearers might turn from sin, obey the Lord and be saved.

We have been somewhat amused at the reaction of some brethren to our announced plans to devote nine months each year to gospel preaching in meetings with the other three months spent in helping train other men to preach. Some have thought we were about to quit preaching. To them, a man not doing "local work" is not preaching, although he will be preaching over 300 times every year. If a man spends all his time at home preaching to the same congregation, he will deliver 104 sermons a year, plus any number of classes both public and private. We do not minimize that work. It is urgent and must go on. But preaching 300 times a year is not exactly my idea of "quitting"! Don't any of you

preachers write to tell me I am knocking "local work." I have been a "local preacher" most of my preaching life and am fully aware of the work involved. There is also a place for those who can to preach daily wherever doors of opportunity are opened. This requires one to be "in journeyings oft."

We do not believe the day of gospel meetings is over. We see evidence of much good being done in them as congregations are stirred to greater effort, the wayward are reclaimed and lost souls obey the truth in baptism. We have seen an increase in "visible results" in the last few years, as compared to ten to fifteen years ago. Further, it is the duty of the church to "sound out the word" (1 Thes. 1:8), and gospel meetings offer one way to get that done. We cannot conceive of anything but good coming from a few days of special effort to teach the truth. Meetings can be arranged with different purposes in mind. Personally, we feel that in the ordinary gospel meeting, much precious time is wasted by not having day services. If only a few can attend, it is still worthwhile. In some places it is even easier to bring visitors in the daytime than at night. If brethren will view gospel meetings not as simply custom, or tradition, but as challenges, opportunities and great blessings, then the results are predictable.

Something needs to be said in defense of preachers going about their work in their own style. We are not all emotionally the same, we do not prepare our material in the same way, and we cannot all speak exactly alike. That is a blessing. The miracle of inspiration allowed even the writers of the Bible variety of expression. We have read a few things of late critical of preachers who raise their voices at times and perhaps use enough gestures to be thought in a "weaving way", as one writer put it. Well, what is wrong with a man speaking with zeal and enthusiasm and loudly enough to be heard some distance? There were times when the preaching of our Lord was said to be a "cry." On the last day of the feast Jesus "stood, and cried, saying, 'If any man thirst let him come unto me and drink'" (John 7:28, 37). The preaching of John was said to be the "voice of one crying in the wilderness." The Lord and the apostles sometimes "beckoned" with their hands (Acts 19:33; 21:40; 12:17; 13:16). There was an urgency in their preaching. Perhaps the reason some today do not stir and move people to obey the Lord is because they are so bereft of sensitivity in their presentation that the people may feel no sense of urgency about the matter. How do you warn the ungodly of eternal punishment, describe the beauties of heaven, or picture calvary and the boundless love of God, dispassionately?

Don't misunderstand, we are not saying that all men should preach with the same volume or mannerisms. In fact, that is the very point. Brother, if you want to stand totally motionless and deliver what you have to say, as long as it is the truth, then be yourself. Some of us are made with a little more

nervous energy than others. What a man says is not necessarily "thunder" or "bluster" because he says it loudly or with gestures. Nor is a preacher weightier and "meatier" just because he says it quietly in a subdued and mild-mannered pose. Noise is not equivalent to gospel preaching, nor is a quiet tone. We have often advised young men to be natural and speak in the manner which suits their personality. We Wish some of the scribes of our day would grant that license to all of us and stop insinuating that those who get "fired up" in their zeal while speaking are therefore uninformed and have to cover up for their lack of study or "shallowness" by making a loud racket. Methinks there is just a touch of intellectual snobbery in some things we have seen lately on this matter. I am glad there is room in the kingdom for men of different styles and personalities who love the truth and are committed to the work of preaching the blessed gospel to the lost, in the most effective way they know.


PATTON-CHANDLER

DEBATE

THIRD AFFIRMATIVE

Marshall E. Patton

806 Muriel Dr. S.E.
Huntsville, Ala. 35802



PATTON-CHANDLER DEBATE

PROPOSITION: "The Scriptures teach that Christians may collectively teach God's word through service organizations, such as Florida College."

I am truly sorry that Brother Chandler's second negative falls below the plane of honorable debating. Whether he realizes it or not, he ignores arguments, misrepresents me, impugns motives, and shows himself to be careless and inconsistent.

In his first paragraph he says that I accused him of "equating an eleemosynary organization with a service organization," and that I failed to recognize his admitting a difference. I did neither! I was very careful to word what I said on this point, or to put it in context, so as to put honest misunderstanding out of question and to preclude this accusation. Yet, he did it anyway. Furthermore, he impugned my motive and told our readers what I am going to do and why. Of course, he knows neither the attitude of my heart nor my future actions. Only God can see this. Here is what I did say on the point in question: "... Who is it in this discussion that equates an eleemosynary organization (the church) with a service organization (the college) IN THE SERVICE under study?" (Emp. MEP) Furthermore, I said, "Who is it that equates the free service of the church with the selling of a service organization?" Brother Chandler, THIS EQUALITY you affirm again in the last sentence of the first paragraph of your second negative. I was right in my first accusation, proved it in my argumentation, and now you prove it on yourself. I know that you know there is a difference between the college and the church, but you equate the service they render so as to conclude that the college supplants the church and reflects upon its all-sufficiency. Read again my second affirmative concerning contributing to and buying the services of an orphanage and your position paralleling the "liberals" in this matter. Futhermore, I said: "WHILE ADMITTING A DIFFERENCE, you deny any difference sufficient to preclude one supplanting the other, SO FAR AS THE SERVICE of eleemosynary and service organizations are concerned" (Emp. MEP). Now, why did you accuse me of ignoring your admission of a difference, tell our readers I made no reply to it, and that I was not going to?

Your college chart paralleling my publishing

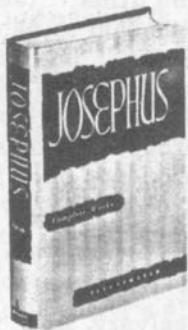
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company chart is like the one I would have used in my second affirmative but for lack of space, with one exception. I omit the church (buying for self and others). My reason will answer your questions concerning it. The service for sale by the college is designed as an aid for individuals and parents seeking a secular education in a proper atmosphere. The Bible department is a functional arrangement of the college that makes possible the environment desired. Surely we both agree that secular education is not the mission of the church, regardless of the environment. However, if the college should offer for sale some service needed by the church in the discharge of its mission, it could purchase the same on the same basis that it purchases the aids from the publishing company.

You have a valid point concerning a distinction to be made between "aids" and "works," if by "works" you mean personal responsibility. However, you are the one who confuses the two. I submit two examples: 1) Your effort to distinguish between written and oral lessons. Look again at the parallel charts on the publishing company and the college. After the publishing company has produced its product and the same is stacked on the shelf for sale, not a soul has been taught. Someone must buy it for self or others and make use of it. Likewise, after the college has made possible its service for sale, not one soul has been taught. Someone must buy that service (pay tuition) for self or others and make use of it. Neither the college nor the publishing company teaches actually—they sell a service. The author of the tract bought from the publishing company teaches indirectly through the eye with a written lesson while the teacher of the college teaches directly through the ear with an oral lesson, nevertheless, both teach—they simply use different means or aids. Churches that I know use both means of teaching—not one to the exclusion of the other. Of course, the same caution is needed for both—they are human products. 2) Your chart on "This Organization." I cannot pay someone to obey the gospel, worship, and live the life of a Christian for me. However, I can hire someone to teach me or others—with either written or oral lessons (Gal. 6:6; 2 Cor. 11:8; 1 Cor. 9:14). Your chart confuses "services" (aids) and personal responsibilities. No, such would not be scriptural!

Your trouble throughout this exchange has been a failure to distinguish between the nature and service of business enterprises and that of eleemosynary organizations as defined in my first affirmative. This is the answer to your chart on "Where Is The Real Parallel?" Besides misrepresenting the college in several particulars, it is an arbitrary parallelism which ignores conclusive evidence to the contrary. Several times over in this discussion I have pointed out a fundamental difference in the nature of the service rendered so as to preclude your parallel and the consequences attributed to the college. The real parallel is pointed out in the preceding paragraph.

Read it again!

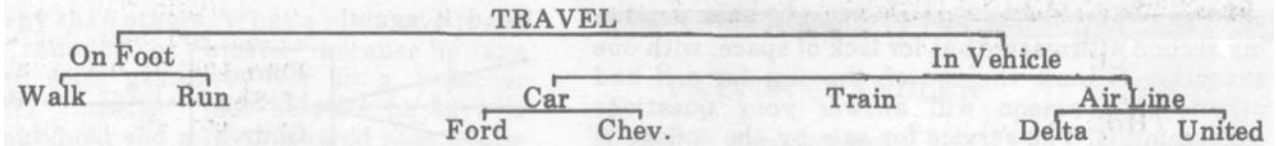


Whether it be a foundation, missionary society, or the church, an eleemosynary organization receives contributions and at its own discretion makes free distribution of its product or service, as indicated on the above chart. It is not dependent upon someone else to purchase and make use of it. Not all foundations fall into this category. I am not aware of anything that would so classify the Cogdill Foundation—it exists as a service organization. Even such organizations may receive contributions in order to make the service or product possible without changing its nature as a service organization. It might even make free distribution of some of its product or service commensurate with the advertising principles of business organizations. This, however, would limit such long before "the tail started wagging the dog." Compare the charts on the publishing company and college with this one on eleemosynary organizations. Indeed, they are in different categories! The church does not charge admission to worship, tuition for classes, fees for supplies, etc.

Concerning my paralleling your position to that of the no-Bible-class brethren, you ignored the argument whereby the parallel is established, impugned both my motive and that of the "liberals," told our readers the reason I affirmed it (not the reason I did give), then substituted another argument and answered it. Such answer has no more to do with the point I made than the "price of beans in China."

You need a lesson on both authority and grammar. "Collectively" in our proposition is an adverb of manner modifying the action of Christians, hence, a matter of HOW. "Through" is a preposition defined by Webster: "By means of; by the agency of." Hence, the organizations are involved as a means or HOW. This makes the issue, HOW individuals may teach. You signed one proposition, but you are debating another. Let me help you out of your confusion with some charts and rudiments on authority.

First concerning the "no pattern argument" of the "liberals," they misrepresent the issue as badly as you do in this discussion. We agree that the HOW of church action has not been specified in evangelism and benevolence—that is not the issue. An organization cannot be made a HOW of the church for the reasons you gave. Indeed, they are coordinates! Hence, the issue with the "liberals" is WHO, not HOW. This is not the issue between us. We agree that the college and church are to be kept separate. In this discussion you signed a proposition that makes the issue one of HOW, as shown in the preceding paragraph. Read it again!



Suppose that one who travels for Ford Motor Company is told that all travel expenses will be paid, with one exception: When traveling by car it must be a Ford. He could travel "On Foot" or "In A Vehicle." Specifying the "Ford" would not exclude travel by "Delta"—a species of another genus. So it is with my chart on "TEACH". One may teach "individually" or "collectively." Just as surely as there are different vehicles in which one may travel, so there are different collectives through which one may teach. Specifying the "church" does not exclude the "college"—a species of a different genus. I insist that my genus "TEACH," inclusive of its species is authorized (as per my first affirmative chart), while your genus "MUSIC IN WORSHIP" IS NOT, MUCH LESS ITS SPECIES. Surely you were not thinking when you said, "The genus exist because a specific subordinate of that genus is given. When God says "sing" we automatically know there is authority for the genus "Music in worship." A genus is "A class . . . divided into several subordinate species" (Web.). If "Music in worship" is authorized, its subordinate species are included, hence, instrumental music, according to your logic(?). Such statements on your part are wild, careless, contradictory, besides being false, Be assured one does not have to "run . . . to get away from this."

You may as well face the fact that your position parallels the no-Bible-class brethren. Their insisting upon Scripture for the Bible class arrangement while rejecting the generic authority for such inherent in the genus "teach" is parallel to your insisting upon Scripture for collectives that differ in nature from the church while rejecting the generic authority for such inherent in the genus "TEACH". Furthermore, in order to show the weakness of your logic(?), I CHALLENGE you to produce Scripture for individuals to collectively do benevolence through organizations other than the church, e.g., the Heart Fund. You will have to join hands with me and use generic authority inherent in passages directed to individuals!

At no time have I indicated "the college is individual action." Again, you have misrepresented me, erected a straw man and whipped him with your chart on "Teach". INDIVIDUALS may act individually, or INDIVIDUALS may act collectively. The latter necessitates a collective, but you still have individuals acting—not individual action. Hence, the service organizations of our proposition and the authority established by my first affirmative chart.


Concerning your question about the "spiritual work" of my organization, I cannot answer more clearly without further clarification on your part, as

per request in my second affirmative. Furthermore, going to the Baptist as the apostles went to the Jews in the temple is no parallel to your involving yourself in what you believe to be wrong. Paul said he would not do evil that good may come (Rom. 3:8).

Brother Chandler, there is no way for you to make your effort of teaching through STS concurrent action. Read again paragraphs six and seven of my second affirmative. Dwaine Dunning acted collectively through STS making possible teaching by debate, which product was in turn sold to individuals and churches and used by them in the discharge of their duty. Obviously, such teaching does not imply endorsement of one's opponent or his doctrine. Hence, the scriptures you cited do not apply. Concurrent action would necessitate each writing his own article at his own discretion and sending it separately to the readers. You would not endorse churches acting as you are in this endeavor and call it concurrent action—another inconsistency on your part.

I appeal to you to re-study this issue, join hands with others in opposing every organization that supplants and reflects on the church and its all-sufficiency. At the same time let us thank God for and support wholeheartedly our service organizations which are truly a blessing to either individuals or churches, depending upon the service for sale.

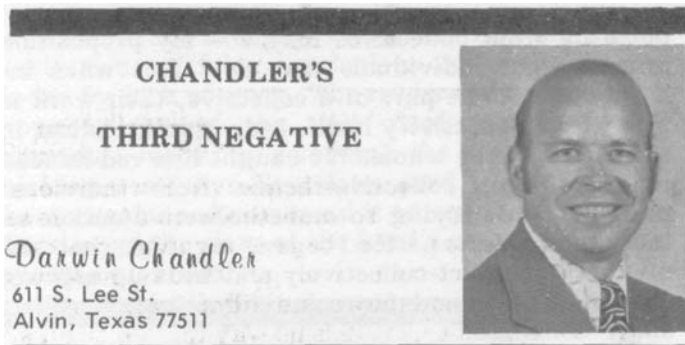
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PATTON-CHANDLER DEBATE,

Brother Patton denies accusing me of "equating an eleemosynary . . . with a service organization". His second affirmative, paragraph eight, first and last sentences, prove that he did exactly that! Supposedly I affirm "this equality" by saying "teaching God's word is teaching God's word whether the teaching is sold or given away." That statement has nothing to do with the nature of organizations. I can find authority for the church to teach God's word. He cannot find authority for any other organization to teach so he wastes space talking of the difference in selling and giving away. We are seeking authority for "teaching"—not for the method of transfer. He is doing everything he can to hide that fact, but it remains a fact.

He says he would use my chart on the college-publishing co. but would exclude the church. But his argument will not let him exclude the church. He makes college and publishing co. parallel as "service organizations" providing "aids" to teaching. He says there is no difference in written and oral lessons. Thus oral lessons may be purchased by the church for herself and others on the same basis that she buys written lessons. She may pay the college for one of its teachers either to instruct the church or to do mission work. He cannot eliminate this consequence from the arguments he made. Since he admits the church can not buy the teaching of the college, he thereby admits there is no parallel between the college and publishing co. Thus his talk about the latter has nothing at all to do with his proposition. He says the service for sale by the college is "designed as an aid for individuals . . . seeking secular education in a proper atmosphere. The Bible department is a functional arrangement . . . that makes possible the environment desired." How absurd! The Bible department is the very heart of that institution. As proof, I quote James Cope. Speaking in regard to the Bible classes of Florida College, he said: ". . . this is peculiar to our curriculum, an institutional requirement, and Florida College would not exist if its students did not have access to regular Bible study . . ." (Address to the student body, Sept. 1969, mimeographed copy, pg. 4 & 5. Emph. D.C.) Away with false intimations that the Bible department is only incidental to the real purpose of the college. Bible teaching is the vital center of the whole organization.

Marshall admits a distinction between aids and works, "if by works you mean personal responsibility." He knows that is not what I meant. I specified the "work of teaching"—the activity itself. Books, tracts, etc. are not acts of teaching, but objects which aid that act. A song book is not singing, but it aids singing. Buying and selling commodities is not teaching or worship, but a means of providing aids to those works. Both college and church buy those same aids so their teachers can teach. Next he says: "Neither the college nor the publishing co. teaches actually — they sell a service." He must think us all fools. He is half-right; publishing companies do not teach. At least he has learned something from this debate. But the college does teach. Organizations function only as their individual parts function, in behalf of the whole. Individuals do the work, but their relation to the whole makes the combined labor, that of the organization itself. Thus the church teaches (1 Th. 1:8) and so does the college. When the parts of the whole teach, then the whole teaches.

He could not afford to answer my question on the chart "This Organization". He could not say: "Yes this organization is scriptural" for his brethren would disown him. He could not say "No, this organization is not scriptural" because his entire argument is that a business enterprise may sell spiritual services scripturally. As "This Organization" charges for its services, thus is not an "eleemosynary" org., it would be just as scriptural as the college. He dodges the issue by saying: "I cannot pay someone to obey the gospel, worship and live the life of a Christian for me," as if that has anything to do with what I asked him. The point is: "May I obey the gospel, worship and live a Christian as part of that organization?" He dared not touch it. His argument allows any human institution to do any spiritual work as long as it sells it. If Florida College can teach God's word, then there is nothing in the spiritual realm she may not do. Patton's argument allows men to duplicate everything the church does, in organizations of their own design, just so they charge for it. Such doctrine is heinous in the extreme.

On my chart "Where Is the Real Parallel", it would have been to his advantage to show wherein is the "misrepresentation" and what his "conclusive evidence" is. Yet we have nothing but a bare assertion. Everything that chart attributes to the college is part of her function. She hires and supports teachers of God's word, conducts public worship in the "chapel program", has gospel meetings under the name "Lectureships", requires members to hold doctrinal positions (let an atheist or Jehovah's Witness try to get a job there), is supported by freewill gifts of saints (which they constantly beg), her officers oversee the teaching; trains teachers, even having special Summer courses for them, and has a four year Bible program for training preachers. The publishing co. does none of those things. I DESTROYED the parallel he tried to

establish between publishing co. and college, and proved the parallel between the college and church.

As he did not argue on the Cogdill Foundation, I will not.

His return to the "no-Bible class" argument produced nothing new. The church is specified as God's teaching organization. She has generic authority for her method of teaching which "non-class" folks reject. Patton's case requires him first to find authority for his organization to teach, then we can talk of generic authority for its method.

Marshall "CHALLENGES" me for scripture for individuals to collectively do benevolence through organizations such as "Heart Fund". How odd! Such organizations do nothing that in any way relates to the work of a local church. God specified no organization for general benevolence. Benevolence is a humanitarian obligation existing quite apart from my nature as a saint or my relation to the church. Men may use what method they please in this realm for God has made no specific, anywhere. Perhaps I need to debate Patton on "Limited Benevolence".

He insists the issue is one of how individuals may teach, as if his proposition reads: "Saints may teach collectively". We both agree on that. He got in trouble when his proposition defined the realm of collective teaching. The Bible confines that realm to the local church and when saints teach "through" organizations, it becomes a matter of what organization—who — is to do that work. We agree on the how (collective action). We are debating if this how may be done by his organizations. He doesn't like that, but he will just have to live with it.

His "Travel" chart is a ringer! Re-wording his argument will show his error: "Suppose one who teaches God's word is told he may use any means, with one exception: when teaching collectively he must use the local church." God specified the church and Patton cannot overcome that elementary fact. To parallel what the Bible says, he would have to say: "You may either walk or ride. But when you ride, you must use a Ford" Thus the specific vehicle as well as the "kind" or "genus" or vehicle is taken care of very simply. Patton used the wrong car for his argument anyway. He should have been talking about a "Dodge."

Nothing he said can overcome the force of the fact that the genus for music in worship exists because a specific subordinate is given. Specifying "sing" not only authorizes music in worship, but limits the kind of music permitted. My parallels to his first chart bear continual evidence of the complete fallacy of his argument. If my statements are "wild, careless . . . false" it is a pity he could not demonstrate that. Assertions come cheap, and he has multitudes.

He says he did not indicate the college "is individual action" but is "individuals acting". He did not use the words, but he definitely made the argument for individual action, by saying the work of the college is really not the work of the college, but of the individuals. He even said: "I am not

debating what collectives may do—my proposition affirms what individuals may do." But when individuals become part of a collective, their work is that of the collectivity itself. Individuality is lost in the action of the whole. We caught him red-handed trying to get collective action from individual passages then trying to make collective action an individual matter. He began arguing that individuals may act collectively and ends up arguing that collectives perform individual work. What sheer nonsense.

