

SEARCHING *the* SCRIPTURES

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



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

"DEVOTED TO THE SEARCH FOR DIVINE TRUTH"

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THINK ON THESE THINGS

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FAITHFUL ATTENDANCE

Faithful attendance at the appointed periods when the church is to come together for the public worship has become a problem that every congregation faces. Most of those who attend only the Sunday morning worship period provide a variety of "excuses" for not being present at other appointed periods, most of which have to do with some argument that "no other meetings are required in the New Testament." That may sound reasonable enough to them, but it certainly discourages weaker members and hinders the preaching of the gospel to many others. Perhaps no other single factor hinders the work of the Lord like ABSENTEEISM and its fruits.

There are many scriptural reasons why Christians should be diligent to attend regularly every appointed period of public worship and Bible study when at all possible. It is foolish to argue that Wednesday evening Bible study is not mentioned in the Bible, and is therefore without Bible authority. We do not have the specified hour of meeting on the first day of the week, but it does not follow that the agreed hour by the disciples is not scriptural. We do not have the specified length of time we are to be together, but it does not follow that two hours in the morning of the first day of the week is unscriptural. There were times when the early disciples met daily in public worship, and times when they continued the meetings for several hours.

The word of the Lord clearly sets forth principles that are to govern and motivate Christians in their lives and public worship. Some of these I wish to consider briefly at this point:

1. I have a personal responsibility to the congregation where I am a member. We have many who foam about from one congregation to another and never take any responsibility anywhere. These people are a liability to any church and never contribute any strength to anyone. If you are a chronic "wanderer" you are hindering the gospel by your irresponsible behaviour as a "church member."

I have a duty to the congregation where I am a member. This duty includes others as well as the Lord. I owe encouragement and good example both by word and conduct, which requires my presence when possible. I owe strength and exhortation both numerically and spiritually, and this requires my presence at all services when possible. I owe my financial and physical resources to the congregation where I am a member. Almost always those who are absent from worship do not give of their financial resources for the times they are absent, and this is wrong.

I owe my brother in the Lord the encouragement and strength that I expect from him. Christ said, "Therefore all things whatsoever ye would that men should do to you, do ye even so to them" (Matt. 7:12). How can I obey this requirement of the Lord when I fail in my duty as a fellow-worker in a congregation by not attending the scheduled periods of worship for our mutual good? I just wonder what concept of obedience to the Lord, and what hope of going to heaven these people have who ignore their personal duty to their brethren and the Lord in regard to public worship.

2. My life is a source of influence to someone. By every act of my life I am influencing someone to serve either God or the devil. No one lives without leaving some evidence of his travel through this life. Every Christian is either glorifying God by his life or he is shamefully crucifying the Son of God afresh by a disobedient and rebellious life. Christ said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16). When I fail to attend every scheduled period of public worship or Bible study where I am a member, if it is possible for me to attend, I am certainly not glorifying God and exerting my influence for good. No one, not even the

reprobate who has completely forsaken the Lord, will contend that he who just occasionally attends public worship is an influential Christian who adds anything to the church.

3. I am a teacher to someone whether I am aware of it or not. My personal life teaches. Could I honestly tell my brother in Christ that he is pleasing to God when he has no interest in the midweek Bible study, the Bible study on Lord's day, or the Lord's day evening worship period? Could any of us conscientiously encourage a young Christian or our children to stay away from Bible classes at appointed times for the church to come together? Would I be an honorable person to tell the weak Christian that he does not need such teaching and encouragement as is given in Bible classes or in worship? I could not imagine anyone so bold as to encourage any of this, yet by their actions they say it repeatedly and loud enough for all to hear.

Paul said, "Thou therefore which teachest another, teachest thou not thyself: Thou that preachest a man should not steal, dost thou steal?" (Rom. 2:21). Are you guilty of doing the very thing that you would teach others not to do?

4. All parents have a very important responsibility toward their children. Every child must be reared in the "nurture and admonition of the Lord" and the father is directly responsible for it (Eph. 6:4). How could I be faithful to the Lord and to my children when I do not set the right example before them? How could my children really believe in my sincerity as a Christian when I show so little concern for Christ and his church by irregular and indifferent attendance to scheduled times for public worship? Could I expect my children to be faithful as Christians when I set such a poor example before them? These questions are answered in the asking.