In contributing articles to STS I do not become a part of that organization and neither does anyone else. STS is not a teaching organization (even Patton now admits it), but even if it were I would use its facilities as quickly as I would those of the Baptist church and as Paul used the Temple. I would not become a Baptist even to teach them, nor would Paul return to Judaism. If Dwaine Dunning worked collectively when he taught his false doctrine in STS, then Patton and the rest did surely have fellowship with a false teacher as they were all parts of the same whole. Manifesting their disagreement doesn't change the relationship. If concurrent action requires "each writing his own article . . . sending it directly to the readers" then the churches of Galatia (1 Cor. 16:1-9) acted collectively by sending their gifts to Judaea by the hand of Paul. We have denied "collective action of churches" for years. Those churches did not send their gifts directly to the needy churches, yet they acted individually and concurrently. I am persuaded he does not really know what concurrent action is! His argument would cause a local church to become part of a local newspaper organization, simply by contributing an article to it. How silly! And yes, I would endorse churches doing as I am doing. They may contribute information relative to their work, advertise their need for preachers, and purchase ads for their meeting places, all in STS (cf. vol. XIV, Nov. 1973, pg. 7, etc.). They do not thereby become part of STS. They merely act concurrently as individual congregations.

In three articles containing over 7,000 words, Marshall has not analyzed and applied ONE SINGLE VERSE OF SCRIPTURE to his proposition. If this is the way to establish authority then anything may be authorized. History has taught us that human institutions cannot be defended by the Bible when they operate in the spiritual realm. Patton has provided one more case in point. God's silence on this issue will be enough for those who glory only in Him and His church. The sum total of everything God said about collective work in confined to the church. I don't oppose brethren operating a college. But when they operate in the spiritual realm, their human institution has set foot on Divine soil where it has no right to be. I stand ready at any time to oppose all such institutions in debate. I have the truth and I shall do battle with it.

Due to the brevity of this exchange, arguments

have been made in highly condensed fashion. Many illustrations of false conclusions could not be included for lack of space. The reader may, by careful thought, realize the full implication of the arguments made, by rereading the arguments and thinking carefully. Therefore, read this entire exchange again, as I commend it to you in the interest of truth and the glory of the Lord's church. May our loyalty be to Him.

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"HERALD OF TRUTH" ADMISSIONS

Conceived in the minds of James Walter Nichols and James D. Williford, the plans for the "Herald of Truth" had their beginning in the midwest in the 1940's. In 1951 the idea was presented to the Highland Church in Abilene, Texas, and "it was a cold, windy February 3rd in 1952 when approximately 2,000 Christians gathered in the Municipal Auditorium of Abilene, Texas to have a part in the production of the first nation-wide broadcast of the Herald of Truth. On the next Sunday, February 10th, thousands of Christians throughout the United States were thrilled and many moved to tears as they heard this program broadcast on 31 stations of the ABC radio network". (Special Report of Herald of Truth Radio and Television Program, Page 1).

From this start until now, with TV stations being added later, the Herald of Truth has continued with a budget at one time of about 2 million dollars. Almost from the start some brethren questioned that the arrangement was scriptural. Those connected with the Herald of Truth thought that it could be defended as being scriptural. But after a few efforts, they were no longer interested and now there is probably no man who has ever defended in public debate the Herald of Truth that would do so again under its present set-up.

At first Williford and Nichols preached, but in time Brother E. R. Harper became the speaker and, in my opinion, Brother Harper is the only man that preached like it should have been done from the start of the program until now.

In Memphis, Tennessee on September 10, 1973, several representatives of the Herald of Truth met with some brethren to discuss the condition that the Herald of Truth had fallen into. All these were those that had supported and defended it in time past. The Getwell Church in Memphis had the contents of this meeting taken from tape recordings and printed in

book form. In my opinion the booklet would be worth little were it not for the fact that Alan Highers kept after a few problems until they began to come to the top. Much of what was said really didn't have a lot to do with what was germane to the real issues. However, out of this meeting came some admissions that I think are significant.

Not Distinctive

One admission is that the Herald of Truth is not presenting any teaching that stands out from all the other teaching that is currently being done by the denominations on radio and TV. One of the reasons for this very meeting centered around their concern about the "non-distinctive type of preaching currently done on the program" (page ii). Alan Highers said there was concern over "the non-distinctive nature of the Herald of Truth" (Section 2 of the book, page 24). Batsell Barrett Baxter said, "I have received criticism about 'you are not preaching solidly or firmly enough'" (page 6). Brother Baxter admits the reason for there not being a distinctive message preached is that stations will not have strong preaching when he says about getting contracts with stations "we have to go with something that they (the stations, T. G. O.) will give it (contracts, T. G. O.) to us with" (page 6).

The reason for nothing distinctive being presented from the Herald of Truth is because of the "liberal element at Highland" (page i) which is responsible for the "error that had penetrated the Fifth and Highland congregation" (page i). The eldership was divided and this provided a fruitful field for error to operate in. Brother E. R. Harper said, "the eldership at Highland, it is divided—they're hopelessly divided" (Section 2, page 52). They had a deacon, according to Brother W. F. Cawyer, that taught "there's Christians in all denominations" (page 12).

Because of the weak, watered down, "non-distinctive" kind of preaching currently being done on the Herald of Truth, Tom Warren said, "I would not today engage in a public debate in defense of this particular program" (page 11). Alan Highers said, "I could not conscientiously recommend one dime of support for the Herald of Truth" (page 20). Guy N. Woods is quoted as saying of what was presented on the Herald of Truth "90 % of that could be presented on the 'Lutheran Hour'" (page 51). Many gospel preachers and Christians have known for years that there was nothing distinctive about the preaching done on the program. Brother Cawyer said, "the present eldership must go or the program is dead" (Section 2, page 59).

Instrumental Music

Brother Baxter said about instrumental music, "I am not as quick to teach it (that is, against it, T. G. O.) on the Herald of Truth as I would like to be" (Section 2, page 24). There was an "effort on the part of some to use instrumental music in the background of singing in the introduction of the Herald of Truth—one of the elders who contended

for bringing it in is still at Highland" (page iii).

In view of these above statements, a statement from the pen of Carl Ketcherside is interesting. He told about a meeting of some "top-level men in the churches of Christ" and a very outstanding leader in the Christian Church. Ketcherside said, "It was agreed that these leaders in the non-instrumental ranks would tone down their factional approach in their articles and broadcasts, eliminating such materials as would intensify tensions between the two groups. No mention of the meeting ever leaked out to orthodox journals but the effect has been seen from coast to coast" (Mission Messenger, Nov., 1969).

Holy Spirit

Error on the subject of the Holy Spirit has been seen at Highland. Brother Cawyer said a woman "was teaching the direct operation of the Holy Spirit in her class" (page 12). Brother James Williford said the Highland Church was told "We should not disfellowship or count as third-rate Christians people who claim they can speak in tongues" (page 9). Alan Highers quoted the Highland preacher, Lynn Anderson, as saying on April 8, 1973, "Oh, our Father, we ask of Thee this morning these words which seem to lie so still and quiet on the page will be energized by your Spirit to really give us life" (Page 37-38). Highers again quoted Anderson as saying on July 13, 1972, "I don't know how to express even the ideas that I have. And I don't know if they are the right ideas. So I am asking that your Spirit will take control of my heart and every mind here and that every circumstance in this meeting will combine to really excite people about the good news" (page 38). "Neo-Pentecostalism" "is admitted to be" at Highland (Section 1, page 1). A teacher at Highland is quoted by Brother E. R. Harper as saying, "Yes, I believe you can speak in tongues and do these things" (Section 2, page 53). There was some discussion between Highers and Anderson about what Anderson meant by the above statements, but he did not convince me either that he did not believe error.

Sick Denomination

One of the statements made by Lynn Anderson drew much attention. He said in a sermon at Highland on July 22, 1973, "A week or two ago my wife and I were driving down the street one night after I had listened to some very painful conversations that week with some young people who were trying to struggle for the church, to find the church, and with some older people to try to find out what their relationship to the church should be. And I frankly said to my wife, 'You know, the Church of Christ is a big, sick denomination', and I meant exactly every one of those three words, big and sick and denomination" (page 20). At the Memphis meeting, Anderson said, "I do not believe the Church of Christ is a denomination". (Section 2, page 30). Anderson did admit that the church was "big" and

"sick" but said what he meant by "denomination" was that "I'm saying that there are denomination attachments to it" (Section 2, page 30). Anderson didn't satisfy those present at this meeting with his answer. In fact, the "out" used by those questioned was they had been "misunderstood" when in reality they had been understood and that was what the meeting was all about.

It has been difficult for some to see and recognize the difference between the restoration movement and in the Lord's Church revealed in the New Testament. To some it will come as a shock for me to say they are not the same. While I would be in agreement with some of the ideas advanced in the restoration movement, I am under no obligation to accept anything or everything connected with it. However, I will accept everything the New Testament teaches and the God-approved practice of the first century church.

Brother Baxter says of one, he "professes to believe in the restoration movement" (Section 2, page 19). In his own statement, Brother Baxter says, "I'm committed to preaching the distinctive gospel of Christ, the restoration movement" (page 6), making the restoration movement in opposition to the gospel of Christ. In Acts 8, Philip preached "Jesus" and "Christ" unto people, not the restoration movement. This kind of teaching is one of the reasons men like Lynn Anderson can look upon the church as being a "big—denomination".

Brother E. R. Harper said, "this has been going on at Highland for ten years" (page 30) and in this no Christian will rejoice. For more than ten years some brethren have known this and tried in vain to get the brethren at Highland to return to the truth. So far, they have not and the prospects for the future are dim that they ever will.

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The infants and small children in your homes right now will be the religious, educational, political, social, and moral leaders before some of you who are parents pass from this life. What kind of world do you want? What morals do you expect by which your children and grandchildren will live? What can you do as a parent to contribute to a better society in the coming generation? What religious training and practice will your children and grandchildren have when you are old or gone from this life? I can tell you exactly how you can know: what you teach your little children to be now is exactly what they will be twenty years from now!

Every one of us is the sum total of all the influences that have ever been impressed upon us from the date of our birth until the present time. Influences will continually be added to our lives until the day of our departure. This is the foremost reason for choosing wisely the company we keep and teaching our children to do the same. We must give an account unto God for what we are and what we do and say, because we do have some control over some of the influences in the responsible years of our lives. We are, however, what we have been taught to be, and so are our children. Paul to Timothy: "When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice, and I am persuaded that in thee also" (2 Tim. 1:5). The child's training begins with his grandparents and his parents.

Inherent Rights of Children

In this day when nearly everyone is yelling for some civil or personal rights, what about the rights of infants and small children? It is doubtful that the average parent really understands the inherent rights of the child that are God given. A brief reflection upon that event which made a man and a

woman parents is not sufficient within itself to make them aware of some of these responsibilities. They have been given a tiny, living being, made in the likeness of God, and it becomes their inescapable responsibility to bring that child up in the nurture and admonition of the Lord, or they jeopardize their own souls in eternal damnation. Let every parent know that every child he or she has is not such by the child's choice or will, and that the child has the following inherent and inalienable rights given by God:

1. Every child has the right to a respectable birth. The stigma of illegitimacy is a shameful, un-eraseable crime against the child. In a moment's lustful pleasure, the conception of a child will impose upon a man and a woman the awful choice of either destroying that child by abortion, or robbing the child of his right to a respectable birth. By today's standard it is the accepted thing to perpetrate this crime upon an infant in the name of civil rights and personal liberty. Ridiculous!

2. Every child has the right to the sincere love of both father and mother. If they both live, and the child is deprived of the love and care of either through divorce, desertion, or neglect, woe be unto that father and that mother in that dreadful day of judgment.

3. Every child has the inherent right to expect a reasonably normal, healthy body and mind from the father and mother, where deformity or disease is caused by shameful dissipation by either or both of the parents.

4. Parents must provide the necessary things to their children for their full development because this is an inherent right of the child. They must provide the physical, mental, moral and spiritual development of each child from earliest age to the time when he enters upon his own responsible life (1 Tim. 5:8; Eph. 6:4; Prov. 19:18; 22:15; 1:8; 4:1; 19:26).

One of the best guarantees that a child will receive these rights is for both parents to love and respect each other, even before the conception of the child, and to continue that love and respect throughout the growth of the child. This is hardly possible in the full sense of the term without first respecting the law of God. Since a basic need of every human being is to love and to be loved and wanted, and this especially includes children, parents owe their children the full expression of that love and to make them know that they are wanted.

Many children today are deprived of one or more of these inherent rights by their parents. While every segment of society is crusading for someone's rights, we ought to preserve the God given rights of all children and we would have no real problem with other rights of the human race. Some of the most prominent reasons why parents neglect the inherent rights of their children are:

1. The Irresponsibility of Parents. How could we expect a 13 year old mother and a 15 year old father to understand their obligation toward an infant child

when they themselves are only children? And obviously they were deprived of their rights as children or they would not be parents at this age. When marriages occur between children who are too young in years and in experience to even govern their own lives, their children will certainly be deprived of the training that they need in the early years. In some cases, parents are irresponsible toward their children because they do not want children. One could hardly pick up a daily newspaper of any major city in this nation without reading one or more cases of child abuse, and in some cases, murder. When the facts are known, it is because the parents did not want their children. Some are living in foster homes or in institutions, public and private, because they have been deserted by their parents.

The moral conduct of a man and a woman before marriage that brings an unwanted child into the world to be left at the mercy of the professional institutional guardians or foster homes is a cruel, inhuman act which stems from the depravity and moral degradation of the parents.

2. Nothing contributes more to the pathetic state of a child destitute of his God-given rights than to be imprisoned in a broken home. Homes are broken in many different ways. In some cases, it is by legal divorce in which the child loses the normal care and love of both parents, because frequently he is adopted or given to grandparents or other persons. In other cases where the home is not literally divided, religious or moral views may create such a conflict with the child that he is unable to receive any beneficial blessing from the home. For every practical purpose, that is a broken home.

3. Children are abused in the area of discipline. Every child needs and must have both instructive and corrective discipline, but improper discipline by either or both parents makes more rebellious children than any other single factor. Sometimes, there is little or no discipline at all. Lack of proper discipline is a sin against God and the child (1 Sam. 3:11-14; Prov. 29:15; 13:24).

While discipline is demanded in the word of God, the unjust, brutal punishment is forbidden. In Ephesians 6:4, fathers are taught not to provoke their children to wrath, but to bring them up in the nurture and admonition of the Lord. Fathers are not to provoke their children to anger, lest they be discouraged (Col. 3:21).

Partiality in discipline also discourages the child. When there are two or more children in the household, each child should be treated without partiality, both in rewards and in punishment.

There ought also to be consistent punishment. To punish the child for lying one day, and then to laugh it off the next day, annuls whatever punishment may have been given to him or may be given later on. He does not understand that the punishment is really for his disobedience, but rather is based upon the temperament of the parent at the time of the punishment. All of these things contribute to a discouragement and to a final rebellion of the

children against their parents and against society.

4. A child is robbed of his inherent rights by the lack of proper training. It is not enough to carry the rod and continually threaten the child with punishment for every misdeed. Many parents can think only in terms of punitive discipline. A child needs a good example, and the reason many parents fail to provide the needs of the child is that they are poor examples in about every area of life, practiced by both the father and the mother. For the parents to establish a double standard of morals and of responsibilities, one for the child and one for the parents, is in itself a very poor example. They are igniting the fire of rebellion by the very act. How can a father tell his child that obedience is the best policy when the child sees his father exceeding the speed limit without cause; and when stopped by an officer of the law, lie about the reason for his speeding? He will never be able to convince that child that obedience is the best policy. How can a mother teach her child not to lie when that child daily hears the mother lie at the door or on the telephone and then use the explanation that these lies do not "hurt anyone?"

In the area of training, we find in many homes no spiritual training at all. No Bible teaching either by word of mouth or in the lives of either parent is done. There are some children who have grown to adulthood and do not know that God's name could ever be used in any way other than in profanity. In the world that they have known, alcoholic beverages, dope in tablet form, or even in some other form, has been the common practice at home.

How to Guarantee the Rights of Children

There has to be some standard by which a defenseless child can have his rights protected. The word of God has provided the instructions for bringing up children to be what they ought to be, and it also provides for the consequences of parents who do not give the children those things which they need. The best guarantee that any child will receive the training from birth to adulthood is:

1. To have a good, wholesome, scriptural relationship between the husband and wife. Every child, while evidencing at various periods some degree of jealousy toward one of the parents, always feels secure when his father and mother have the kind of relationship that is taught in the Bible. This is one of the best guarantees of a happy marriage in which to rear children and the best memories of their lives will be the witnessing of the unselfish and loving relationship of their father and mother.

2. The child's inherent rights may be guaranteed by the father bringing up his children in the nurture and admonition of the Lord (Eph. 6:4; Col. 3:20-21). This would include teaching them how to love and teaching them what to love. It is the father's responsibility to understand his child and to see that his child understands the relationship he sustains in the family circle, and finally in the world about him. The father's example will guide and is the most

potent force upon the face of the earth to see that the rights of children are preserved even unto manhood. 3. The role the mother occupies in the home can never be under-estimated. There is probably no single person in all the world who will have greater influence for good or bad upon a child than the mother. Two reasons may be given for this: First, from the very beginning of life, the child's needs, comfort and provisions have been centered in the mother. Secondly, there is a normal expression of love and of personal care from the days of helplessness to maturity. She is the keeper of the home and an example to her children (Titus 2:4-5).

EXPOSITION: TEXT and CONTEXT

Weldon E. Wannock

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THE LETTER TO EPHEBUS (Rev. 2:1-7)

This begins a series on the seven churches of Asia. We will omit quotations of the letters for the sake of brevity, except for parts that will be used in analyzing the message the letters contain.

Furthermore, no extended effort will be made to give the social, political and religious background of each city. These things may be obtained by those who are interested by consulting any good Bible dictionary, encyclopedia or commentary. Our main interest is an examination of the letters and some practical applications to us today.

Each epistle was written to "the angel of the church." Several opinions have been given as to what was meant by "angel." Some feel (1) it was a messenger which the church had sent to John, or (2) the "guardian angel" (which is far-fetched), or (3) the elder of each church (which is contrary to Acts 14:23), or (4) the personified life or spirit of the church. It is the spirit which motivates and controls the activities of the church. This last view is the only one which has any merit. You will notice that each letter closes with "He that hath an ear, let him hear what the Spirit saith to the churches." Hence, this statement tenably explains what the "angel of the church" is. It would be the church, itself.

There is one more thing before we take up the letter to Ephesus. Jesus informs each church that he knows its works. The word translated "know" is the Greek word "oida." Vine tells us that this word means "fulness of knowledge." It was not progressive knowledge (ginosko), but rather complete and perfect understanding. Jesus truly saw them as they really were. He is no less perceptive now. But let us turn our attention to

Ephesus.

Commendations

Several commendable things are said about the Ephesian church. We will categorize them in three divisions.

(1) Jesus praises them for their toil. "I know thy works, and thy labour" (v. 2). There is a difference between "work" and "labor." The Greek word for "work" is "ergon." It means deeds or acts. The word for "labor" is "kopos" and it means "toil resulting in weariness, laborious toil." This is toil to the point of exhaustion. God's work was done intently at Ephesus. The congregation was a beehive of activity.

Criswell appropriately said, "A lifetime of the labor of some of us would not exhaust a butterfly. Today some church members are very happy to ride on the gospel wagon and take the chief seats, the box seats up high. But they do not get out and push. They do not get down ana pull. Many of us love to eat of the clusters of the vineyard, but how few of us love to toil in its cultivation."¹

(2) Jesus praises them for their patience (v. 2). They endured persecution and afflictions. No matter how hard they were beaten down or discouraged, they did not quit. Verse 4 says, ". . . and hast patience, and for my name's sake hast laboured, and hast not fainted." The word for patience is *hupomone*. It is the "courageous gallantry which accepts suffering and hardship and loss and turns them into grace and glory."² Though they may have been socially ostracized, boycotted and snubbed, they persevered—they did not faint.

How many times some of us throw up our hands and quit at the least provocation. If someone does not speak to us at the assembly or if we get slighted in some small way, we are ready to quit the Lord. Why take our spite out on the Lord for what man has done to us? Let's learn patience.

(3) Jesus praised them for their discipline. ". . . thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars" (v. 2). No place is to be given in the church to evil men. We are told to "mark them which cause divisions and offences . . . and avoid them" (Rom. 16:17). The Ephesians hated the deeds of the Nicolaitans (v. 6), and would not tolerate them. This sect is difficult to identify, although Lenski says it was a Gnostic sect, and Hendriksen states "they were individuals who not only refused to stay away from the immoral and idolatrous banquets of the heathen, but also tried to justify their sinful practices."³

Pseudo-apostles were tried and found to be liars. They were unable to do the signs of an apostle (2 Cor. 12:12). We can run the same test on professed apostles today. Precisely how the Ephesians tested those self-acclaimed apostles is not stated, but they got the job done, nevertheless. The church proved itself to be doctrinally sound, waging the war against gospel perverters.

Complaints

Although the church was characterized by several good virtues, Jesus issued a complaint against it. He said, "Nevertheless I have somewhat against thee, because thou hast left thy first love" (v. 4). Their admirable qualities could not atone for their shortcoming—their lack of love. They had backslidden and all of their activity could not make up for it. Their service had become somewhat stereotyped, ritualistic and mechanical. Their enthusiasm and zeal had waned because their love had waxed cold. Serving Christ had become a duty instead of a joy. So, Jesus is trying to win back their hearts.

One of the problems that plagues many of us today is the same one that affected Ephesus—lovelessness. Many of us do not have the devotion that we had when we first became Christians. There is not the interest in winning others to Christ or Bible study or prayer or attending the services of the church. Our love has diminished and Christianity has become sort of a habit rather than an exciting and invigorating activity. Of course, when Christians who compose the church become loveless, the whole congregation takes on that characteristic. What about you or me? Could Jesus make this criticism of us?

Counsel

Jesus appeals to the church (v. 5) to make three steps in order to return unto him.