5. We are all debtors to our brethren and fellowmen to do good at all times. For one to fail to do that which is good, when he knows what is good, is to weaken the faith of others and commit sin. All who understand what the term "Christian" signifies will admit that such ought to prove what is good and then do it. The opposite of good is evil. In serving the Lord, all things are either right or wrong, good or bad. If it is wrong for you to attend every scheduled service of the church when it is possible to do so, it is then wrong for every other Christian to do so. But if it is right and good for other Christians to attend faith fully all scheduled periods of worship and Bible study, it is right and good for you and me to attend regularly. "Therefore to him that knoweth to do good, and doeth it not, to him it is sin" (James 4:17).

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Editorial

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BOOK, CHAPTER AND VERSE

It was in the spring of 1942 that my family first heard the pure gospel preached without addition or subtraction. I was just a boy then but remember well the first impressions which were made and the course of family conversation on the way home from the services and around the supper table for days after. One thing which impressed us was the simplicity of what was said. You didn't have to guess about what the preacher meant. But the most impressive thing of all was the great array of scripture used to fortify everything said. In the first sermon we heard, my grandmother counted the references and wrote them down. There were more than one hundred verses cited, all of which were quoted from memory. The preacher even took time to tell where they were found in the Bible. We heard some say he was "a walking Bible." It was book, chapter and verse preaching. We could not resist the force of the truth and so left the doctrines and commandments of men to stand upon a "thus saith the Lord."

Most of the preaching we heard in the years following was of the same sort. The church grew on such preaching. The saints were edified and sinners were convicted. When I began preaching, while yet a high school boy, I was under the distinct impression that this was the way it ought to be done. Whatever could not be documented in this way was not fit to preach, and surely not worth believing. The brethren received it well and those outside the church could not successfully gainsay it. It was "to the law and to the testimony" (Isa. 8:20). Whoever spoke was to do so "as the oracles of God" (1 Pet. 4:11). Most of the preaching we heard during the 1940's was done that way. We heard one preacher in the late 1940's who quoted very little scripture in his sermons during a gospel meeting. He was the object of much criticism because of it. Some surmised that he was just inexperienced (though he was then in his 50's) while others declared that he was inclined to be "soft."

But that was more than thirty years ago. Things have changed in some quarters. In recent years we have known of elders and other members who have criticized some preachers for using "too much scripture." That reminds me of what one woman said once when she announced that she was leaving us to join herself to a rather liberal church. We asked her if what we taught and practiced was not scriptural. She replied, "Oh yes, you are VERY scriptural. That is the trouble. You are TOO scriptural!" Some of the

young men trained in some of the schools have been taught to read a verse of scripture, make three points from it, quote a nice poem and sprinkle the whole mixture with a few up-to-date quotes from the wisdom of the world, while freely employing the terminology of the sectarians. This is passed off as "gospel preaching" in some instances. It produces weak, uninformed members who will want to pattern the church after the fashionable denominations. Some even argue that we do not need scriptural authority for everything we teach and practice.

It should be understood by all that simply quoting scripture does not prove what we teach unless the scripture is used in context. Peter wrote of those who "wrest the scriptures" and said they do it to their own destruction (2 Pet. 3:16). He said such wresting was done by those who were "unlearned" and "unstable." The Devil quoted scripture in his attempt to cause the Son of God to sin (Mt. 4:6). Sectarians through the years have cited scripture to justify their peculiar tenets. Gospel preachers have often found it necessary to show from the context of these passages that they have been misapplied. To that has been added evidence from other passages bearing on the same subject to show what is the will of God.

A few years ago I went to hear a man preach, who in former days was well-known for directness of speech and for giving his audience "book, chapter and verse." His subject that night was "Worldliness in the Church." But something had changed about his preaching. He made references to five verses of scripture, neither read nor fully quoted a one of them and failed to tell where they were found. He did quote Shakespeare. He cited what some current religious thinkers had to say. He used illustrations to illustrate his illustrations, but he did not give the audience "book, chapter and verse." I came away wondering which side of the issue he took.