(1) Remember from whence thou art fallen. It is not always good to look back. "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God" (Lk. 9:62). We should leave the world behind, setting our affections on things above (Col. 3:2). However, for the fallen to look back to the spiritual heights where they once stood is a step on the road of repentance. The prodigal son remembered his father's house which started him contemplating a return home (Lk. 15:17).

(2) Repent. This is simply a change of the mind which in turn will change direction. Jesus did not urge them to just feel badly about their fallen state, but rather do something about it. Repentance demands action. Whenever we find ourselves in the wrong, change courses—turn back to God.

(3) Do the first works. This is the action that repentance would bring. Their works would be done out of devotion to Christ rather than from just a sense of duty. Tenney writes that the "first works" refers "more to their original quality than to their quantity. The Ephesian church was not inactive, but its activity lacked the warm love for Christ which had originally distinguished it."⁴

Unless the church took action to change its condition, Jesus warns that he would come quickly, and remove the candlestick out of its place. Summers writes, "The candlestick is the church (1:20), and it has no right to exist if it is not going to carry out the purpose which Christ has for it."⁵

Challenge

Every letter concludes with what we will call a challenge. Certain things are promised to them who overcome. In this letter Jesus promises the victors the tree of life which is in the midst of the paradise of God (v. 7). In the context the thought is that he who lives a life of service out of love for God will be given to eat of the tree of life.

Man forfeited by sin the tree of life in the Garden of Eden. But here in the last book of the Bible Jesus promises life to those who obey the message of the letter and overcome the conflicts they encounter. Although paradise formerly meant a garden or park, it had taken on a spiritual connotation by the first century and is used here to denote heaven itself. .

"To one who is living such a life the Lord promises fruit from the garden of God. In symbol he is saying, 'I will give spiritual food and sustenance to the one who is loyal to me.' God never fails his people in their time of need. He is able to provide all their needs, but he expects victorious living on their part."⁶

Jesus, as Watchman and Preserver (v. 1), knows our needs and can abundantly supply them, even to the eternal security of our souls. He holds the seven stars in his right hand (our security), and walks among the seven golden candlesticks (knows our needs as well as our faults). When a church submits to Christ, it is safe!

Footnotes

1. W. A. Criswell, *Expository Sermons on Revelation*, Vol. 2 (Grand Rapids: Zondervan Publishing House, 1963), p. 82.
2. William Barclay, *The Revelation of John*, Vol. 1 (Philadelphia: The Westminster Press, 1960), pp. 75-76.
3. William Hendriksen, *More Than Conquerors*, (Grand Rapids: Baker Book House, 1965), p. 78.
4. Merrill C. Tenney, *Interpreting Revelation*, (Grand Rapids: Wm. B. Eerdmans Publishing C, 1970), pp. 57-58.
5. Ray Summers, *Worthy Is the Lamb*, (Nashville: Broadman Press, 1951), p. 111.
6. *Ibid.*, p. 112.

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THE NEWS LETTER REPORTS

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

NEW WORK IN TAMPA

H. E. PHILLIPS, P.O. Box 17244, Tampa, Florida 33612 - I resigned my work as preacher with the Forest Hills church in Tampa, Florida on Sunday evening, July 13, 1975, after nearly fifteen years with this church. Many pleasant memories of the past fill my heart as I leave this work for a new and challenging work in the Tampa area. One does not work with a congregation of people for fifteen years without making close ties with nearly every family. These ties and personal interests shall remain with me for the rest of my life.

The peace and harmony that has prevailed at Forest Hills church until recent weeks has made it one of the finest in the land. The strong stand for the faith against all innovations and error has made it grow in number and in spirit. The warm, congenial spirit of friendliness has made it one of the best known in the land. These essential characteristics began to vanish several weeks ago. Conditions continued to deteriorate, with no evidence of change, until I could no longer serve under them and I therefore resigned my work. No charges of sin were made against me by any as I left. Any rumor to the contrary should be investigated. I love those who in good conscience remain as the Forest Hills church. I love and highly respect those who withdrew themselves and are now attending other congregations in the Tampa area.

Nearly seventy faithful Christians desired to begin a new work and asked if I would work with them. I rejoice to be engaged in the Lord's work with this good and enthusiastic group of Christians. They really have a mind to work. I predict that we will grow strong in the faith and fast in number. At present we are meeting in the Chamber of Commerce Hall in Sulphur Springs, but hope to soon have an adequate meeting house in which to do the Lord's work. This new congregation is known as the Northwest Church of Christ. You may obtain further details by writing to the above address or phoning (813) 961-6902.

J. EDWARD NOWLIN, 109 Cedar Road, Perry, Florida 32347 - For the first time in 45 years of preaching, I recently delivered a series of sermons in my hometown, Chattanooga, Tennessee. This was a three-day weekend series on the HOME AND MARRIAGE, at North Terrace congregation. Attendance was great and response very encouraging. Bill Hall moved there from Birmingham the first of August. I have held meetings at Hartselle, Alabama, and at Spring Warrior, near here, this season with a total of 9 baptisms. The work here moves along well with one restored and one baptism last Sunday.

CONNIE W. ADAMS, P.O. Box 68, Brooks, KY 40109 - We completed our work at Hebron Lane on August 27. Record attendances were set both morning and evening services on August 24 and three were identified with us. Beginning with a tent meeting, we next met for fifteen months in a school and occupied our own building in January, 1975. The first Sunday in August Tom Brown and David Harrison were appointed elders. Action will be taken shortly to select deacons. We have never worked with a more zealous group nor enjoyed greater harmony than here. Everett Hardin began work at Hebron Lane on August 31 after seven years of successful work at Glasgow, Kentucky with the Westwood church. We predict continued growth in number and spirit.

RAY F. DIVELY, 425 Dippold Ave., Baden, PA 15005 - The Baden church has for some time helped to support a native preacher in Mexico. Also, we have furnished song books for a congregation in Mexico and helped a widowed saint in her time of need. As the church here is greatly interested in the Mexican work, Brother Swan and I spent the week of August 9 - 15 visiting the Spanish speaking congregations on both sides of the border. We worshipped with them and taught the members as opportunity presented itself. The churches in Mexico we visited were in: Agua Prieta, Naco, and two churches in Juarez. The churches in the United States were in Douglas, Arizona, El Paso, Texas and Las Cruces, New Mexico. **DON TAAFFE**, P.O. Box 338, Dundee, Florida 33838 - I started

my sixth year in May and the work here continues to grow. In June we had 9 baptisms with one restored. Our building is now remodeled and class rooms added. In September I moderated for Charles Murray in a debate in Lake Wales, Florida. The debate was with Richard Cornell of the Apostolic Assembly of Jesus Christ. Propositions covered the Godhead and the formula for baptism. Worship with us at Dundee when in the Cypress Gardens area.

RAY VOTAW, Box 801, Springs, Transvaal 1560, Republic of South Africa - In October, Martin Broadwell of Atlanta, Georgia will be here for a special series on "Motivation and Methods in Teaching." He will be stopping here on his way to New Delhi, India. We expect brethren to attend from Pretoria, Johannesburg, Brakpan, Benoni, Boksburg and Rustenburg.

A sense of humor helps. It was on my last trip some 400 miles north into the Limpopo Valley among the African brethren. As our usual lengthy preaching service ended Brother Samuel Chimusi and several of the older brethren requested that I take them into the little town of Messina - to the Post Office, they said. Being Sunday afternoon, I wondered about this - but went on my way "doubting nothing." Well, not much, anyway. As I stopped in front of the destination they all marched proudly to a certain spot where the boxes were and with Samuel pointing they "hyoed, tchahed, and yeeahed" as only the Venda natives can. They just wanted to see for themselves the Post Office box which Samuel had just managed to rent for the church. We then drove several miles back to Togoza village - and gasoline at about \$1.40 a gallon.

PREACHERS NEEDED

WINTER HAVEN, FLORIDA - The Inman Park church in Winter Haven is seeking a full time preacher. We are self supporting with 100 in attendance. Please write to John Katros, P.O. Box 4293, Winter Haven, FL 33880 or call (813) 294-3161.

CAMBRIDGE, OHIO - The congregation meeting in the American Legion building at 917 Beatty Ave., desires a full-time preacher. This work began two years ago under the aid of Bob Dickey and the brethren at West Lafayette, Ohio. One has been baptized and one restored. There are at present seven of us meeting in a community of 15,000 and several not-so-sound congregations. There is much work to do here. The church can supply some of the support, but most must be raised elsewhere. For more information contact David Gibson, Rt. 4 South Acres, Caldwell, Ohio 43724 or call (614) 732-4606.

DALLAS, OREGON - The church here desires the services of a full time gospel preacher. Write to: Church of Christ, Dallas, Oregon 97338. You may call Ray Elsberry at (503) 623-5663 or Lawrence Garrett at (503) 623-2430.

Editor in Tampa Meeting

The editor will assist the new Fletcher Avenue congregation in a gospel meeting October 13-17. This growing new work now meets at the corner of Fletcher Avenue and 22nd Street in Tampa, ¼ mile east of I-75. We look forward to seeing many friends there.

IN THE NEWS THIS MONTH

BAPTISMS	274
RESTORATIONS	114

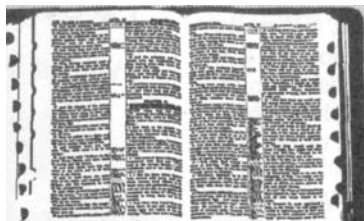
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"These were more noble than those in Thessalonica in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so" — Acts 17:11.

"DEVOTED TO THE SEARCH FOR DIVINE TRUTH"

VOLUME XVI

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SOME THINGS YOU WILL NEVER REGRET



Don Martin
417 East Groesbeck
Lufkin, Texas 75901

We all have done things in life that we afterward regret. The things we regret doing cause unhappiness, failure, and waste. By doing that which we will not regret, however, we can enjoy happiness, success, and productivity. Let us observe a few things which we will never regret having done:

BECOMING A CHRISTIAN. Beloved, when you have arrived at old age and look back upon your life, you will not regret having obeyed the primary commands of the gospel. Out of all that you will regret in life, you will not experience remorse for having believed (John 8:24), repented (Acts 17:30), confessed (Acts 8:37), and being baptized for the forgiveness of sins (Acts 2:38). The day you obeyed the plan of salvation will be a day you will remember as a happy day, the day you became a child of God (Rom. 6:17, 18; Gal. 3:27).

BEING A MEMBER OF THE LORD'S CHURCH. Being a member of the Lord's church, his spiritual body, is indeed a precious, exalted privilege (Eph. 1:22, 23; Matt. 11:11). To be a part or member of the church for which the Lord gave his blood is an honor (Acts 20:28). By being in the Lord's church you can enjoy salvation, reconciliation, freedom from condemnation, and all spiritual blessings because all of these things are enjoyed in Christ or the church (2 Tim. 2:10; Eph. 2:16; Rom. 8:1; Eph. 1:3). You will never regret assembling with the saints and helping build up the church.

STUDYING GOD'S WORD. Time spent in studying God's word is time well spent. But, alas,

some look upon studying God's revelation to man as a necessary evil. The word of truth is that by which we are begotten, saved, edified, sanctified, and purified (Jas. 1:18; I Cor. 15:1-2; Acts 20:32; John 17:17; I Pet. 1:22,23). It is through a study of the word of God that we derive faith and learn the will of God (Rom. 10:17; Eph. 5:17; cf. 3:1-4).

TEACHING OTHERS THE GOSPEL. One of the greatest experiences in life is to be instrumental in successfully teaching the gospel to the lost. This is an experience, however, that many are depriving themselves of because of neglect and indifference. As you consider the activities and accomplishments of your life, you will never regret having taught the gospel to aliens and encouraging weak brethren in Christ (cf. Acts 8:4; Phi. 2:16; Gal. 6:1; Rom. 15:14).

AVOIDING GOSSIP. James, in dealing with the abuse of the tongue, wrote concerning the tongue, "Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity: So is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature: and it is set on fire of hell" (James 3:5,6). Even though James is dealing with the misuse of the tongue in teaching error (Jas. 3:1), certainly these enunciations condemn all abuses of the tongue including gossip. Under the law, the Jew was prohibited from receiving or repeating gossip (Ex. 23:1). (Gossip as used here is a generic word including idle talk of all kinds.) Compare I Tim. 5:13.

ESTEEMING OTHERS BETTER THAN SELF. Paul wrote, "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves" (Phil. 2:3). The person who goes around trying to show that he is superior to everyone is usually an unhappy, bored person. Paul wrote to those in Rome as follows: "Be kindly affectioned one to another with brotherly love; in honour preferring one another" (Rom. 12:10).

BEING KIND AND GENTLE. The circumstances matter not - belligerence and rudeness

are never justified! "And be ye kind one to another," the writer enjoins, "tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4:32). The apostle Peter wrote, "Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous" (I Pet. 3:8). One can contend for the truth without being repulsive in his mannerism (Jude 3; cf. 2 Tim. 2:24).

BEING STEADFAST AND UNMOVEABLE.
 "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (I Cor. 15:58).

Friends and brethren, you will regret having done many things in life, but you will never regret having performed the foregoing. Conversely, you will regret having not performed them!



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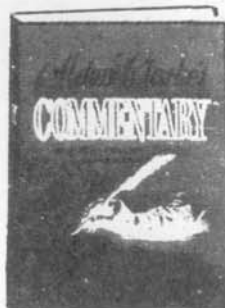
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Editorial

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THE NEED FOR A BALANCE WHEEL

My friend and brother, E. C. Koltentbah of Muncie, Indiana, than whom there is no better Biblical exegete, commented once that a certain individual "lacked a balance wheel." What he meant was that this person was never on an even keel but always either way up or way down. It is our considered judgment that there has never been a time when an appeal for a "balance wheel" was more needed than now. Society at large is pestered with radicals in one area or another. Some become so fired up with some social or political issue that they are consumed in the flame of their own zeal. Their all-absorbing issue becomes the pivotal point of the universe. In no realm is this practice more dangerous than in religion. We therefore address our admonitions here to Christians.

The Bible makes it plain that the people of God are to be well rounded in the knowledge and application of truth. Every passage requiring soundness of faith and judgment has a bearing on this. The book of Titus is concerned with "sound doctrine." The word "sound" means that which is wholesome, contributing to the spiritual health of those who receive the teaching. Elders were to employ "sound doctrine" in convicting gainsayers (Titus 1:9). Those who had gone astray were to be rebuked sharply that they might be "sound in the faith" (verse 13). Titus was to use "sound speech" in teaching all ages (2:1-8).

Paul urged stability when he commanded the Ephesians to "be no more children, tossed to and fro, and carried about with every wind of doctrine" (Eph. 4:14). In the next verse he said "But speaking the truth in love, may grow up into him in all things, which is the head, even Christ." The development of the character of the child of God involves many things. In our faith we are to supply virtue, knowledge, temperance, patience, godliness, brotherly kindness and love (2 Peter 1:5-8). We are to resist sin in ALL forms and apply virtue in ALL forms. Peter said "Wherefore gird up the loins of your mind, be sober . . ." (1 Pet. 1:13). This is an appeal for the people of God to gain control of themselves and act sensibly. In fact, every passage calling for sobriety speaks to this point. Several practical applications are in order.

(1) **ALL CHRISTIANS** need a balance wheel. The cause of Christ is hindered by those who run

first hot and then cold. They are either on fire with zeal for the truth, or they are in the valley of despair and total indifference. They are supremely uplifted one day but sadly downcast the next. They become intensely interested in one area of Bible study and application to the total ignoring of other equally urgent subjects. Without meaning to start a war just here on the covering question, we know of certain places where some of the sisters are very careful to cover their heads with a veil while their skirts are scandalously short and revealing. The logical question arises as to balance in obeying the Lord. How many men have been appointed elders because they had a plurality of children who had been baptized without regard for whether they were "apt to teach" or were "self-willed?" Then we have Christians who get excited over some political issue or activist organization designed to save our nation, usually to the diminishing of their interest in the kingdom of God. They tend to view those not so wrought up on their favorite subject as less than patriotic. Surely, there is a need for all to be "grounded and settled" in the truth. Stay balanced.

(2) **CONGREGATIONS** need a balance wheel. Many congregations have been started in times of crisis and it became necessary to give much attention to the issue at hand. But some have failed to realize that continued attention to only one area of study invariably produces weakness in others. A church may be well instructed and known for its stand against liberal practices involving worship and work of the church, while the spirit of the world takes over the lives and minds of its members. The word of God is designed to meet the needs of all Christians. The edifying of the church requires a balanced diet of truth. Elders have a grave responsibility to regularly review the areas of Bible study being covered. Are babes in Christ being given what they need, or do we place them right away in the middle of a study of Romans or Revelation? Are the young being given the help they need to bolster their faith in a world which seeks to destroy it? Are they being taught what the Bible says about marriage and the home before they make a big mistake? Are they being shown how to apply the principles of the word of God to "flee youthful lusts"? Titus 2 makes it evident that truth is relevant to the needs of aged men, aged women, young women and young men. In Ephesians 4:1-16 Paul argues that God's wisdom made every necessary provision in the church for every Christian to come to the full measure of his potential and concluded by saying that this "maketh increase of the body unto the edifying of itself in love."

(3) **PREACHERS** need a balance wheel. Much damage has been done the cause of Christ by those who regard themselves as its greatest benefactors. Preaching the gospel is an honorable work. God chose this means of spreading the truth to all the world. But it is all too easy for a preacher to run to extremes. One can become so obsessed with a

certain subject that he cannot preach without bringing it in somewhere. That truly becomes his hobby. Perhaps he sees a problem which needs correction where he labors and addresses himself to it. But the needed change does not appear all at once and he is so determined that IT WILL BE DONE that he begins to "nag" on the subject until even those who agree with him grow weary of repeated thrusts week after week. Why not give the problem thorough treatment, then let the teaching soak in for awhile? While it is soaking, go on to something else. Paul told Timothy to preach with "all longsuffering and doctrine" (2 Timothy 4:2). Don't forget the "longsuffering" part of it. Later on, approach the problem from a different direction. A sore needs healing, but you can pick at it until it becomes infected. Balanced teaching lends greater respect to whatever must be said on the troublesome problem.

It is encouraging to know that there are some brethren who are especially trained in certain fields of study, but it is easy for a "specialist" to become so wrapped up in his favorite topic that he turns every conversation in that direction and every sermon touches it. One can get so carried away as a personal work expert that he neglects to give attendance to reading and study and often arises to say something while really having nothing to say. He has beat the bushes to get them out to hear him say nothing! On the other hand, some become so bookish that they lose touch with the mind of the common man and forget that we are not only to teach publicly, but from house to house as well. All of us need to strive to be practical students of the word. Balance is the key.

Paul said "I kept back nothing that was profitable unto you" and "I have not shunned to declare unto you all the counsel of God" (Acts 20: 20, 27). The most profitable thing any of us can do is to teach people exactly what the text of the word of God says. In local work over recent years, we have observed that the greatest interest of all was shown in sermons which carried us through some book of the scripture, speaking morning and evening until the book was covered. Sunday evening attendance always increased during these studies. By teaching in context with present applications where such can be made, many needed areas can be covered without anyone thinking we have gone out of our way to grind an axe.

Paper editors need a balance wheel. Nearly all periodicals were started to meet some special need not being met otherwise. Journals begun out of spite, a competitive spirit or to grind personal axes will do great harm. At various points in our history there have been grave errors to arise which had to be checked. Periodicals have rendered valuable service at such times. There will always be times, even for those well established, when some questions require more space than others. At such times, responsible brethren ought to use whatever means they have open to them to teach truth and expose error. But

what we must never forget is that our adversary, the Devil, is not a one issue enemy. While we are pounding him on one front he already has plans to attack another section of the wall. Again, balance is needed.

We are trying hard to keep the balance wheel in good working order in the operation of this paper. While we are willing to let responsible brethren air a different view from what we may set forth, we make no attempt to satisfy the whims of some readers and would-be advisers. We feel no obligation to give space for nit-picking. We have asked capable men whose soundness in the faith is not in doubt, to write under assigned heads in order to insure balance. From other articles sent by willing writers, we are able to complete each issue. We believe our regular writers, some of whom have been with us since the paper began in 1960, have created a reputation for material that is true to the word of God and presented in sensible fashion. We have often asked these men and others whose judgment we respect, "What area of scripture are we not properly searching with our readers?" We shall continue to do this. The waters of religious journalism are often stormy and it is not easy to steer a safe course. But we want our readers to know that we are striving to do exactly that. To our readers and writers we say "Let's keep the balance wheel working."

PRICE INCREASE IN JANUARY

We have put it off as long as we can. The time has come when it is no longer economically feasible to delay. Since we began the operation of this paper two and a half years ago we have had one increase in printing costs, two postal rate increases with another to come in January, and have added four pages to the paper each month. Other costs related to the publication of the paper have increased. **SEARCHING THE SCRIPTURES** has not raised the subscription rate in the last five years, though other journals have done so, some of them twice within that time. In January, 1976 the single subscription rate will be \$6 a year, while clubs of 4 or more will receive it for \$5 a year. The group rate then will be 15 subscriptions for \$5 a month, or \$60 a year. Bundles to one address will cost \$5 for 15. We will continue to honor the terms of our automatic renewal agreement.

If we can get our mailing list up to 7500 (500 more than at present), we will add 4 more pages, making this a 24 page monthly, instead of the present 20 pages. If you appreciate the paper, then tell others about it and urge them to subscribe before the increase. It is not hard to get together a club. Many Christians receive no religious paper in their homes, and might well be convinced to do so upon your suggestion. Why not send the paper to a list of friends?

This is a good time to say a sincere "thank you" to those friends who have stayed with us, some from the very beginning. A number of these friends are paying for lists and have done so for several years.

This kind of help has made it possible for us to continue. By letter and personal conversations across the country, many have told us how much they appreciate the paper and the good it is doing. This is encouraging to us and makes us even more determined to keep **SEARCHING THE SCRIPTURES** in the mail.



SUCCESSFUL CHILDREN IN THE HOME

Perhaps the most frequent question asked today in reference to rearing children and teaching them to accept their responsibilities is: "How do you get them to listen and to respond to teaching?" It must be recognized that each individual has his own capacity for learning and has his own individual personality with which he must deal in applying the instructions and developing the learning process. Children, as adults, are mutually facing many problem situations in life, but unlike their more mature parents, they have not had the benefit of the experience of years and often lack the instruction of competent parents to know how to deal with these situations.

There are at least four essential qualities every person must develop in preparing himself for his responsibilities as a mature person. First, he must realize the value of the time he has and the need to use it in the best possible way. Secondly, he must consider his attitude and state of mind toward life in general and his own responsibilities in particular. Thirdly, he must recognize the true function of his conscience and make sure he keeps a conscience pure from offense; and fourthly, he must recognize that every person has an influence which he wields in life, for good or bad. Some person is affected in life by the influence of another.

Who Are "Children"?

Something must be said about how the Bible uses the word "children". It sometimes refers to infants, small, "little ones" (Matt. 18:2,3; 1 Cor. 13:11; Eph. 4:14). Sometimes the word refers to "youth, new, younger" children from the age of understanding and accountability to adulthood (Eph. 6:1,2; Col. 3:20; Titus 2:3,4). The word is also used in the New Testament to refer to descendants, regardless of age. In this sense, one may be a child and at the same time be a father or mother (Matt. 23:31; 1 Tim. 3:4). It also refers to a disciple in his relation to his teacher.

Ephesians 6:1-3 instructs children to obey their parents in the Lord. It is a command. Since these instructions are addressed to "children", it must follow that these children must be of the age and accountability to be able to respond to this command of the Lord.

A distinction must be recognized between men and children (1 Cor. 13:11). Paul said, "When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things." A child is not expected to think or to act as an adult. Neither should we expect adults to think or act like children. We must recognize the need for directing the child's thoughts and actions in the direction that upon maturity in years he will have implanted in his mind the word of God, which will make him what he ought to be.

Rules for Success

1. Time is the measurement of one's life and the very short portions are measured off in seconds, minutes and hours, but longer periods of one's life are counted in months and years, but these flee by and are spoken of in the Bible as a vapor and a shadow that passes away—all of which indicate the brevity of life and the shortness of time. "Man that is born of woman is of few days and full of trouble" (Job 14:1). "What is your life? It is even a vapor, that appeareth for a little time and then vanisheth away" (James 4:14). Time may be wisely used, or it may be wasted. A frequent phrase, "I am just killing time", is far too real and serious to be taken lightly. Time, once passed, is never relived. "See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil" (Ephesians 5:15).

A child should learn to use his time wisely in the early years of life in discerning right and wrong and in preparing himself to meet the problems which he faces today and which will be more serious tomorrow. "Remember now thy Creator in the days of thy youth, when the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them" (Eccl. 12:1).

2. A young man or woman must understand what attitude is and how it ought to be used. Like other normal and natural attributes of any human being, everybody has an attitude of some kind toward any given thing or person. An attitude is the state of mind in relation to that thing or person. It may be very strongly in favor of or against, or it may be a neutral attitude, but this mental disposition which one has is extremely vital in attaining his goals in life.

3. Conscience is that God-given quality of every individual to know himself and to know whether or not he is responding as he believes he should to life. Paul said, "I verily thought with myself that I ought to do many things contrary to the name of Jesus ..." (Acts 26:9). Again, "Men and brethren, I have lived in all good conscience before God until this day" (Acts 23:1). Romans 2:15 teaches that the

function of conscience is to approve or disapprove of one's conduct or behavior in accord with the standard which he believes to be right. Every young man and woman must respect his conscience—not as a guide, but as a means of approving that which he believes to be right.

4. Influence is a very vital part of a person's life. It may be difficult to define in all of its qualities, but perhaps the most concise definition is "that personal power which impresses the personality of one individual upon the life of another so that the end result is that he takes on the qualities of your personality." When Jesus said that the Father which sent him would draw all men to him, it was a drawing force which is said to be when he hung upon the cross, men would be drawn by the revelation of what this signified.

Man is a creature to imitate. The earliest years of his life begin the copying of the patterns that are before him in the lives of others, and when the final sum of his life has been drawn, it will consist of the combination of all the influences of the people who have impressed his life through all the years. For this reason, young men and women should recognize the power of influence upon their own lives and seek companions who will exert a good influence over their own lives (1 Cor. 15:33). They ought also to try to impress for good every life they touch.

The Pattern of the Believer

Children from the age of accountability to adulthood must recognize that the only real and true standard for success is the Word of God. "Examine yourselves, whether ye be in the faith" (2 Cor. 13:5). An honest self-appraisal is the best guarantee for holding self-respect. One must recognize and accept the responsibility for determining his own destiny in life and his labor of life toward the goal which he has chosen will ultimately determine his destination in eternity (Joshua 24:15; Acts 2:40; 2 Cor. 5:10).

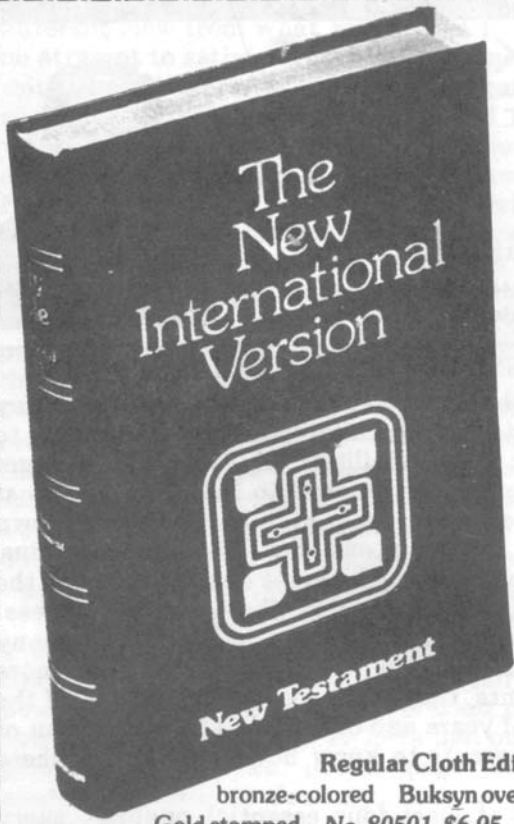
A young person should also know that there are some things in life that are more important than others. It is not necessarily the big things that make life important, but it is the right things, which in some cases may be the little things of life. Jesus said, "Seek ye first the kingdom of God ..." (Matt. 6:33). This makes the goal the things from heaven, not "things on the earth" (Col. 3:1-2). The young man and woman must recognize and respect the value of their time as youths and not waste it in riotous living, but labor with patience toward the mature years when they may be productive in the Kingdom of Heaven. The law of sowing and reaping is applicable to every phase of life (Gal. 6:7-8). What a man sows, he must reap, and that which is sown in the youthful years will be reaped in the later years of life.

Three principles of Divine truth that should always be remembered and practiced are:

1. To have respect for and obedience to the law of

God and man (James 1:22-25; Romans 13:1-5; 1 Peter 2:13-17).

2. As you go through life, treat every person as you would want them to treat you in every area of relationships with them (Matt. 7:12).
3. "Remember thy Creator in the days of thy youth" (Eccl. 12:1).




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EXPOSITION: TEXT and CONTEXT

Weldon E. Warnock

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THE LETTER TO SMYRNA (Rev. 2:8-11) It was not easy to be a Christian at Smyrna. The church was experiencing persecution and more was imminent. In addition to their tribulation (v. 9), some were to be imprisoned and undergo further trials (v. 10). The words of Paul, "Yea, and all that will live godly in Christ Jesus shall suffer persecution" (2 Tim. 3:12), had become a reality.

As with the church at Philadelphia, only good is spoken of this church. No condemnation is given. What a contrast with the Laodicean church where Jesus finds nothing to commend—only a series of complaints. The Christians at Smyrna loved the Lord and proved it by their willingness to suffer for the Cause of Christ.

Trials

Persecution came to the disciples at Smyrna in different forms. There are five of them to which we will direct your attention.

(1) Tribulation. This word is translated from the Greek word, "thlipsis." It literally means "pressure." R.C. Trench states, "When, according to the ancient law of England, those who willfully refused to plead had heavy weights placed on their breasts, and were so pressed and crushed to death, this was literally thlipsis."¹ The oppression, affliction and distress at Smyrna were pressure forces to try to crush Christianity out of them.

(2) Poverty. There are two Greek words for poverty. One is "ptocheia" and the other is "penia." Jesus uses the former. He says, "I know your ptocheia." The word "ptocheia" means deep, extreme poverty; destitution; beggary (cf. Thayer, p. 557). Whereas the word "penia" suggests a lack of wealth—having nothing superfluous. This type of person may satisfy his needs with his own hands, but the other type of poor person has nothing at all. The brethren at Smyrna had nothing at all.

Reasons for the extreme poverty could be as follows. One, many Christians of the first century were from the lower class of society. Many of them were slaves. This could have been the case at Smyrna. Two, it was difficult for Christians to maintain employment. Many lost their jobs because of conversion, or they could not operate their business because of boycott (cf. Rev. 13:17). Consequently, they became destitute.

(3) Slander. "I know the blasphemy of them

which say they are Jews" (v. 9). The word "blasphemy" indicates injurious, evil and defamatory speech. The Jews' tongues were wagging at Smyrna. False rumors were being circulated and minds were being poisoned.

Barclay writes that there were six ever-recurring slanders levelled against the early Christians, (a) On the basis of the Lord's Supper—this is my body and this is my blood—the Christians were accused of being cannibals, (b) Because of the Christians eating common meals together, called love-feasts, they were charged with practicing orgies of lust and immorality, (c) Because Christianity did split families, they were accused of tampering with family relationships, (d) The heathen accused the Christians of being atheists because they did not accept the pagan gods, (e) The Christians were accused of being disloyal citizens because they would not confess "Caesar is Lord." (f) The Christians were accused of being incendiaries because they foretold the end of the world in flames and disintegration.²

Which ones of these, if any, the Jews might have used, we do not know. The point Barclay makes on love-feasts was apparently a post-apostolic charge as there is no concrete evidence of such feasts among the first century Christians. Love-feasts in Jude 12 may have been the Lord's Supper. Read Albert Barnes' comments on Jude 12 in his commentary. We can be confident that whatever charges favored the Jews with the Roman tribunals and caused the Christians much duress and suffering, they employed everyone of them.

(4) Prison. The Devil would cast some of them into prison that they may be tried (v. 10). Im imprisonment may not sound so terribly bad from the standpoint of our penal system, but in ancient days, imprisonment, in many cases, was a prelude to death. The officials would not take the trouble to look after the welfare of the prisoners.

This tribulation of imprisonment would last "ten days." This is not a literal ten days, but indicative of a short period. Hendriksen states that this number is "a definite, full, but brief period."³ The persecution would be full and intense, but it would last only a short while. The brevity of suffering is used in the Scriptures as an incentive to endure (2 Cor. 4:17; 1 Pet. 1:6).

Satan cast them into prison by his agents—the Jews and the Roman officials. While the Devil was tempting those imprisoned, God was using the affliction to test, try and prove—"that ye may be tried."

(5) Death. "Be thou faithful unto death." Jesus is saying to be ready to suffer, even unto death, even if it costs your life. Martyrdom appeared to be a real threat. The fifth seal (Rev. 6:9) concerns itself with those who were slain for the word of God.

In about 155 A.D., Polycarp, a pupil of John, was slain at Smyrna. Refusing to say "Caesar is Lord," he was brought to the stadium before the proconsul, as the story goes. This tribunal said, "Swear, and

we will set thee at liberty, reproach Christ." Polycarp responded, "Eighty and six years have I served him and he never did me any injury: how then can I blaspheme my King and Savior?" Later threatened with wild beasts and finally, fire, Polycarp replied, "Thou threatenest me with fire which burneth for an hour, and after a little is extinguished, but are ignorant of the fire of the coming judgment and of eternal punishment, reserved for the ungodly. But why tarriest thou? Bring forth what thou wilt." Polycarp was tied to a stake and killed.⁴

How easy many of us have it today. We have good jobs, fine homes, abundance of food, a compatible government to our religious practices, commodious meeting-houses, modern conveniences, etc., but how many of us have the love and dedication that characterized the Christians at Smyrna? We complain if we have to make a little sacrifice. Brethren gripe about attending a gospel meeting, special studies, training programs, giving, visiting, and any other thing that requires a little effort. Some of us are spoiled rotten. We would not have fit in at Smyrna too well.

Persecutors

Specifically stated in the letter as persecutors of the church were the Jews. Jesus calls them the synagogue of Satan. They might have considered themselves "the synagogue of God," but in reality they were of the Devil. Here is the Lord's estimate of those who oppose his church.

In the journeys of Paul we read of the Jews constantly causing trouble for Paul and his companions. At Antioch of Pisidia the Jews "stirred up the devout and honorable women, and the chief men of the city, and raised persecution against Paul and Barnabas" (Acts 13:50). Wherever the Jews could exert any influence on local officials against disciples of Christ, they failed not to do so. At Iconium the "unbelieving Jews stirred up the Gentiles" (Acts 14:2). Also notice Acts 14:5; 17:5. All over the Roman world, Jews were filled with antagonism against Christians.

Another force at work against the church was the devotees of emperor-worship. Once every year the Roman subjects were required to come to the temple dedicated to the Emperor and burn a pinch of incense in his honor. He had to confess during the burning of the incense that "Caesar is Lord." This was a loyalty test for afterwards he could go and worship the god or goddess of his choice.

Emperor-worship reached its zenith during the reign of Domitian. The Roman Empire was a polyglot of peoples—different races, nationalities and languages. To unify the Empire, a spirit of nationality was needed. This was found in the Emperor. He became the symbol of all that Rome was and for which she stood. It was a gradual development, the first Caesars deprecating it, but little by little it became acceptable and popular.

Criswell writes, "Finally, the Emperor of the Empire was officially created a god. Then, eventually, the final step was taken, Heretofore, the worship of the Roman Emperor had been voluntary—But as the centuries passed, in the days of Domitian, in the latter days of the first Christian century, in the days when the Revelation was written, the last step was taken and Emperor-worship, Caesar-worship, became compulsory."⁶ The Christian could not comply, so he was persecuted.

Exhortations

To help the oppressed Christians in such trying and difficult times, Jesus exhorts them and offers words of encouragement.

(1) Fear not. They are exhorted to "fear none of those things which thou shalt suffer." Though they were being afflicted by poverty, slander, imprisonment, and the threat of death hanging over their heads, Jesus says, "Do not fear."

The anxiety for our well being fades when we consider him who says, "Fear not." In verse 8 Jesus claims that he is eternal, "the first and the last." Stott writes, "The seas of life may ebb and flow; He stands as immovable as a rock. We are born and grow and decay and die, but His years do not fail—When fears grip the heart of men, and name and goods and life are threatened, nothing can bring tranquillity like faith in Him who is both the first and the last and eternal."⁶

In addition, the fact that Jesus had been through all that they are suffering should bring them comfort. He "was dead, and is alive." The Christian has the assurance of Jesus' resurrection that he will also be raised, and therefore, this will give him the courage to even suffer martyrdom for Christ.

(2) Be faithful. Jesus encourages these brethren to be faithful, even if it costs their lives. "Lord, is faithfulness worth such a supreme sacrifice?" Jesus response is, "I will give you the crown of life," and you "shall not be hurt of the second death." He is in position to evaluate. He knows what true riches are. Although the Smyrnians were impoverished, Jesus said "thou are rich." Hence, Jesus is saying that you have to suffer and then suffer some more, but be faithful, for it is only temporary, and then you will have the crown of life.

People of the world live to die, but Christians die to live. "For what is a man profited, if he shall gain the whole world, and lose his own soul" (Matt. 16:26)?

Footnotes

1. R. C. Trench, *Synonyms of the New Testament*, (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1958), p. 203.
2. William Barclay, *op. cit.*, p. 98.
3. William Hendriksen, *op. cit.*, p. 81.
4. *Ibid.*, pp. 79-80.
5. W. A. Criswell, *op. cit.*, p. 99.
6. John R. W. Stott, *What Christ Thinks of the Church*, (Grand Rapids: William B. Eerdmans Publishing Co., 1958), p. 46.

SET FOR THE DEFENSE OF THE GOSPEL

T. G. O'Neal

1729 5th Avenue
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SAVED BY GRACE, FAITH AND WORKS

By inspiration Paul said, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. 2:8-9). This passage suggests man is saved by (1) grace, (2) faith, (3) and not by a certain kind of works. However, this passage does not teach that man is saved without works of any kind. Thus, there is the need to ask the age old question of how faith, works, and grace are related to salvation.

I. Saved By Grace

"For by grace are ye saved" is the statement of Inspiration.

What is grace? (1) It may be defined as "God's favor." (2) Thayer says, "the New Testament writers use grace preeminently of that kindness by which God bestows favors even upon the ill-deserving, and grants to sinners the pardon of their offenses, and bids them accept of eternal salvation through Christ" (page 666). (3) Grace is God's power. "My grace is sufficient for thee" (2 Cor. 12:9). (4) Grace is God's provision, (a) In Christ we have a perfect example (1 Pet 2:21-24) and a perfect sacrifice for sin (Rev. 1:5-6; John 1:29; Heb. 2:9; Rom. 5:8; John 1:14-17). (b) In the gospel we have the revelation of the word of grace (Rom. 1:16-17; Acts 14:3; 18:27; 20:24, 32; Titus 2:11-12). (c) The church is the spiritual relationship provided for by his grace (Acts 20:25; 2:41,47). (d) Grace provided for his resurrection (Acts 2:30; Heb. 4:15-16). (e) Grace provides our salvation (Eph 2:8-9).

God expresses his grace through his law. The grace of God's sun and rain is expressed through his law that governs these. We may use God's grace by planting crops in the spring time expecting a fall harvest. We may reject God's grace and deny ourselves the benefits of it by planting in the fall and expecting a winter harvest. Just so, in the spiritual realm, God's grace without respect of persons (Acts 10:34-35) is offered to those that will claim the benefits of his grace through his law. The grace that saves teaches man how to be saved (Titus 2: 11-12).

God's grace must be appropriated by man. (1) Grace is through Jesus Christ (John 1:14, 17) but one is baptized into Christ (Rom. 6:1-4). (2) The death of Christ was "by the grace of God" (Heb. 2:9) however, "we are buried with him by baptism into death" (Rom 6:4). (3) Grace will be made known to

Christians at the second coming of Christ (1 Pet. 1:13) on the condition "if we hold the beginning of our confidence steadfast unto the end" (Heb. 3:14). (4) The gospel is "of the grace of God" to those who obey the gospel (Rom. 10:16). (5) The gospel is called "the word of his grace" (Acts 14:3; 20:32), however, one must speak as the oracles of God (1 Pet. 4:11). (6) The grace of God teaches (Titus 2:11-12) but one must live soberly, godly in this present world. (7) Grace reigns through righteousness (Rom 5:21) but it reigns only when we obey as servants of the Lord (Rom. 6:17-18). (8) Men are saved by grace (Eph. 2:8-9) but salvation is through man's faith. (9) Men are "Justified by his grace" (Titus 3:7) when they have faith (Rom 3:25). (10) Men are called by God's grace (Gal. 1:15) but the call comes through the gospel (2 Thess. 2:14). (11) Men are elected to salvation by grace (Rom. 11:5) but they are to make their election sure (2 Pet. 1:5-11). (12) By prayer we may come to the throne of grace (Heb. 4:15) but we are not to cease praying (1 Thess. 5:17). God's grace is available to mankind, but man must appropriate the grace of God.

God makes known the conditions of his grace through the gospel. Grace is revealed by Jesus Christ (John 1:17). Grace that saves teaches (Titus 2:11-12). The word of God was preached, the Lord Jesus was preached, men "believed, and turned unto the Lord" resulting in the grace of God being seen (Acts 11:9-22). When the gospel was preached men were exhorted to "continue in the grace of God" (Acts 13:42-43). The gospel was described as the "gospel of the grace of God" (Acts 20:24,32). All that one can know about the grace of God, believe about the grace of God or promise to another about the grace of God is what can be read in the gospel of his grace. If the gospel does not reveal a matter, then one cannot scripturally claim the grace of God for it.

False concepts are often entertained about grace. (1) Some have the mistaken notion that grace eliminates works. It is true that the grace of God eliminates men being saved by (a) the works of the law of Moses (Rom. 3:28; Gal. 2:16), (b) the works of men (Eph. 2:9; Titus 3:5; Isa. 64:6), (c) the works of the devil (1 John 3:8), and (d) dead works (Heb. 9:14). However, while some kind of works are excluded by grace, it does not follow that **all** works are thus excluded. The grace of God includes the (1) works of God (John 6:28-29; Rom. 10:10), (2) works of God's righteousness (Acts. 10:35; 1 John 2:29; 3:7,10), (3) Good works (Titus 3:8-14); Eph. 2:10), and (4) works of faith (1 Thess. 1:3; Rom. 10:17).