This is the kind of preaching being done in too many pulpits over the land. For this reason it is not uncommon to hear some of the older members lamenting this change. Over the last few years we have met a number who have chosen to remain in congregations caught up with the current innovations who complain "We are not hearing the kind of preaching we used to hear." Yet they will not come out and meet with brethren who are doing the kind of preaching they say they miss. We have heard some young men in fairly recent times who would consider themselves quite conservative, but who labor under the impression that they must begin a sermon with some tidbit from the newspaper, some catchy phrase, or some kind of a parable in order to be unique and to capture attention. They would be well-advised to fill up their minds with the teaching of the word of God on whatever subject they discuss, organize it as well as possible and then get up and "let fly."

Brethren, let's get back to Bible preaching and leave the wisdom of the world out of the pulpit. If what we preach is the truth of God's word, then we should have no problem placing our finger on the "book, chapter and verse." Only in this way can we "prove all things" and "hold fast to that which is

good" (1 Thes. 5:17). By this means we can be certain we have led the sinner to Christ for "faith comes by hearing, and hearing by the word of God" (Rom. 10:17). By the same approach we will build up the saints as we commend them to God and "to the word of his grace" (Acts 20:32). That word is inspired, has been confirmed, is authoritative and life giving. It is an inexhaustible treasure. The close student of it will never run out of something to preach. One day our lives will be judged by what it says (Jno. 12:48). For these reasons both teachers and hearers should demand the book, the chapter and the verse in all matters of faith and practice.

PHILIPPINE UPDATE

In the last issue we made reference to the earthquake and tidal wave which struck Mindanao in the Philippines. At that time we had received no direct word from any of the saints directly involved in that area. Now we have heard from several. A letter from one preacher at Ipil reports that many of the saints there lost everything. We have heard from R. G. Carino, Eduardo Ramiro and D. L. Aenlle, gospel preachers of Pagadian City which was badly damaged. These all confirm the same sad story of death and destruction which struck shortly after midnight on August 17. At Pagadian City more than 2,000 houses were completely washed away. Hundreds were drowned in the tidal wave, including some members of the church. Thousands are homeless, including many Christians. Every day more dead bodies are being uncovered from the mud and the decaying carcasses of animals poses a threat of epidemic. The building where Eduardo Ramiro preaches was damaged from the quake. Water and mud swept through the house of R. G. Carino. As soon as word could be sent, brother Ramiro sent a wire to the church at Canoga Park, California which supports him. They relayed the word to others who are interested in that work. Some help was speedily sent but much will be needed. The Philippine government has declared this the worst calamity to hit that nation in 100 years.

Many brethren in this country support men in that nation. We hope brethren everywhere will open their hearts and offer the help so desperately needed now. We know the following three men whose addresses are given. They are tried and true men and will see that relief is properly distributed where it is needed and will give an accurate accounting to all who help. They are:

R. G. Carino	D. L. Aenlle
P. O. Box 1411	P. O. Box 1326
Pagadian City 7824	Pagadian City 7824
Philippines	Philippines
Eduardo R. Ramiro	
P. O. Box 1313	
Pagadian City 7824	
Philippines	

The quickest help would be provided by sending money by international money order, or international bank draft. We have every confidence that brethren will rally to meet this need even as has been done in various parts of the world on other occasions.

ANSWERS

for our hope

Send Bible questions to:

Marshall E. Patton

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Huntsville, Ala. 35802



QUESTION: The following question is an excerpt involving some adaptation (for the sake of brevity and clarity) from a letter—M. E. P.: In Titus it speaks of "having faithful children." This we have always understood to apply as long as the children lived in the home and were under parental guidance and support. Now we learn there is controversy, because "having faithful children" also applies to grown, married, and of legal age children who are no longer in the home and who have parted from their earlier training so as to be unfaithful. Can you help us in this matter?—E. L. U.