(2) Others have the mistaken idea that God will not impute sin to one because of grace. The word "impute" means "to reckon, count, compute, calculate, count over" (Thayer, page 379). The idea of God not imputing sin to one guilty because of the perfect life of Christ does not inhere in the word "impute". From Psalms 32 and Romans 4, it is learned that the man to whom God will not impute sin is the one who has his sins covered because they

have been forgiven.

(3) Because of their error, others think the grace of God makes a distinction between the gospel of Christ and the doctrine of Christ. The apostles were charged with filling "Jerusalem with your doctrine" when they preached "repent and be baptized for the remission of sins" (Acts 2:38) and "repent ye therefore, and be converted, that your sins may be blotted out" (Acts 3:19). Those who seek to make this distinction would have that preached as being only "gospel", but Luke records it was called "doctrine".

When one considers the chart, it is learned the gospel was to be believed (Mk. 1:15; 16:15-16) as well as doctrine (Acts 13:12). Men were called upon to obey the gospel (Rom. 10:16) as well as doctrine (Rom. 6:17). The gospel saves (1 Cor 15:2) the same as doctrine (1 Tim. 4:16). Men were to teach the gospel (Gal. 1:8-9) and doctrine (1 Tim. 1:3).

II. Saved By Faith

While grace is God's part in the salvation of man, this grace must be accepted. While salvation is a free gift, it is a conditional gift. It must be accepted, and man accepts salvation by faith. Faith saves men (Eph. 2:8; Rom. 5:1; Heb. 11:6). While faith saves, men are not saved by "faith alone" (Jas. 2:24). "Faith only" would exclude God's grace.

In Hebrews 11, one reads of some examples of faith that justified one in the sight of God. (1) Abraham (Heb. 11:8-10) "obeyed" God, "went out" of his home and "sojourned" in a strange land. His was not "faith only". (2) **Noah** (Heb. 11:7) "moved" and "prepared an ark" and this was "by faith" but not "faith only". (3) Israel (Heb. 11:29) had "faith" but that faith expressed itself when they "passed through the Red Sea". (4) **Joshua** (Heb. 11:30) had "faith" and "by faith the walls of Jericho fell down", after "they were compassed about seven days". These and the other examples of faith in Hebrews 11 all have one thing in common. The faith expressed itself in obedience to God.

By faith men have access into God's grace (Rom. 5:1-2). Men have access when they believe in Christ (John 8:24) into the provisions of God's grace. Belief of the gospel (Mk. 16:15-16) is necessary in order for man to obtain the benefits of God's grace. Obedience to the gospel (Acts 2:36-47) is necessary in order for men to have access into the church which has been provided by the grace of God.

Faith in the heart of man comes from "the faith" of the gospel. Paul preached "the faith" (Gal. 1:23). From faith of the gospel to faith in the heart is the purpose of the faith or gospel (Rom 1:16-17). The "faith of Jesus Christ" was what caused them to believe (Rom. 3:21-22). Faith came from hearing God's word (Rom. 10:17). Faith is to be in "his blood", that is, in the power to remit sins (Rom. 3:25). Paul said the "spirit of faith" was "according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak". (2

Cor. 4:13). One cannot believe that which is not a part of the doctrine of Christ, for to partake of that which is not the doctrine of Christ is to be guilty of "evil deeds" (2 John 9-11).

"By faith", as used in Hebrews 11, implies (1) God has spoken (cf. Rom. 10:17), (2) Man has acted, (3) His action is as God spoke, (4) He has acted like God said, (5) His action is with God's purpose in view, and (6) His action is only because God spoke.

Is there a relation between faith and works? Because Paul said some were justified who "worketh not" in Romans 4:4-5, some have in error concluded that works of any kind do not have a relation to our salvation. In the context in which Paul is writing, the "works" which he says do not justify are the works or "the deeds of the law" of Moses (Rom. 3:28; cf. Gal. 2:16). Works of the law of Moses do not save, and yet, James says "by works a man is justified" (Jas. 2:24). There is not a contradiction between Paul and James. James is discussing, not the works of the law of Moses, but the works of faith (Jas. 2:14-25). James shows that Abraham was justified without the works of the law of Moses because he lived before the law of Moses; however, Abraham was not justified apart from obedience, for James shows how he "offered Isaac, his son, upon the altar" (Jas. 2:21-22). Faith without the work or obedience of faith is a dead faith (Jas. 2:17). James shows our faith is shown by our works or obedience (Jas. 2:18).

Some, in an effort to avoid gospel obedience, do not realize that, when they deny man is saved by any kind of works, they are saying that man is not saved by faith because Jesus said faith was "the work of God" (John 6:28-29).

III. Saved By Works

In Ephesians 2:8-9, Paul said "not of works, lest any man should boast". This passage has led some to conclude that no works are involved in man's salvation. They say that if salvation is "by grace", then it cannot be "of works". This is based upon a misunderstanding of Romans 11:6.

Some of what is involved in their error is that they do not understand what is involved in a gift and that a gift can be either conditional or unconditional. In order to have a true gift, there must be (1) the giver, (2) the gift and (3) the receiver of the gift. Then, gifts may be given without any conditions or there may be some conditions to receiving a gift. If conditions are connected, they do not destroy the gift.

Just so, when God, the giver, gives to man, the receiver, his gift of salvation conditioned upon man's obedience to his will, this does not destroy the fact that salvation is a gift.

The New Testament shows that man cannot be saved by (1) the works of the law of Moses (Rom. 3:28; Gal. 2:16), (2) by man's righteousness (Titus 3:5; Eph 2:9), and by (3) dead works (Heb. 6:1; 9:14). However, this is far from saying man is not saved by any kind of works.

The New Testament reveals men are saved by (1) the works of God (John 6:28-29), (2) works of God's righteousness (Acts 10:35), (3) good works (Titus 3:8-14; Eph. 2:10), and (4) the works of faith (1 Thess. 1:3).

While men cannot be saved by the works of the law of Moses (Rom. 3:28; Gal. 2:16), the works of faith do justify one before God (Jas. 2:21-23).

Some read, "and if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work" (Rom. 11:6). From this they, in error, conclude that if man performs any work in order to be saved, he is not saved by grace.

Paul showed "by the deeds of the law there shall no flesh be justified in his sight" (Rom. 3:20). The law or "letter killeth", it was "the ministration of death" and the "ministration of condemnation" (2 Cor. 3:3-12). Under this, the law of Moses, Paul said, "He that despised Moses" law died without mercy" (Heb. 10:28).

However, under the "gospel of the grace of God" (Acts. 20:24) there is forgiveness of sin (Mk. 16:15-16; Acts 2:38) and this because of the blood of Christ (Mt. 26:28; Rom. 3:25). Under grace, there is the "gospel of the grace of God" which is the same as being "Under the law to Christ" (1 Cor. 9:21). The "law to Christ" is the same as "the law of the Spirit of life in Christ Jesus (Rom. 8:2). James expressed it as the "perfect law of liberty" (Jas. 1:25) and "the law of liberty" (Jas. 2:12). Under "grace", man is under "the perfect law of liberty", the "law to Christ" which liberated mankind from or "made me free from the law of sin and death" (Rom 8:2). The "law of liberty" does not mean one is under no law, but that one has been liberated from the law of Moses. Grace and law do not conflict with each other, rather they complement each other. The grace of our government permits us to drive our cars whenever and wherever we please. However, we are bound by the law as we drive. These laws do not conflict with grace, just so, "law to Christ" (1 Cor. 9:21) does not conflict with God's grace.

Work To Obey God

Christ will save those that obey Him (Heb. 5:8-9). One must do the will of God to be saved (Mt 7:21-23). One must do righteousness (1 John 3:7). God accepts those who work righteousness (Acts. 10:34-35).

IV. Ephesians Saved

The Ephesians were saved (Eph. 2:8-9). Their salvation was by God's grace, when they "by faith" obeyed God. The Ephesians were baptized (Acts. 19:5) so their being baptized did not negate the grace of God. They were not saved until they were baptized, since Christ commanded it (Mk. 16:15-16).

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THOSE "FACTIONS"

Conversations with preaching brethren have convinced me that my personal experiences along a certain line are quite common. It is becoming more and more difficult to hold gospel meetings without being branded as a compromiser or a factionist.

In city after city and community after community we find two or more "sound on the issues" congregations that have branded each other as factions. As a result, any evangelist who consents to preach for one of these will, often as not, be black-balled by the other.

It's easy enough for someone to say (as someone recently did) that preachers should refuse to preach for factions until necessary corrections are made. It's not quite as easy, however, for a preacher to determine where the faction is.

The fact of the matter is that a large number of these agitations have been effected solely over matters of judgment. Either brethren within a church fall out over opinions (personality clashes and old grudges erupting in the process) and divide, or, one congregation receives disgruntled, perhaps disfellowshipped, members from another congregation. Immediately, the lines are drawn and that church is not a church, it's a faction.

Such has become a major problem. I have some suggestions:

1. Let's realize that brethren do not always use the best judgment. If some start a new congregation and I do not agree with the manner in which they went about it, or their reason for doing so, I still need to be big enough to swallow my pride and do what's best for the cause of Christ.

Paul and Barnabas separated over a matter of judgment (Acts 15:39). I'm quite sure that at least one of them showed poor judgment—but, strange to say, the Bible doesn't give any inspired information on which one it was.

Frankly brethren, I'm not interested in receiving the mimeographed letters that are often sent all over the brotherhood to "explain the problems" in a given place. Since those problems are none of my business (If they were, I would not know whom to believe.), I just throw such letters in the waste-basket.

2. Let's practice (not just talk) local church autonomy. I can recall a time or two when I was

highly disappointed that a neighboring church received into its fellowship some who had been withdrawn from, or had left under the imminent reality of such action. I was disappointed, but I felt then, and still do, that such was their business. Other than provide what information I felt compelled to provide, I kept my nose out of their business.

I certainly have no right, under circumstances like these, to brand the other church a faction, and refuse to announce or attend its meetings, etc.

3. **Let's treat visiting preachers fairly.** Since it is impossible for me to unravel every disagreement and solve every problem and determine who is right and wrong in every situation where brethren have these problems, **I don't even try.** I go and preach wherever I am given the opportunity. I preach the whole counsel of God so far as I know it. If there is some phase of truth that the "faction" where I am holding a meeting will not receive, tell me what it is and I'll be sure to preach it.

Brethren, let's grow up.

WONT IT BE WONDERFUL THERE

The impossibility of apostasy is surely one of the most absurd and inconsistent doctrines that men have devised. The crazy quotes from Baptist preachers who try to come to grips with its consequences are almost endless.

Another, if someone is keeping count, appeared in **The Biblical Evangelist**, June, 1975. Editor Robert Sumner, commenting upon vacationers who don't darken a church door while away, said: **"While we do not suggest those who act thusly are not really saved, without fear of contradiction and without apology, we dogmatically state such are so devoid of spirituality that if real religion were gunpowder, they wouldn't have enough to blow a hat off a chair!"**

If what Mr. Sumner says is true, then without fear of contradiction and without apology, we dogmatically (and consistently) state that heaven will be full of people devoid of spirituality and real religion.

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city" (Rev. 22:14).

WATER WALKER DROWNS

Tom Oglesby reproduced in his bulletin (**The Bedford Torch**) a few months back a UPI release from Jacksonville, N. C. which told of a young man who tried to walk on water.

The short article says: "The body of a man who claimed he could walk on water was fished out of a creek here yesterday, according to authorities.

"Officers said Furney Harrison, 28, of Richland allegedly told friends in a bar Saturday night, 'The Lord told me I could walk on water.' Officials said Harrison apparently tried to and drowned."

Tom well commented: "In spite of this man's apparently inebriated condition, he was at least more consistent than the religious shysters who

pawn themselves off as faith healers."

I haven't heard of Oral Roberts or Kathryn Kuhlman trying to walk on the water, have you? As a matter of fact, I haven't heard of these trying to raise the dead, turn water to wine, still violent storms, multiply food . . . yet they quote the words: "Jesus Christ, the same yesterday, today, and forever . . ." as though they applied to the performance of miracles.

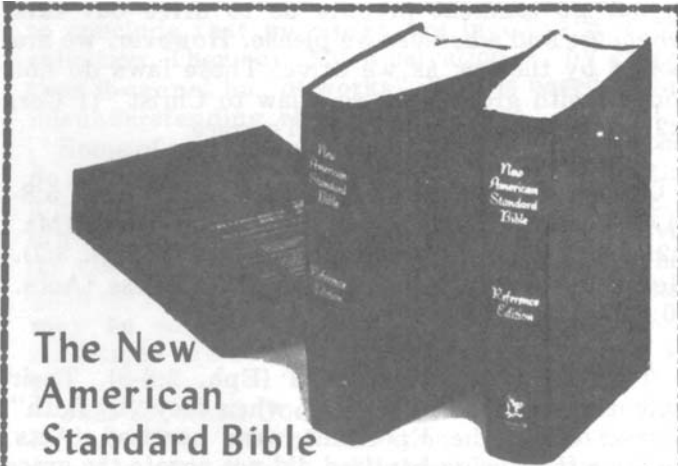
By the way, many of you may have read in a recent issue of **People** magazine that Miss Kuhlman is being sued for \$430,500 by her former personal administrator, Paul J. Bartholomew, and her ex-pianist, Dino Kartsonakis. Miss Kuhlman has maintained a low profile in public so far as her wealth is concerned, but these two former associates say she has a fine arts collection valued at \$184,000, antiques and museum pieces worth \$1,250,000, and \$1,000,000 worth of personal jewelry.

They also claim that she likes her booze. When asked about that, Miss Kuhlman replied: "I wouldn't even dignify that question with an answer . . . What do you do when you're in India? Drink the water?"

I've learned that you can expect those kinds of answers when you try to find validation for her miraculous claims too!

Then too, Oral Roberts University has announced its future plans for a medical center. Mr. Roberts appeared Labor Day on the Jerry Lewis Muscular Dystrophy telethon. He presented a check for \$10,000. A noble gift from Roberts and his university faculty—but I feel that some of the M.D. victims would much rather hear him say: "Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk" (Acts 3:6).

Indeed, the legs of the lame are unequal.



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**THE WHEAT AND THE TARES
(MATTHEW 13(36-43))**

J. J. Smith

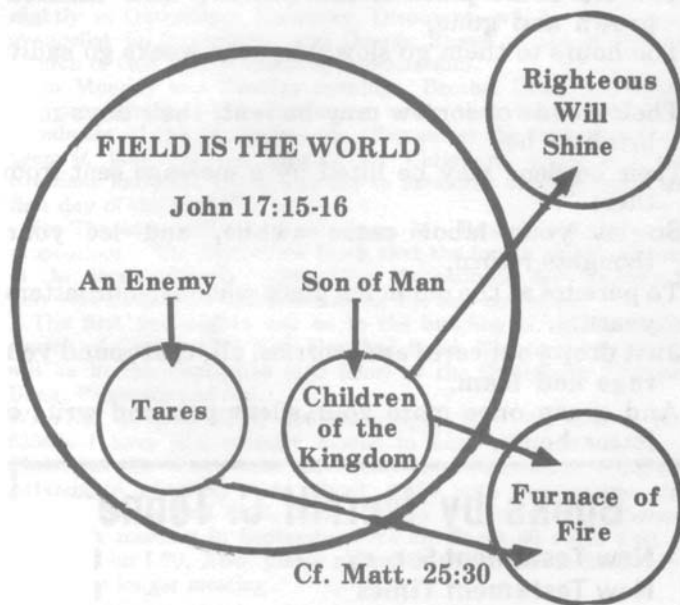
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There are a number of positions taken on these passages both by commentators and also by brethren. I believe that the position set forth in this article is true to the scriptures and if so cannot be successfully answered. Chart #2 was made to be used in a discussion with a Baptist preacher on the subject of apostasy. I understand the passage to teach that some children of God will be lost.

<p>Field = World Good Seed = Children of the Kingdom Tares = Children of the Wicked One Sower of the Good Seed = Christ Sower of the Tares = Devil Reapers = Angels Harvest is at the end of the world.</p>

You will notice that the above chart is nothing more than a word-for-word description of the parable of the tares as Jesus gave it. However, as we study this subject we will find that we need to take special notice of exactly what is said by Jesus in the explanation of this parable. To be aware of what Jesus said in his explanation will go a long way toward clearing up the matter.



First of all Jesus said the "field" is the "world." Now if we lose sight of this one fact, we will miss the point of the lesson. Many brethren talk about the devil sowing tares in the church. But that is not what the Lord said. He said, the tares were sown in the field = world. Some do not think we can practice church discipline if we take the position that the "kingdom" in these passages refers to the church. However, it has nothing to do with "church discipline" for Christ said the tares were sown in the world—not the church.

Angels to Gather from World and Church
 Now, according to verse 40, "just as" the Lord will send his angels to gather the tares, (that were sown in the world—not the church) "so shall it be at the end of the age." So shall what be? "The Son of man shall send forth his angels and they shall gather out of his kingdom all that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father" (Matt. 13:41-43). So, "just as" the angels are going to gather the tares that were sown in the field (world—not the church) so shall it be with those who commit iniquity in the kingdom.

Christ's Use of the Word "Kingdom"
 However, to further strengthen my argument that the "kingdom" in verse 41 is the church, I call attention to the fact that the word "kingdom" is used three times in verses 38, 41, 43. I have never found anyone who thinks that the good seed = children of the kingdom in verse 38 refers to anyone except those who are Christians. And, I do not expect to find anyone who would deny that those of the kingdom in verse 43 would be anyone other than Christians. Why, then, would there be three uses of the word "kingdom" in the same contest and two of them refer to the Kingdom of God and the one in the middle (verse 41) refer to the world? I contend that there is nothing in the context that would lend any support to such a view. For Christ plainly says that the "field" is the "world."

Conclusion

Thus Christ says that he will send forth his angels and gather out of the church all that apostatize and will cast them into a furnace of fire—Baptist doctrine notwithstanding.

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THE RICH MAN ALSO DIED

Clarence R. Johnson

Read carefully Luke 16:19-26. There are a number of lessons we may learn from this passage. For instance, in Lazarus we learn that (1) one doesn't have to have money, power, fame or good looks to please God (vs. 20, 21); (2) the discomforts of this life are but momentary compared to eternity (see also 2 Cor. 4:16-18); (3) death does not have to be a curse—it can be a blessing (vs. 25); and (4) physical ailments are not necessarily a sign that a person has displeased God.

The case of the rich man teaches us that (1) no amount of money, popularity, or worldly power can assure one a home in heaven (vs. 19, 22); (2) the "pleasures of sin" are but "for a season" (see Heb. 11:25); (3) who we know, or are related to, will be of no consequence to the God with Whom we have to deal; (4) financial success and good health are not signs that one is pleasing God (vs. 25; Luke 12:20); (5) not all will be saved (see Luke 13:23, 24); (6) a person's eternal destiny is sealed at death (vs. 26).

We may note from this passage that there are two general kinds of physical death, the death of the righteous (Psa. 116:15; Num. 23:10) and the death of the wicked (Ezek. 33:11). It is obvious that in order to die the death of the righteous, one must live the life of the righteous (Heb. 9:27; 2 Cor. 5:10).

Our own experience tells us that death can come at any time. Sickness, disease or accident may befall us far ahead of the general life expectancy. The soul is the most important possession of man (Matt. 16:26). Sin has placed the souls of men in jeopardy of eternal death (Rom. 3:10, 23; 6:23) but God gave His Son that we, through Him might have life (John 3:16-18). The blood of Christ is sufficient to cleanse us from all sin (1 John 1:7), but we must apply His blood to our sin-sick souls through obedience to His gospel. "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ" (Gal. 3:26, 27). "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" (Rom. 6:3).

Yes, there is something more important in life than money, fame, power or popularity. Have you seen after the welfare of your soul?

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A Letter Home

W. Curtis Porter

Well, boys, you've wandered many years, much older have you grown,
But back at home your parents live in sadness and alone;

Perhaps you've traveled many miles,
you've journeyed here and there,

But you have never gone beyond the reach
of Mother's prayer;

Your parents pray in silent mood—with tears
their cheeks are wet,

As anxiously they hope from you a letter they
will get.

Will you not cease a moment, then, your
wandering steps that roam,

And take your silent pen in hand and write a
letter home?

'Twill cheer a mother's aching heart, 'twill cheer a
lonely dad;

'Twill cost you but a little time, but make two
hearts so glad;

They call you man where now you live, but
still you're mother's boy—

The very mention of your name yet fills your
dad with joy.

Your childish prattle they recall as tears now
dim each eye—

The gentle touch of childish hands when you
were standing by;

Just take your pen within those hands made
rough by passing years,

And send a letter back today to dry those
silent tears.

The old home place is lonely now, with children
grown and gone,

The hours to them go slowly by, the weeks go
sadly on;

Their clouds of sorrow may be rent, their days
may brighter be,

Their burdens may be lifted by a message sent
from thee;

So let your labor cease awhile, and let
your thoughts return,

To parents at the old home place who for your
letters yearn;

Just drop your cares and worries, all, that round
you rage and foam,

And grasp once more your silent pen and write
a letter home.

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THE NEWS LETTER REPORTS

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

J. T. SMITH, 3433 Studebaker Rd., Long Beach, CA 90808—The work at Studebaker Road in Long Beach is going well. We have four fine elders and an average Sunday morning attendance of 226. The congregation is either fully or partially supporting eight men in preaching the gospel. In addition to this, we have a question and answer column in the TV section of the Long Beach Newspaper with a circulation of 192,000. Everything is running smoothly under the direction of our elders. When you are in this area, come and worship with us. The Lord willing, I will be with the Southside congregation in Owensboro, KY for a meeting October 13-19 and look forward to being with these brethren again.

JAMES C. JONES, Rt. 1, Chicopee Rd., Gorham, Maine 04038—August 15, 1975 concluded five years work with the church on Chicopee Rd., Gorham, Maine. Attendance averages 20 per week for worship. Several have been baptized this year though not all remain faithful. I plan to continue with the church here, Lord willing. I am losing \$125 per month in support as of January 1, 1976. If you can help with this, please contact me. This is a difficult field.

JIM GABBARD, 520 Mary Ester Cutoff, Fort Walton Beach, Fla. 32548—I have moved to Fort Walton Beach to work with the Northside church at the above address. We are happy that one has been baptized since our arrival. The church membership is relatively young but seems to be well grounded in the word. They have done the preaching here for quite some time and indications are they've done a splendid job. We'll be printing a weekly bulletin shortly, Lord willing, and that, with other activities promises to return good results. I should like to receive as many bulletins as possible and request that readers who print and mail one add my name to their mailing list. I find most bulletins very stimulating with fine material in them. When in Florida, stop and visit with us if possible.

ROBERT WAYNE LACOSTE, W. West and Dunbar, Refugio, Texas 78377—I am happy to report that 8 have been baptized and 2 restored in meetings in which I preached last summer in Bonham and Ector, Texas. Also, one was baptized and one restored recently in the work here in Refugio. When passing through Refugio, please stop and see us.

RELIGIOUS DISCUSSION—OWENSBORO, KENTUCKY

There will be a four night discussion, Dec. 1, 2, 4, 5 at 7:30 nightly in Owensboro, Kentucky. Disputants will be Ken Green, evangelist in Owensboro, and George Russel of the Worldwide Church of God (The Armstrong organization).

On Monday and Tuesday evenings, Brother Green will affirm the proposition: "The Scriptures teach that the fourth commandment of the decalogue—viz., 'Remember the sabbath day, to keep it holy'—is not binding on Christians under the new covenant and that Christians are to assemble together upon the first day of the week."

On Thursday and Friday evenings, Mr. Russell will affirm the proposition: "The Scriptures teach that the fourth commandment of the decalogue—viz., 'Remember the sabbath day, to keep it holy'—is binding on Christians under the new covenant."

The first two nights will be in the building of the Southside church of Christ, 2920 New Hartford Road. The final two nights will be in the Penthouse (5th floor) of the Owensboro National Bank, Frederica and 3rd.

WAYNE S. WALKER, 506 Steinhagen Rd., Warrenton, MO 63383—I have just recently moved to work with the church of Christ at E. Flora and McKinley in Warrenton, Missouri. Attendance generally runs about 40-50 with an average contribution of around \$225. Harry Lewis of Mooresville, Indiana held us a meeting in September. We are about 60 miles west of St. Louis on 1-70. Also, please note that the church in Sandusky, Ohio is no longer meeting.

RELIGIOUS DISCUSSION—BRANDON, MISSISSIPPI

There will be a debate in Brandon, Miss. (12 miles from

Jackson) between Paul Brock and Richard W. Forsythe of the United Pentecostal Church, on November 3-4, 6-7 at 7:30 nightly in the national Guard Armory. Propositions are: Nov. 3 and 4

The Scriptures teach that the baptism of the Holy Ghost is for all New Testament Christian believers, and will continue until the end of the New Testament church age.

Affirm: R.W. Forsythe; Deny: Paul Brock
Nov. 6 and 7

The Scriptures teach that special miraculous gifts of the Holy Spirit were given to confirm the oral word of God, and were to cease when the word of God was completely revealed. Affirm: Paul Brock; Deny: R. W. Forsythe

PREACHER NEEDED

SHELBYVILLE, ILLINOIS—A minister of the gospel is needed to work with a congregation of approximately 100 members. Please send pertinent information and comments to: The Elders, Church of Christ, South Second and Charles Sts., Shelbyville, Illinois 62565.

EDITOR'S NOTE ABOUT ADS FOR PREACHERS

We have had many requests to run notices about congregations needing preachers. As we have space, we are glad to render this service as a news item and free of charge. The carrying of such notices does not mean that the editor knows all about the congregations making such requests and can unreservedly recommend the work there. In fact, we are not in the preacher placement business. Recommending preachers to churches and churches to preachers is a sticky business at best. Some good and capable men who do good work at one place, might not necessarily serve well in another. Frankly, it is our opinion that such ads, either from churches or preachers, are not the best way to meet such needs. Some churches have been contacted by men, who were totally unsuited to the work at hand because of such ads. We offer this word of advice to both churches and preachers considering each other—INVESTIGATE EACH OTHER.

Winter Classes in Louisville

The editor will teach the following classes during the months of December, January and February:

Monday nights - 7:30 - Sermon Preparation and Delivery - Expressway

Thursday nights - 7:30 - New Testament Introduction - Valley Station

Friday mornings - 10:00 - The Preacher and His Work - Expressway

These classes will last two hours. In addition to these, Steve Wolfgang will teach a Monday night class these same months for Bible class teachers. The aim of these classes is to better prepare men to preach the gospel and to equip both men and women as teachers of the word.

IN THE NEWS THIS MONTH

BAPTISMS	408
RESTORATIONS	160

(Taken from bulletins and papers received by the editor)

SEARCHING *the* SCRIPTURES

"Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me" — John 5:39.



"These were more noble than those in Thessalonica in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so" — Acts 17:11.

"DEVOTED TO THE SEARCH FOR DIVINE TRUTH"

VOLUME XVI

DECEMBER, 1975

NUMBER 12

THE CHIEF CORNER STONE

O. E. Watts

The Stone

Picture a huge "squared" building stone among others which are ready to be laid as a foundation for a large building. The excavation has been done and the bed rock chipped level. The dimensions have been exactly determined. The stones have been pre-cut to fit. They are ready to go in.

Note the one particular stone. It has been especially selected as to its "grain" indicating uniform strength, and its pleasing appearance. More than that, at the quarry where the stones were finished it has been given particular attention. The angles and the edges are exact. The sides are flush. In a famous castle built by a western railroad tycoon the stones were so true that no more than one-fourth inch thickness of mortar was permitted anywhere. Just so, and even more than the others, our subject stone has been perfected.

Bible readers know that we are referring to the foundation stone used as a type of Jesus Christ in prophecies and in New Testament comparisons. He was prepared to be that one main part in God's great new building (system, church).

The Builders

Now come the builders. They look over the materials and plan the work. First they decide that another stone must be placed at the main corner. Surprisingly they are not aware of the excellencies of the special stone which was so painstakingly selected and shaped for this position. More than this, they conclude that the one stone can not be used at all, not even in a minor place at the side. They completely reject it.

In the figure we are led to search for some reason for this action. We must conclude that their ineptness and ignorance are due to their own neglect, slovenness, and prejudice. The Master Builder who had the stones prepared knows what He is about. As is so often true of the unqualified these so-called

builders highly overrate their own abilities and attainments. The self-styled religious experts of Christ's time completely "missed the boat".

The Master

Fortunately the expert planner arrives on the scene. He takes over and reverses the ridiculous decisions of the bunglers. Psalms 118:22-23 puts it this way,

"The stone which the builders rejected

Is become the head of the corner.

This is Jehovah's doing;

It is marvelous in our eyes."

Jesus applied this scripture directly to the Pharisees. He made it so plain that they perceived that he spoke "against them" (Luke 20:19).

The Builder

God overcame all of the interference and completed the building as planned and prophesied. Isaiah 28:14-19 foretold that the "scoffers that rule this people in Jerusalem" would be overruled. Their covenant with death (killing Jesus) came to nothing. Their "refuge of lies" was ineffective. Hiding themselves "under falsehood" proved worthless. In the midst of this teaching Verses 16 and 17(a) read, "Thus saith the Lord Jehovah, Behold, I lay in Zion for a foundation, a stone, a tried stone, a precious corner-stone of sure foundation: he that believeth shall not be in haste. And I will make justice the line, and righteousness the plummet." Here we see pictured in advance expert construction using the best materials and divine instruments.

The Fulfilment

Whether represented in the New Testament as the main part of the foundation or as all of it, Jesus Christ, the Son of God, is the base upon which the church is built. "For other foundation can no man lay than that which is laid, which is Jesus Christ" (1 Cor. 3:11).

To the Jewish council (Acts 4:11-12) Peter boldly said of Jesus, "He is the stone which was set at nought of you the builders, which was made the head of the corner. And in none other is there salvation: for neither is there any other name under

heaven, that is given among men, wherein we must be saved".

It was this same apostle who years later was inspired to give the most complete explanation of Jesus as The Stone in 1 Peter 2. "A living stone", he wrote. This is expressively figurative. Stones are not alive; but this one is so represented. "Rejected indeed of men", he continues, as a review of what they had long known about the reactions of the Jews. He points out God's contrasting attitude. This stone was the **corner** stone, the **chief** one, **elect**, **precious**. Choice and specially selected, the marvelous stone was very honorable and valuable in God's sight.

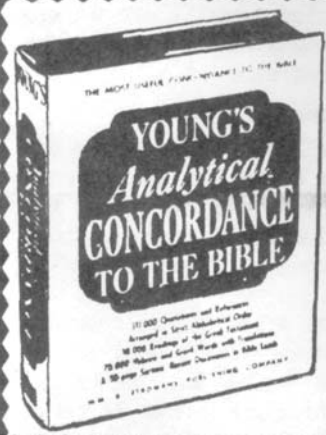
The Superstructure

In the same passage Peter comments upon the church as built upon that foundation. In Verse 5 he states that Christians, as **living stones, are built up a spiritual house**. In Verse 7 he explains, "For you therefore that believe is the preciousness", even though unbelievers continue the rejection, the stumbling, and the disobedience. Moreover, Jesus never fails one trusting in Him. No one is caused to hurry or be disturbed because He has let him down. He does not make anyone ashamed; never does He disappoint.

In Ephesians 2:19-22 (NIV) the apostle Paul states that the Christians to whom he is writing are "members of God's household, built on the foundation of the apostles and prophets, with Christ Jesus himself as the chief cornerstone. In him the whole building is joined together and rises to become a holy temple in the Lord. And in him you too are being built together to become a dwelling in which God lives by his Spirit."

We note that the growth of the building is continuing. We all should be sobered by the consideration that the Spirit of God dwells in this temple (1 Cor. 3:16), in us! Verse 9 there states that we are "God's building". As living stones let us rejoice that the permanence of the structure is guaranteed by the eternal, living foundation stone.

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Editorial

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GOD RULES IN THE KINGDOM OF MEN

Our country is now on the eve of its 200th birthday. On every hand we are reminded of this. Our people have been wonderfully blessed. We have enjoyed a form of government which, for the most part, has insured basic rights and dignities to its citizens. Even the most deprived have opportunity to better their lot if they really wish to do so. The scruples of the founding fathers against tyranny and the oppression of conscientious convictions led them to fashion a governing document which permitted every citizen to worship as his conscience determined or not to worship at all, if he were so inclined. In this atmosphere, the gospel has been able to run and have free course. We have been free to preach and defend it far and wide. This is a blessing we take too much for granted.

We have achieved a level of material prosperity for the common man which has become the envy of the world. The people of God in this land have been blessed with the means of spreading the gospel to every part of the world. It is tragic that these material goods have engendered within many a greed for more and more "things" without a just sense of stewardship. With our blessings it should never be necessary for gospel preachers to go begging for brethren to help them go and evangelize some foreign field or some neglected part of this nation. Yet, this is often the case. While churches lavish their resources on cathedrals of pride, worry about the landscaping and their "image" before the world, doors of opportunity around the world are slowly closing, while eternity-bound souls are daily perishing.

We do not mean to dampen the spirit of patriotism throughout the land. We could well use some of the genuine variety. But we do think it time to remind our readers of certain divine truths which have a direct bearing upon the continued existence of this nation which has been so singularly blessed. (1) *No nation is indestructible.* Empires have flourished, placed their boot upon the necks of weaker powers, exacted tribute, deported slaves, and built their monuments of pride to their own military genius. In Old Testament days there was a succession of empires arising out of the fertile crescent and gradually shifting to the west. The early Babylonian Empire was vast. But it fell to the

Assyrian power, one of the most cruel and cunning of the ancient kingdoms. The northern kingdom of Israel fell victim to its force. This domain was supplanted by the Neo-Babylonian Empire of Nebuchadnezzar. From the Persian Gulf to Egypt and into Asia Minor, the strength of this rule was felt, with the kingdom of Judah falling beneath its grinding wheels. The Medo-Persian Empire gathered its strength and conquered the city of Babylon with scarcely a struggle during the night of Belshazzar's drunken feast. Neither the vastness of that empire, the size and fortifications of the city of Babylon itself, nor the multitude of its armies could forestall the conquest. Upon the ruins of Persia, the kingdom of Alexander the Great arose. The Greek Empire was to flourish for a time and then bow to the rising power of Rome. On through history we could go, speaking of the various powers of Europe, all of whom had their day of glory, simply to retire to the dusty pages of history books. We have seen the forays of Napoleon. But he had a date with Waterloo and so have all despots. Modern history has paraded before us the likes of Mussolini, Hitler and others of like ilk. They are gone and the world is left with a few stark reminders of their vengeance upon the earth.

The average age of the major civilizations of earth has been two hundred years. All of these had their armies, weapons, administrative geniuses, vast fortifications around their principle cities. But they all had their weaknesses—pride, indulgence, sensuality, dissipation, a lowering of moral values and a loss even of the will to resist. "There is no king saved by the multitude of an host: a mighty man is not delivered by much strength. Behold, the eye of the Lord is upon them that fear him, upon them that hope in his mercy; to deliver their soul from death, and to keep alive in famine. Our soul waiteth for the Lord: he is our help and our shield" (Psa. 33:16-20).

(2) *Righteousness/preserves a nation.* When those who rule a nation and the bulk of its citizens decide to call evil good, and good evil, then that nation cannot endure. "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter" (Isa. 5:20). Should it not concern us all to see divorce, abortion, lying, stealing, swearing and fornication called "good"? When presidents and their wives, senators, judges and even the leading voices in religious circles give their endorsement to Situation Ethics, that is exactly the kind of thing they are approving. We therefore expose ourselves to the "woe" of the preceding passage from Isaiah. Do you want to help preserve our nation? You cannot do it by waving flags in parades, wearing bicentennial costumes, and making speeches which pay lip service to the guiding principles of our founding fathers, or standing quietly at attention while the band plays "The Star Spangled Banner" at a football game.

You cannot save it by joining the army, navy or air force, or by beating drums for your favorite politician. Here is the divine principle: 'Righteousness exalteth a nation: but sin is a reproach to any people' (Prov. 14:34). Do you believe that? Then let the light of your godly influence shine. Let your righteous life be as salt to season and preserve what it touches. Read and ponder Matthew 5:13-16. When even Christians hide their light under the bushel of materialistic pursuits and worldly ambitions and practices, then the hope for our peaceful continuance grows dimmer. God would have spared Sodom for ten righteous souls. They were not to be found and so Sodom perished for want of salt and light. Neither can we survive without it.

(3) *God rules in the kingdom of men.* When Daniel the prophet was called into the banquet hall on that epochal night in Babylon, to read the handwriting on the wall to the troubled king and his anxious guests, he said some things we would do well to consider now. How did the fortunes of nations result in Babylon's power? "The most high God gave Nebuchadnezzar thy father a kingdom, and majesty, and glory, and honor" (Dan. 5:18). Behind the scenes was the providential working of God. Babylon was to be a chastisement for the sins of Judah. Why did Nebuchadnezzar lose his sanity and his throne? "But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne . . . till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will" (Dan. 5:20-21). Why was the kingdom then being ruled by Belshazzar about to fall? "And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this" (verse 22). Belshazzar had not acted according to his own knowledge, had set an example of dissipation before his lords, and had trifled with sacred things and insulted the God of heaven. "God hath numbered thy kingdom, and finished it" (verse 26). What finished that kingdom? Was it just the superior forces of the rising Persian power? No, "*God hath numbered . . . and finished it.*"

All during our bi-centennial year we would do well to remember the sobering words of God by the prophet Jeremiah: "At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them" (Jer. 18:10).

So then, "Let judgment run down as waters, and righteousness as a mighty stream" (Amos 5:24). Therein is found our only hope for survival.

SUBSCRIPTION INCREASE IN JANUARY

As announced in the November issue, it is necessary to raise the subscription price for this paper beginning with the January issue. Then a single subscription will be \$6 a year. Clubs of four or more sent at one time will be \$5 each while the bundle and group rate will be 15 for \$5 a month. We regret that this is necessary and have put it off as long as is prudent. Other papers have raised their prices, some of them twice, since we made a price increase five years ago. Increases in postal rates and printing costs, together with the higher prices we have to pay for all supplies necessary to the operation of the paper make this necessary. We will continue to honor our automatic renewal agreement. Why not get up a club of subscribers where you live and send it in before the increase goes into effect?


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I MARVEL Galatians 1:6

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DO YOU EVER THINK OF ME?

Many years ago there was a song that asked the question, "Do you ever think of Me?" In 1955 when I debated Morris Butler Book on the Mechanical Music question, Book remarked on how well the churches of Christ were united. At that time the "Christian" church was split into at least three groups. The brethren came from all over Florida and south Georgia to hold up my hands and it was a beautiful thing to experience.

Little did we know that those same forces which divided the "Christian" church were in just a few years to divide the church of the Lord. Brethren were called upon to decide for the all-sufficiency of the church or against it. Some changed their preaching and some changed their practice. Nothing was said about the support of human institutions in the New Testament, from the treasury of the church, and in the belief that they were never in the mind of God, I was forced by my conscience to stand against such support. I thought the silence of the scripture was enough to rule them out and still think so. By the grace of God, a number of brethren felt the same way about these matters and many churches were saved from what we considered a digression.

With the passing of the years we have largely lost all contact with these liberal brethren. When I read one of their publications I only recognize some of the older brethren for there is an entire generation I do not know. Today, there is scarcely a city of any size that does not have a conservative congregation, but this is not the point. The time for debate is over, at least as far as the liberals are concerned, and we have gone our separate ways. In the debates I had with G. K. Wallace and Guy Wood both of them only wanted to go so far and no further. Brother Wood finally said in the second debate and in the last speech, that he was opposed to giving the schools one dime from the church treasury, for he did not believe it to be scriptural. The church for which I now preach, Merritt Island, Florida, has a box number for a mailing address and we get all kinds of mail. The liberal element is in trouble on every hand. For example, in the state of Florida and in the city of Gainesville, the 39th Avenue church has withdrawn fellowship from the Crossroads church of the city, supposedly, over speaking in

tongues, etc. The church of Christ in Griffin, Georgia together with the "Christian" church in Morrow and the Christian Evangelistic Association (whatever that is) has started a group in McDonough, Georgia to be known as Christ's Church. Speaking in tongues has become an issue in many places. One hundred years of debating the sects who practice such things have never fought for the truth. If just some of the things Ira Rice reports in his paper are true the liberals are in a mess.

I have no intention of implying that we do not have our problems. Some of the brethren went too far and became hobby riders. An indifferent world has made it hard for us to make any progress. The liberals have the "bus ministry" as an answer for this indifference but deep down in their hearts they know that when they quit hauling the children they will stop coming. We are made to wonder what happened to the "city wide meeting" and the big campaigns. After the division the brethren who did not agree with us, were going to set the world on fire. I believe that a great majority of them were sincere and really thought it could be done. But alas, it was the same old "Christian church" story all over again. Instead of preaching more gospel they preached less. Instead of starting more congregations they consolidated several churches to make one big church.

History has a way of repeating itself, and the history of the restoration is no different. The church is rent asunder in our day, even as it was in the days of our fathers. Many good brethren who wanted the support of the Orphan Home and the Herald of Truth, thought the drift would stop there. That was all they wanted the church to support and teach. Little did they ever dream that once the word of the Lord was disregarded, all these other things would happen. I know it is too late now for me or anyone else to say, "I told you so." They let down the gates and the ultra-liberals are the result. In many places the church is the church of the New Testament in name only. They turned their backs on the principles for which we had always stood. We would not be human however, if we did not remember the words of the old song, and by changing the singular *me* to the plural us, ask the question, DO YOU EVER THINK OF US?



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Things Most Certainly Believed

Julian R. Snell

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KINGDOM BORDERLAND

The fact that one may be near to, yet not in the kingdom of God is most challenging. To be in the fringe areas, in the borderland, is to be without, excluded from the blessings and privileges of citizenship.

A scribe came to Jesus and asked the question, "What is the first commandment of all?" Jesus' reply prompted profession on the part of the scribe of having kept the commandments. The conversation closes with this assessment of the man by Jesus, "Thou art not far from the kingdom of God" (Mk. 12:28-34).

The setting for this conversation is Tuesday before Jesus was crucified on Friday. Everything in the record of Matthew 21:18 through 28:16 occurred on that day. During this period the discussion of chapter 24 relative to the destruction of the temple and the second coming of Christ occurs.

The question of this scribe appears to be characteristic of the continuing effort to try Jesus. However, in this particular scribe there is an obvious quality absent in others. "Thou art not far" must mean the scribe was almost fit for discipleship. In relation to the kingdom, then in preparation, he was in the "fringe area", the "borderland". But for him something was lacking to make the transition complete. What is true of this scribe is true of many today. What a tragedy. Fact is, some in the kingdom, are just barely, having stopped so near the border their true relationship is hard to establish.

Consideration of the kingdom of God requires a proper conception of its spiritual nature. The Pharisees on one occasion demanded when the kingdom of God should come and Jesus answered, "The kingdom of God cometh not with observation: Neither shall they say, Lo here! or lo there! for behold, the kingdom of God is within you" (Luke 17:20-21). "For the kingdom of God is not meat and drink; but righteousness and peace, and joy in the Holy Ghost" (Romans 14:17). Understanding the nature of the kingdom eliminates numerous problems which arise respecting the mission of the church, the church and kingdom being one and the same. The kingdom being spiritual is not embellished by the material nor is its mission and purpose in the world physical.

Needful to the point of this study is the establishment of "borderland". There are at least three degrees of moral and spiritual distance from the kingdom. "Not far", in Jesus' assessment of the scribe, implies degrees: far, farther, farthest. Sin separates from God. "But your iniquities have separated between you and your God, and your sins have hid his face from you that he will not hear" (Isa. 59:2). It would seem to follow that the more one sins the farther he removes himself from God. The spiritual state described as "reprobate concerning the faith" (2 Tim. 3:8) develops as one continues his move away from God.

This scribe was closer to God and the kingdom than some others. Various passages point up degrees of distance from God. On another occasion, similar to our study in that Jesus is being questioned and tried, He replied by quoting an Old Testament prophecy recorded in Isaiah 29:13, "This people draweth nigh unto me with their mouth, and honoreth me with their lips: but their heart is far from me" (Mt. 15:8). This statement complements the conclusion that indeed there are different degrees expressed, here, "far from me".

That borderland residents are better than hinterland residents is a fact recognized by most. We prefer for a neighbor one who is a moral non-Christian to a drunkard, though neither one is in the kingdom of God. God also recognizes the difference between those near and far as is indicated by the "few" and "many" stripes (Luke 12:47-48).

There are others, to whom we are introduced in scripture, who are not far. "There came one running" to Jesus and inquired "What shall I do that I may inherit eternal life?" After reviewing certain requirements of the law to have the man claim compliance, Jesus said, "One thing thou lackest" (Mark 10:21). Although they were secret disciples who withheld their influence, Joseph and Nicodemus must be recognized as nearer to the kingdom than most of the Jews of Jesus' day. Agrippa would appear to have been brought to the borderland of the kingdom as a result of Paul's preaching. His reaction is expressed in "Almost thou persuadest me to be a Christian" (Acts 26:28). Borderland does in fact exist in relation to the kingdom of God.

What does it mean to be in the borderland? This man greatly differed from others of Jesus' day. He was unlike the Pharisee with his formalism, his inconsistency and at times hypocrisy which provoked Jesus to frequently rebuke him. Matthew 23 is devoted entirely to the condemnation of these. He was also quite different from the arrogant Sadducees, who might classify as the liberal and skeptic of that day as he said "there is no resurrection" (Mt. 22:23).

Borderland for this man meant he **had** certain admirable qualities not common in others. He had some knowledge of the Word of God and had disciplined his life by it. Indeed, with all, knowledge is the first step in coming to the kingdom. "No **man**

can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets and they shall be all taught of God" (John 6:44-45). Jesus challenges, "Take my yoke upon you and learn of me" (Mt. 11:29).

Here is a man with a discerning mind, possessed of keen insight into the Word of God. He had the ability to distinguish between real love and ceremony. That he is a cut above most of his breed seems evident in his understanding of the proper attitude toward both God and man. "And to love him with all the heart, and with all the soul and with all the strength, and to love his neighbor as himself, is more than all whole burnt offering and sacrifices" (Mk. 12:33). Real love finds expression in submission to God. Outward ceremony does not always reflect a proper attitude and condition of heart. The rebuke of Saul by Samuel should impress this. "Hath the Lord as great delight in burnt offerings and sacrifices as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams" (1 Sam. 15:22).

This scribe had the courage to confess the truth. "Well, Master, thou hast said the truth:" (Mk. 12:32). Many of Jesus' day did not have this courage. Some of the rulers recognized the truth but would not confess Him. "Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue" (Jn. 12:42). One who will confess truth is to be admitted by all. Our own day and time cries out for such courage.

Borderland is a fact for many people today in relation to the kingdom. How near some people are to the kingdom and yet, still so far. Generally speaking, these have good habits, a good attitude and disposition toward the truth. Coming all the way is not so much a matter of giving up as it is giving in. Often the borderland resident has a good knowledge of the scriptures, even better sometimes than citizens of the kingdom. He will give assent to the truth, even argue and defend it, resolving to one day become a Christian. The only thing that separates such from the kingdom may be attachment to religion of parents, or opinion of a friend, or perhaps love of money and devotion to the things of this life. Whatever, if one thing keeps one from giving his whole heart to God in submission to His will he is just a borderland resident.

What a tragedy this is. In life it is a difficult matter to convince the borderland resident of his position. He is satisfied with his nearness. Often he is heard to say, "I'm better than some in the kingdom." Or perhaps he argues, "I have more good in me than bad." All men, however, need to realize: if not in the kingdom, then out; if not forgiven, then still guilty; if not saved, then still lost. There is no middle ground in our relationship to the Lord. "He that is not with me is against me; and he

that gathereth not with me scattereth abroad" (Mt. 12:30).

In some circumstances, a miss may be as good as a mile, but not so with heaven. To miss heaven by a fraction is to miss it altogether. To nearly make it is not enough. Only the faithful citizen of the kingdom of God has the hope of heaven. Borderland residents have nothing. Where are you? In the kingdom or just outside? Fully committed or just barely?

INSTRUMENTAL MUSIC

Shelby C. Smith

The church was established in the year 30 A.D. in the city of Jerusalem, and from there, thousands of independent congregations sprang into existence over the then known world in less than fifty years. Instrumental music was left out of the work and worship of the early church.

It should be remembered that the Jews were used to instruments in their worship as well as the heathen; but now there is a new system, which though composed of people who were used to the harp and pipe, now sing without instrumental accompaniment. How do you account for such a radical change? The church of Christ moved on for more than 500 years without even a squeak from mechanical instruments of music in their worship.

Then came a series of departures from the teaching of Christ and the apostles which brought a change in the church. Its government was corrupted, and the clergy was formed about 606 A.D. The then reigning Pope Vitalian I, introduced into the worship mechanical instruments of music. However, the Greek Church, known as the Eastern Church, composed of conservatives on this issue, did not have the instruments of music in their worship and until within the last fifty years congregations of that church sang without the instrument here in the United States.

If instrumental music is of no consequence and is permissible by the God of Heaven, how do you account for all congregations not using it for more than 500 years. Do you not believe that the worship of the church, under the direct supervision of the apostles was acceptable to Christ?

Do you further believe that since the churches under the direct supervision of the Holy Spirit guiding the apostles, did not use instruments of music in the worship, it is evident that no words by the apostles could be interpreted to mean that singing could be accompanied by the use of musical instruments in church worship.

Since the apostles were guided by the Holy Spirit to write the New Testament, we must conclude that there is no authority for the use of instruments in the worship. And since the apostles were guided into

all truth by the Holy Spirit (John 16:13), and since we find no authority for its use in the New Testament, we must accept the conclusion: instrumental music in the worship is no part of the truth.

John wrote, "Whosoever goeth onward and abideth not in the teaching of Christ, hath not God: he that abideth in the teaching, the same hath both the Father and the Son" (2 Jno. 9). Therefore, when people introduce instrumental music in the worship of the church, they have not God. The Holy Spirit never instructed them to use it, therefore the curse of heaven rests upon them (Gal. 1:9).

MUSIC AUTHORIZED BY CHRIST

"Wherefore be ye not foolish but understanding what the will of the Lord is. And be ye not drunken with wine, wherein is riot, but be filled with the Spirit: speaking one to another in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord. Giving thanks always for all things in the name of the Lord Jesus subjecting yourselves one to another in the fear of Christ" (Eph. 5:17-21).

"Let the words of Christ dwell in you richly; in all wisdom teaching and admonishing one another with songs and hymns and spiritual songs singing with grace in your hearts unto the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father through him" (Col. 3:16,17).

"Therefore will I give praise unto thee among the Gentiles, and sing unto thy name" (Psa. 18:49; Rom. 15:9). This has reference to singing in the church among the Gentiles. "I will declare thy name unto my brethren, in the midst of the congregation I will sing thy praise" (Heb. 2:12). "Is any cheerful? let him sing praise" (James 5:13).

So we find we are to sing to one another and sing unto God. "Make melody with your heart to the Lord, singing with grace in your hearts unto the Lord," and sing only spiritual songs.

We should notice that the New Testament, by implication rules out jazz singing, and all songs and hymns except those of a spiritual nature. Also all unscriptural songs are to be discarded just as all unscriptural sermons.

Many times brethren who use denominational song books, sing unscriptural, jazzy songs. Therefore it becomes necessary for us to protect the pew as well as the pulpit from false doctrine. It would do little good for the preacher to preach against the false doctrine of salvation by faith only, then the congregation sing: "We are saved by faith only." Certainly, denominationalists can write scriptural songs, but many of their songs are unscriptural. It is our business to cull out such songs, if we want purity in our worship.

Many songs teach the doctrine of Premillennialism, but some have discovered the danger of their use and have discarded them. The premillennial doctrine is so subtil, that it may bob

up in the middle of a song, which is otherwise scriptural.

Some one said: "That group in the church of Christ is opposed to the second coming of Christ, and have culled out of their books all songs that mention the second coming." Members of the church of Christ everyone, believe in the personal second coming of Christ. There has not been one song culled out of any book, because it taught the second coming of Christ. No friend, we only cull out the songs that teach false doctrine.

Every song which teaches the truth whether it is concerning the birth of Christ, His life on earth, His death, His burial, His resurrection, His ascension, His atonement for sins, His sonship, or His second coming, we gladly sing from the pew.

Be it remembered that Jesus did not establish His church to be a sort of entertaining club. It is the duty and privilege of Christians to lift our voices heavenward in song, from the perfect God-made instrument, the HEART. Those who sing for money or show, or sincerely, aided by the organ are not pleasing to the Almighty God.

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EXPOSITION:
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THE LETTER TO PERGAMOS (Rev. 2:12-17)

You will observe that *Pergamos* is found in some translations, while *Pergamum* is used in others. Pergamos is the feminine form while Pergamum is the neuter form. Both names were used in the ancient world, although Pergamum was the most common.

Satan's Seat

Satan dwelled at Pergamos. Jesus said his seat was there. The word "seat" is a translation of the word "thronos." This word "thronos" is used in Matt. 19:28 to refer to the throne of a judge. In Luke 1:32 it is used in reference to the throne of a king. Thus, it depicts great power and authority. Satan, therefore, exercised tremendous power at Pergamos. What there was about Pergamos to cause Jesus to classify it as "Satan's seat" cannot definitely be determined. Several explanations have been given. Perhaps the answer is found in one of these, or at least, in the combination of some or all of them.

(1) Some have suggested that the altar of Zeus was Satan's throne. It resembled a throne as one viewed it, perched near the top of the conical hill on

which was the acropolis. The altar was one of the seven wonders of the world. It was 90 feet square and 40 feet high (one authority), with the most impressive and exquisite sculpture of ancient art.

(2) Another view is that the temple of Aesculapius was Satan's throne. Aesculapius was the god of healing. His emblem was a snake. Multitudes of sick people, rich and poor, came from all over the world to receive the healing power of Aesculapios. Harmless snakes slithered back and forth in the courts of the temple. If a sufferer was touched by one of these snakes as he slept in the sanctuary at night, he believed that he was touched by the healing presence of this god.

(3) Some contend that all the pagan altars, shrines and temples of the city may have been in the mind of Christ when he called it "Satan's seat." In addition to Zeus and Aesculapius, there were Athena (Minerva) and Dionysius (Bacchus). Athena was the god of wisdom in art and in war. Dionysius was the god of wine and drama. Zeus was the head of all the gods.

(4) The last view, which I think is more favorable, is that "Satan's seat" was the emperor-worship at Pergamos. This city was the provincial center of emperor-worship. Barclay tells us that the organization of emperor-worship was like a presbytery or diocese. Pergamos was therefore the headquarters for worship of the Roman emperor in that area. Summers writes, "It was the chief city of the province, and here was located the 'concilia' which had in charge the matters of state religion and incense offering before the image of the emperor." "

The Roman Empire was a polyglot of many peoples—many languages, races and religions. To unify the Empire, the worship of the emperor was inaugurated. Through the emperor a national spirit could be realized. He became the personalization of everything Rome stood for, and was eventually made a god. Whereas emperor-worship had been voluntary, it now was mandatory. Loyalty to Caesar was demonstrated by coming to the temple yearly and burning a pinch of incense and saying, "Lord Caesar." Christians could not do this. Their Lord was Christ. Hence, they were persecuted.

In the midst of this hostile environment, the Pergamenian Christians lived. Jesus said he knew where "thou dwellest." The word Jesus chose for dwell is "katoikeo." It means a permanent abode or resident. The Lord is saying in essence, "I know where you live and that you have to stay there. Although you are endangered and threatened, you must remain and face the trials. There is no place to flee." Christians cannot always choose an easy and convenient locality to live for Christ. Some places are difficult, with great sacrifice necessary. Thank God for those who live faithfully for the Lord in the hard places.

Commendations

Jesus praises the church for its fidelity under trying conditions (v. 13). He mentions Antipas as

his faithful martyr. Wallace states that Antipas was "a symbolic designation and representative for martyrdom —It therefore stood for all who would become victims of martyrdom in the persecutions to follow." ² My persuasion is that Antipas was a real person who lived at Pergamos. The name means "one who is against." He must have diligently fought against the false cults and erroneous doctrines of his day. He refused to stay quiet on unpopular issues, contrary to the practice of many of the professed Christians. He lost his life but gained his soul. Notice the two things Jesus says of the church:

(1) Thou holdest fast my name. The name apparently stands for the person of Jesus. They did not relinquish their loyalty to Christ by confessing allegiance to another, that is, to Caesar. The test was between Lord Caesar and Lord Christ. If they would only confess Caesar as Lord, there would be freedom from persecution, but to confess Jesus as Lord in deference to Caesar meant great tribulation. Christians at Pergamos did the latter and Jesus commended their faithfulness.

(2) Hast not denied my faith. When trials intensified, there were those who would not disavow or disclaim the truth of the gospel. There had been an outbreak of persecution, wherein Antipas was killed and yet in the midst of this, they stood up for the gospel of Christ. It is easy to preach the truth under favorable conditions, but when the going gets rough, it takes a dedicated Christian to persevere.

Condemnation

After Jesus praised them for their devotion to him and his faith, he turns to criticize those who hold the doctrine of Balaam and the doctrine of the Nicolaitanes (vs. 14-15). MacDonald says, "The meaning is not that this was a second and distinct class of seducers, but 'so also hast thou them who seek to do the same evil work among you Balaam did of old, the Nicolaitans.'" ³ Lenski and Barclay concur in this, while some others maintain they were two different groups. I am inclined to think both names refer to one group of heretics.

Balaam, by his counsel to Balak (v. 14; cf. Num. 31:16), led the way for the Israelites to stumble by their eating things sacrificed to idols and committing fornication. Balaam's interest was material gain at the price of spiritual compromise (cf. Num. 22:1-25:9). There were those in the church at Pergamos who were doing the same thing. They were likely encouraging Christians to go ahead and join the pagan trade-guilds, attend the heathen feasts to idols and commit fornication with the temple priestesses in honor to the gods, and no harm will be done. After all, an idol is nothing and, too, you cannot know sin unless you are thoroughly acquainted with it.

The life-style in the ancient world was to honor idols—live immorally. Fornication was a matter of indifference in the Gentile world. Demosthenes wrote, "We have prostitutes for the sake of

pleasure. We have concubines for the sake of daily cohabitation. We have wives for the purpose of having children legitimately and of having a faithful guardian of our household affairs."⁴ Paul heads his catalog of sin with fornication (Gal. 5:19-21; 1 Cor. 6:9-10). To go along with the crowd meant debauchery. This was what was being advocated at Pergamos. This was the doctrine of the Nicolaitanes. Jesus said, "I hate it" (v. 15). The church is to be pure (Eph. 5:26-27), separated from the world (2 Cor. 6:14-7:1).

Correction

There was a moral laxity in the church at Pergamos toward purity of doctrine. The doctrine of the Nicolaitanes was allowed to creep into the body of Christ when brethren become slack and dilatory in their efforts to keep it out. We are warned again and again about false teachers, with their false doctrines, who will invade the church and defile it from within.

Jesus told those at Pergamos to "Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth" (v. 16). In other words, Jesus is saying that they change their tolerant attitude toward this permissive element and take disciplinary measures against it, or else I will come and take punitive action myself.

What action Jesus would specifically take is not indicated. There is disagreement over what is meant by Jesus' fighting against them with the sword of his mouth. This sword is described as a sharp sword with two edges (v. 12). Such symbol shows the great power of Christ and depicts his righteous judgment.

Wallace offers some excellent comments on Jesus' warnings of his coming in judgment on some of the churches. "In the counsels to the declining and backsliding churches there are such phrases as 'I will come unto thee quickly, and will remove thy candlestick out of its place'; and 'I will come to thee quickly and fight against them'; and, 'I will come as a thief, and thou shalt not know what hour I will come upon thee'—these are the warnings of the Lord's coming in the events of judgment."⁶ Hendriksen writes, "We do not believe that this refers to a merely verbal condemnation. The verbal condemnation is contained in this epistle. It signifies destruction."⁶

There is a great lesson here today to those who are soft toward sin, such as adulterous relationships, drinking, immodest dress, dancing, etc. Too, brethren who tolerate those who would lead the church into digression by way of institutionalism and centralization of power in one eldership, need to take a little "peek" at this epistle to Pergamos.

Challenge

Those who overcome are offered two things: (1) the hidden manna and (2) a white stone in which is written a new name. The manna is an allusion to the Old Testament event where God miraculously fed Israel in the wilderness with manna (Ex. 16:4-36). As God sustained his people of old with food for

the physical body, he sustains them now with spiritual nourishment.

As to the meaning of the white stone, various interpretations have been offered. We are told that among the ancients that a white stone signified many things. Summers writes:

(1) The white stone was given to a man who had been tried and justly acquitted.

(2) The white stone was given to a man who was freed from slavery and made a citizen of the province.

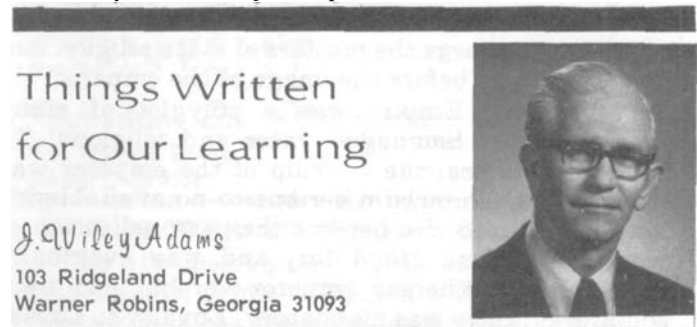
(3) The white stone was given to the winner of a race.

(4) The white stone was given to a warrior returning from battle with victory over the enemy.⁷

Which one, if any, Jesus might have meant, we do not know. The Christians at Pergamos knew what he meant and it served as an incentive to them to overcome. The new name is evidently Christ.

Footnotes

1. Ray Summers, *op. cit.*, p. 114.
2. Foy E. Wallace, *The Book of Revelation*, (Nashville: Foy E. Wallace Jr. Publication, 1966), pp. 92-93.
3. James M. Macdonald, *The Life and Writings of St. John*, (New York: Scribner, Armstrong & Co., 1877), p. 186.
4. Quoted from W. A. Criswell, *op. cit.*, p. 115.
5. Foy E. Wallace, *op. cit.*, p. 40.
6. William Hendriksen, *op. cit.*, p. 83.
7. Ray Summers, *op. cit.*, p. 116.



In our first article on the moral issue, the conduct of Joseph regarding personal purity was considered. Let us now consider the behavior pattern of Samson, an entirely different kind of man.

A Nazarite and Deliverer

In Judges 13 there are set forth some special circumstances concerning Samson. Israel was under the rule of the Philistines because they "did evil in the sight of the Lord" (V. 1). As seems to be the case in so many instances God did not seek to deliver Israel in any ordinary way. Even the birth of Samson was highly unlikely since his mother was barren (V. 2). She was visited by an angel of the Lord who informed her that she was to bear a son who would be "a Nazarite unto God from the womb; and he shall begin to deliver Israel out of the hand of the Philistines." A Nazarite was a man especially consecrated in some particular thing unto God. The characteristic of a Nazarite was the unshaven head.

If men in that day wore long hair as many do today, what would have made the Nazarite stand out in the crowd? Also God had to tell Samson's folks not to cut his hair. The inference is plain that ordinarily they would have done so. Even with long hair Samson did not look like a bum for his hair was neatly arranged in seven locks. This is a far cry from the filthy, tangled, stringy mess you see on the heads of some supposed boys of today.

Samson, then, was consecrated by the Lord "from the womb to the day of his death" for the purpose of beginning "to deliver Israel" from the Philistines (V. 5). So Samson was born of an unnamed woman and her husband Manoah under most unique circumstances. As he grew the "Lord blessed him" (V. 24) and "the spirit of the Lord began to move him at times" (V. 25).

In Judges 15, with Philistines throughout the land, Samson fell in love with one of their girls and desired his parents to "get her for me to wife." There is certainly nothing unnatural about his falling in love, even with a Philistine woman but God had some strict laws about intermarriage with non-Israelites. His parents tried to reason with him to take a wife from "among the daughters of thy brethren" but Samson was very headlong. "Get her for me," he said.

Thus, a woman of Timnath, a Philistine, became the wife of Samson at a marriage feast given by Samson "for so used the young men to do" (14:10). Samson, though a physically strong man, revealed a decided lack of strength in matters pertaining to passion. Still, up to this point he seeks fulfillment in marriage. This much can be said for him. However, very soon through trickery and fear, his father-in-law gives her to Samson's friend to be his wife (14:20). Thus his marriage was annulled unlawfully. He later on tried to reclaim her but to no avail. Her father seeks to give him her younger sister instead. But Samson will not have it so. Adding to his first recorded show of unheard of strength in the rending of a roaring lion, he now seeks revenge on the Philistines such as they have not seen before in the setting on fire of their fields by three hundred foxes with firebrands attached to their tails. The Philistines in turn, after learning why Samson had done this burned Samson's wife and her father with fire. Samson retaliated with even further slaughter of the Philistines (15:8). Yielding to his brethren in allowing them to turn him over to the Philistines bound with cords, the Spirit of the Lord came mightily upon him and he broke loose and slew a thousand men with the jawbone of an ass.

Disappointed and thwarted in his first love affair and marriage, Samson now seeks fulfillment by turning to harlots. Two such women are mentioned in chapter 16, namely a woman at Gaza who is not further identified and also a woman named Delilah in the valley of Sorek. Whether the beginning of sex life is honorable or dishonorable, it seeks to continue since it is an ever recurring biological urge. Since Samson's wife was dead why did he not now heed

the previous advice of his parents and take a wife from among Israel? In the New Testament Paul by inspiration said, "But if they cannot contain, let them marry: for it is better to marry than to burn" (1 Cor. 7:9). There was an honorable means of his escaping fornication but Samson chose the outlet of immorality. So many follow this route to their own shame and degradation, wasting their seed and their strength on harlots, rather than to enter into honorable marriage which is "honorable in all, and the bed undefiled: but whoremongers and adulterers God will judge" (Heb. 13:4).


Although God used this man to aid Israel in His overall scheme of things, let no one decide that God approved of his loose living. Samson came to an untimely death instigated by his life of dissipation although at the last his hair grew out and at Samson's request God strengthened him once more and he, with a mighty tug pulled down the temple of the heathen god, Dagon, not only on the head of the blinded Samson but on all the Philistines present. In Judges 16:30 it is recorded that with this tragic end to a mighty man that "he slew at his death . . . more than they which he slew in his life."

When we think of Samson we must call him the strong, weak man. He was strong in physical strength and courage but weak in morality. Brethren, do we have some of these around in spiritual Israel today?

**TO STUTTER—OR NOT
TO STUTTER**

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In the Los Angeles area which consists of about 12 million people, every kind of religious cult that can be imagined is here. One of the churches, called the Rainbow Revival Church, located at 890 Crenshaw in Los Angeles, sent out an instruction sheet a number of years ago giving instructions as to how one may receive the baptism of the Holy Spirit. Listed below is the sum and substance of the instruction.

Words Of Praise To Receive The Holy Ghost

Jesus who baptized 120 believers with the Holy Ghost on the day of Pentecost 10 days after He ascended to heaven, is still baptizing Christians with the Holy Ghost today, Acts 2:1-4.

Usually Jesus baptizes believers with the Holy Ghost while they are praising the Lord, and their words change from words of praise to unknown tongues, which is proof that they have received the Holy Ghost.

We suggest these words of praise to use while

seeking the Baptism. To try to say words of praise too perfectly hinders the Holy Ghost from speaking in His Heavenly languages thru you. **SAY THE WORDS OUT LOUD!**

As you praise God, do NOT try to stop stammering. In fact the more you get the words of praise mixed up, the easier it is for the Holy Ghost to take control of your tongue and speak in unknown tongues thru you. Isa. 28:11: "For with stammering lips and another tongue will I speak to this people."

To Start Seeking

Say the words of Praise in a paragraph below over and over very rapidly for 2 or 3 minutes, then go to the next paragraph, repeating the words of Praise in each paragraph about the same length of time.

After you have repeated the words in all of the paragraphs, you may start at the beginning, and use these words of praise over and over.

1. GLORY TO GOD, HALLELUJAH
GLORY TO GOD HALLELUJAH
GLORY TO
2. PRAISE PRECIOUS JESUS, PRINCE
OF PEACE, PRAISE PRECIOUS
JESUS
3. I LOVE YOU JESUS, I LOVE YOU
JESUS, I LOVE YOU JESUS,
4. JESUS SAVIOUR SAVE SINFUL
SOULS, SANCTIFY SAINTS TO
SERVE THEE
5. PRAISE GOD THE FATHER, GOD
THE SON, AND GOD THE HOLY
GHOST,
6. I BESEECH BLESSED BAPTIZER
BESTOW BOUNTIFUL BAP-
TISMAL BLESSINGS
7. GLORY TO JESUS GLORY TO
J E S U S G L O R Y
TO JESUS GLORY TO
8. WHILE WHOLEHEARTEDLY
WORSHIPPING, WILLING
WAITING, JESUS BAPTIZE ME
WITH THE HOLY GHOST. WHILE
WHOLEHEARTEDLY WOR-
SHIPPING
9. GLORY TO GOD, GRACIOUS
GENEROUS GIVER OF GOOD
GIFTS. GLORY TO

Now brethren, I wonder if Peter and the rest of the apostles had this list in Acts 2 while they were waiting in the upper room for the Holy Spirit? Do you reckon that they were practicing all that time? Of course, the above is IGNORANCE GONE TO SEED.

But a very remarkable thing happened soon after I received this list. I was in Pampa, Texas in a meeting and watching a religious program from Amarillo. They had a Catholic nun on the program who claimed to have been baptized with the Holy Spirit. Her "testimony" was that she had not been able to speak well because she DID stutter. But,

when she received the baptism of the Holy Spirit, SHE QUIT STUTTERING. So, to stutter or not to stutter—that is the question. I hope that we all understand that those who were baptized with the Holy Spirit in the days of the apostles were given languages that could be understood as the Bible reveals in Acts 2:8-11; and they were not the kind of gibberish that would be produced by one who practiced according to the "Rainbow Revival formula."

(Editor's note: With the January issue J. T. Smith will write regularly under a new column heading which will give him sufficient latitude to deal with a variety of subject matter and which well suits his style of approach. We recently spent some time together and tried to arrive at a heading we thought appropriate. I was forced to reject his first choice which was "Editor"! His column will bear the title "Using Great Plainness of Speech." He has the talent to get to the heart of any question with forthright and simple terms easily understood by all. Watch for this column.)

Index for Volumes XV & XVI

ANSWERS FOR OUR HOPE — Marshall E. Patton

David and the Shewbread	86
Gifts of Ephesians 4:7-16	207
Love Thy Neighbor, Hate Thine Enemy	172
Matthew 25:31-46	289
Review—"The Neglected Authority of Scriptural Principle"	38
Sin: Unintentional	136

ARROWS OF TRUTH FOR DENOMINATIONAL ERROR — Ward Hogland

Abilene Aftermath	25
"Goading Goodlettsville"	226
"Melody Boys and Midtown, The"	208
Process of Elimination, The	353
Strange Doctrines No. 1	73
Strange Doctrines No. 2	126

EDITORIAL — Connie W. Adams

Britnell to Edit Gospel Guardian	151
Changing World, A	99
Claims of Another False Prophet, The	259
Correction, A	219
Elders In Every Church	343
Family Under Fire, The	320
Franklin T. Puckett	239
God Rules In the Kingdom of Men	423
Golden Rule, The	119
Gospel Preaching	383
Love Not the World	19
Need for a Balance Wheel, The	403
New Year, A	3
Perpendicular Parallels	135
Personal Evangelism (1)	51
Personal Evangelism (2)	67
Personal Evangelism (3)	83
Preaching to be Understood	119
Schools and Papers	167
Second Preaching Trip to the Philippines, A	299
Test of Fellowship	363
"Thou Wast as One of Them"	279
Time of Our Sojourning, The	183
Tribute to a Friend, A	35
What God Hath Joined Together	199

EXPOSITION: TEXT AND CONTEXT — Weldon Warnock

Growing in the Graces	57
Letter to Ephesus, The	393

Letter to Smyrna, The	407	Worship	168
Letter to Pergamos, The	428	THINGS WRITTEN FOR OUR LEARNING	
Love Abounding.....	142	— J. Wiley Adams	
Miracles No. 1	202	Introduction	277
Miracles No. 2	221	Joseph	362
Miracles No. 3	240	Samson	430
Miracles No. 4	285		
Some Divine Expectations	5	THINK ON THESE THINGS — H. E. Phillips	
I MARVEL — James P. Miller		Children in the Home	391
Cleveland, Ohio	220	Preachers and Problems	184
Dangers of New Translations, The	166	Some More Evidence of Radical Departures.....	302
Do You Ever Think of Me?	425	Successful Children in the Home	405
Thoughts on Fellowship	134		
Tribute to Frank Puckett.....	258	WORD STUDIES IN THE GREEK NEW TESTAMENT	
West-Cabrero Debate	190	— E. V. Srygley	
West Tennessee Agape	370	"Salvation" Words: "Save"	72
LEARNING FROM THE PARABLES — Ken Green		"Salvation" Words: "Justify"	85
Parable of the Two Sons, The	187	"Salvation" Words: "Reconcile"	125
Unjust Steward, The	117	"Salvation" Words: "Redeem"	141
Unmerciful Servant, The	171	"Salvation" Words: "Sanctify"	153
POTENT POINTS — W. R. Jones		Some Thoughts on Psallo.....	267
Gifts and Sacrifices—Hebrews 8:3	248	WORD STUDIES IN THE HEBREW OLD TESTAMENT	
Isolationism.....	198	— Harold Tabor	
Jumping at Conclusions	237	Covenant — Berith	170
RESTORATION FOOTNOTES — Earl Kimbrough		Ebenezer	189
"Alexander Campbell" Cigars	374	WORSHIP IN SPIRIT AND IN TRUTH — T. G. O'Neal	
Influence of a Godly Mother, The.....	280	Can Fellowship Exist Without Agreement?	155
Looking for a "Philip" in the Alabama Wilderness	349	Instrumental Music-Reply to Dwaine E. Dunning	7
Traveling with Transgressors	246		
SET FOR THE DEFENSE OF THE GOSPEL — T. G. O'Neal		Adams, Arthur W.	
Calvinism—No. 1	205	They Have Forgotten Jehovah Their God.....	49
Calvinism—No. 2.....	223	Adams, J. Wiley	
Calvinism—No. 3	245	Til Death Do Us Part	334
Calvinism—No. 4	262	Adams, James W.	
Calvinism—No. 5	283	Trip to Italy, A.....	306
Faith and Doctrine	71	Bassett, Jerry F.	
Grace and the Gospel	124	"So That You May Not Grow Weary and Lose Heart" ..	26
Grace of God, The	82	Berdini, Rodolfo	
Gospel and Doctrine Preached and Obeyed	40	From Italy with Sadness	208
"Herald of Truth" Admissions	389	Blackford, Dick	
Imputed Righteousness	186	Jesus, Joe, and Mrs. Bergmeier	87
Ketcherside's New Dress.....	22	Bowman, Dee	
Modest Apparel	303	Television Turns Me Off	297
Saved by Grace, Faith and Works	409	Britnell, Eugene	
SOWING THE SEED OF THE KINGDOM — J. T. Smith		Man's Changing Need	98
Calvinism Examined No. 3	8	Broaddus, Wayne	
Calvinism Examined No. 4	24	New American Standard Bible—A Vindication,	
Calvinism Examined No. 5	41	Part I.....	222
Calvinism Examined No. 6	56	New American Standard Bible—A Vindication,	
Calvinism Examined No. 7	74	Part II	246
SWORD OF THE SPIRIT, USING THE — Eugene Britnell		New American Standard Bible—A Vindication,	
Can Unity Produce Division	70	Part III	264
Closing Statement, A.....	152	Burt, Glenn R.	
Is Kissinger the Anti-Christ?	23	Unborn Child: "Life for Life".....	59
Profitableness of Christianity, The	54	Chandler, Darwin	
Righteousness Exalteth a Nation	1	Patton-Chandler Debate—First Negative	347
Short Sword Swipes	123	Patton-Chandler Debate—Second Negative	366
SWORD OF THE SPIRIT, USING THE — Ken Green		Patton-Chandler Debate—Third Negative	387
Nod of Approval, A.....	201	Chandler, Royce	
More on Ezekiel's Space Ship	382	Moving of the Prophets, The	281
Short Sword Swipes	218	Prove the Resurrection and You Have Proved It All ..	260
Short Sword Swipes	242	Dancer, J. F., Jr.	
Short Sword Swipes	287	Truth Stands Without Weak Argumentation	120
Short Sword Swipes	305	Dean, Guthrie	
Those "Factions"	411	Direct Support to Preachers	230
THINGS MOST CERTAINLY BELIEVED — Julian R. Snell			
Attitude of Cornelius, The	243		
Kingdom Borderland	426		
Moses' Last Birthday	369		
Precious Things.....	265		
Priorities	204		

Elders and Group Action	250	Seven Socks	230
DeVore, Larry R.		Those Wonderful Preachers' Wives	290
"Bus Ministry" Craze, The.....	33	McDonald, Robert L.	
Dunning, Dwaine E.		Dividing Churches	351
Comment on "Worship in Spirit and in Truth"		Martin, Don	
by T. G. O'Neal.....	6	Some Things You Will Never Regret	402
Neglected Authority of Scriptural Principle, The	36	Whitewashing Sin	66
Felkner, Bob		Martin, Luther W.	
We're Getting Old	250	Disciples and Discipline	227
Flowers, Jesse		"No Private Interpretation"	90
Combating Evolution in the Public Schools	89	Miller, James P.	
Gibson, Dody		Unchanging Worship, The	106
Instant Religion	435	Wife in the Home	324
Givens, Donald R.		Milliner, Ronny	
Proper Concept of God, A	34	"In the Name of..."	111
Sin-Convicting Sermons	257	Paul's Ignorance	210
Green, Ken		Younger Preachers	241
Abortion: Solution or Problem	331	Youth Rally	352
Ancient Heresies in Oneness Doctrine	68	Ogden, Gary	
God's Unchanging Standard of Conduct	107	Vacationing and Retiring Christians.....	342
Grider, A. C.		O'Neal, T. G.	
God is not a "She"	349	God's Unchanging Plan of Salvation	103
Useless Warnings	181	Preparation for Marriage	322
Grushon, Mike		Patton, Marshall E.	
Consideration of the Doctrine of Imputation, A	153	Indestructible Kingdom, The	100
Halbrook, Ron		Patton-Chandler Debate—First Affirmative	345
Oinos: No Help for Social Drinking	139	Patton-Chandler Debate—Second Affirmative	364
Social Drinking: A Follow-Up Study	52	Patton-Chandler Debate—Third Affirmative	384
Social Drinking: Follow-Up Study of Passages	121	Spiritual Growth in the Family	328
Herndon, Robert E.		Phillips, H. E.	
No More Scripture Needed	249	Problems of Children with Their Parents	326
Hogland, Ward		Sin of Changing the Unchangeable, The	109
Unchanging Work, The	105	Porter, W. Curtis	
Houchen, Larry R.		Letter Home, A	414
"Confess Your Sins One to Another"	156	Sewell, Norman E.	
Icard, Thomas		"Good Soldier of Christ Jesus, A"	353
Exorcism Ceased	157	Sharp, Keith	
Jackson, Roger		Baptism of Jesus: A Review, The	9
Review of "The Church Treasury"	20	Smith, J. T.	
Johnson, Clarence R.		Nature of Chastisement, The	371
Rich Man and Lazarus, The	414	Temporary Things in the New Testament Church	101
Jones, W. R.		To Stutter—or Not to Stutter	431
Facing Problems in the Family	318	Wheat and the Tares, The	413
Kimbrough, Earl		Smith, Shelby C.	
Not Having Eyes, Yet Seeing	158	Divine Guide is Complete, The	270
Restoration of What?, The.....	85	Evil of Compromise, The	27
Tale of Two Preachers, A	310	Instrumental Music	427
Wild, Fierce, and Fanatical	189	Snell, Julian R.	
King, Daniel H.		Husband in the Family, The.....	323
Baptists and the Bus Ministry, The	270	Stringer, Johnny	
Lanius, David O., Jr.		I Corinthians 14:34-35	269
Abortion is Killing	229	Misusing the Doctrine of Grace	173
Lee, Iven		Trokey, John M.	
Innovations and Division	150	Sufficient in Christ	172
Reminded—The Hard Way	225	Warnock, Weldon E.	
Reverse is the Needed Gear	17	Divorce: Its Causes and Effect	329
Little, Wallace H.		Unchanged Organization, The	104
Running with Weights	374	Watts, O. E.	
		Chief Corner Stone, The	421
		Much Grape Juice?	138

THE NEWS LETTER REPORTS

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

LARRY R. DEVORE, Box 86, Roseville, Ohio 43777 - Since my last report in the June issue of *SEARCHING THE SCRIPTURES*, two have been baptized here at Roseville. Also, Clarence Jadwin was appointed a deacon September 7. I preached at Corning, Ohio on September 14 and a young lady was restored there. Ellis Webb held our meeting in October.

DORRIS V. RADER, 729 Westside Dr., Tullahoma, Tennessee 37388 - I was in a September meeting with the church in Campbellsville, Kentucky where I preached four and a half years in the early part of the 1960's. David J. Riggs is doing a good work there as the regular preacher. They had 5 baptisms just prior to the meeting and we had 2 baptisms during the meeting.

GALE CUMMINGS, 3101 N. 43rd Ave., Phoenix, Arizona 85031 - The Maryvale church has recently appointed two new elders and seven new deacons. The elders are Tom Baker, Gale Cummings and Dale Lovelady.

R. A. GILBERTSEN, Rt. 1, Box 332-A, Bell, Florida 32619 - A NEW CONGREGATION known as Eastside Church of Christ is now meeting in Hamilton, Alabama. It is a sound church in a community that has a large, institutional congregation. For further information, contact Edsel Cagle, Rt. 3, Box 326, Hamilton, Alabama 35570.

ALMON WILLIAMS, Florida College, Temple Terrace, Florida 33617 - I have the following bound volumes which I would consider selling: TRUTH MAGAZINE volumes 4, 5, 7-9, 12-16; GOSPEL GUARDIAN Volumes 1, 10-23; PRECEPTOR Volumes 5-18; *SEARCHING THE SCRIPTURES* Volumes 5-12. I might also be willing to sell my unbound issues of the BIBLE BANNER. I am open to offers on any or all of these.

DONALD R. GIVENS, P.O. Box 192, Haney, British Columbia, Canada - We moved to this section of western Canada last June and practically started from "scratch" with six members. There are now nine members and attendance has reached a high of 33. A former Catholic, turned Jehovah's Witness was recently baptized. Others are near obedience. My fellow worker, W. T. McCuiston will be leaving Canada next summer to return to Texas. He has done a fine work and will be sorely missed. Many more preachers are needed in this area of western Canada. Many days I teach two and sometimes three home Bible studies. We need more help! We rent facilities in which to meet, which are quite expensive, and house rent is "out of sight." Living costs are very high. But the public is receptive to the gospel and the church is so unknown. Will you not move to the Canadian harvest field and help us? My phone number is (604) 467-3625. Come and visit us.

DEATH

L. L. APPLGATE was called home on June 23. The writer honored a years-ago-made promise and spoke at the funeral service in Chipley, Florida. I never knew the man when he and his wife were not working for the Lord. At 71, he called me to come and help establish a church in Vernon, Florida. At 75, they wrote offering to take two homeless girls into their home. They had already taken in an elderly woman whom no one else cared for, and kept her and loved her until she died. In his 80's he went and worked with the church in Okeechobee, Florida. At the age of 80 when he and his wife visited our home, they walked through the neighborhood meeting people and passing out religious tracts. He never wanted to quit, but death had the final say. "Blessed are the dead who die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; for their works follow with them" (Rev. 14:13).

—Jefferson David Tant

DEBATE

ARTHUR M. OGDEN, P.O. Box 502, Burnside, Kentucky 42519 - I am scheduled to debate J. W. Holcomb in the National Guard Armory in Somerset, Kentucky on Dec. 29, 30 and Jan. 1 and 2. The subject for discussion is "Women Teachers." The first two nights J. W. Holcomb will affirm that in the class arrangement, it is a violation of the scriptures for women to be appointed teachers

of any of those classes. The last two nights I will affirm that in the class arrangement, it is scriptural for women to be teachers of classes of other women and children, with Holcomb denying. There are many congregations in this section of Kentucky and many of them are bothered with this issue. We have been able to peaceably co-exist with good fellowship, but in the past couple of years the good will has, been destroyed by those who wish to bind their error on the consciences of others. We feel this discussion is needed and will do a lot of good. Interest in the discussion is already running high and large crowds are expected.

WILLIAM C. SEXTON, 2219 S. Glenn, Wichita, Kansas 67213 - The Westside church is now meeting at 3500 S. Meridian, a good location, easy to find. Exit off of 235 at Meridian South and we are the first building north on Meridian. We have recently seen one person baptized and four others restored and identified. Any contact in this city or area you would like for us to make, call me at (316) 943-3332.

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Dody Gibson
10-11-75

IN THE NEWS THIS MONTH

BAPTISMS	823
RESTORATIONS	236

(Taken from bulletins and papers received by the editor)