ANSWER: The quote in question is from Titus 1:6 and is one of the qualifications for scriptural elders. The quote in context reads: "If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly." The ASV says, "having children that believe."

While our querist does not mention it, perhaps it will be well to deal with another point of controversy while commenting on this verse. Some hold that the phrase "not accused of riot or unruly" is appositional, and is, therefore, an explanation of "faithful children." They then relate the faithfulness to the father and contend that such does not necessarily demand obedience to the gospel. This position, however, does not comport with the point of emphasis in the verse, the context, or other verses in the Bible.

The point of emphasis involves a contrast between heathenism and Christianity. Even if "not accused of riot or unruly" be appositional, it only adds force to this contrast. God does not want an elder whose children are pagan in conduct—He wants Christians. Peter referred to this contrast in conduct saying, "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin; That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God. For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries: Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you:" (I Peter 4:1-4). The word "faithful" in Titus 1:6 has the same meaning as in 2 Tim. 2:2: "And the things that thou hast heard of me among many

witnesses, the same commit thou to faithful men, who shall be able to teach others also." This qualification, therefore, means that an elder must have children who are Christians. Furthermore, this means they must not be like the Gentiles or heathen in their conduct, such as is described by Peter when he used the word "riot" (1 Pet. 4:4). The word "unruly" means one not in subjection to duly constituted authority. This would include parental, civil, and spiritual authority.

When this qualification is considered in the light of 1 Tim. 3:5: "(For if a man know not how to rule his own house, how shall he take care of the church of God?)" it shows that an elder must be one who has proved his ability to influence those under his jurisdiction to become and be Christians through the experience of ruling his own house. This qualification is both positive and negative. Positively, the elder's children must be "believers, i.e., Christians. Negatively, his accountable children must not be unbelievers. Such would not be in subjection to duly constituted authority, hence, "unruly." Furthermore, if his children be accused of "riot"—living as the world or Gentiles—he fails of the divine qualification.

Concerning the primary question of our querist, I do not believe that the departure from the faith of a child after he leaves home and is no longer under the jurisdiction of the father necessarily disqualifies the father as an elder. While it may raise some question as to background training and development, it does not of itself necessarily alter either the character or conduct of the father. If the father influenced his children to obey the gospel and to live accordingly while under his control, then his ability to rule well his own house has been established, and in that matter he should be respected as one possessing the required qualification.

Someone may ask, What about Prov. 22:6: "Train up a child in the way he should go: and when he is old, he will not depart from it"? This verse is a proverb, and, therefore, a maxim or a general rule. Exceptions may be found to any general rule. As a rule children properly trained will thereafter walk in the right way. While exception may be found now and then, let us find comfort and hope in the rule and be faithful to practice it.

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ADVICE TO YOUNG PREACHERS

Dick Blackford

Box 1111
Dyersburg, TN 38024



It is always easier to give advice than it is to take it. Anyway, didn't the Lord say "It is more blessed to give than to receive?" Well, the Lord wasn't really talking about advice when he said that, but after reflecting on ten years of full time preaching I believe I have discovered some things that will be helpful to those who are just starting out (I rejoice that there appears to be more young men entering this great work!).

Perhaps this advice would "set" better if it came from an old preacher, but I am not ready to put myself in that category. So if you will forget about the source and concentrate on the advice, it will help you. Some of this advice was learned the *easy* way (someone gave it to me) and some was learned the *hard* way (by experience). So, here goes:


1. Begin the day by asking for God's help (Js. 5:16). You are not self-sufficient (Prov. 3:5).
2. Don't take the brethren for granted. Usually, you can expect an adequate salary. But everything else done for you will be purely as a result of the good grace of the brethren. Be grateful and appreciative. Don't forget the lepers (Lk. 17:12-19).
3. In giving and receiving, don't always be on the receiving end. Be thoughtful. "Do unto others" (Mt. 7:12).
4. Learn to listen and accept criticism — both constructive and destructive. A man who cannot do this will never make it as a preacher. In fact, get close to a mature member of the congregation and ask him or her to give you some honest advice when you need it.
5. Don't wear your feelings on your sleeve where they can get hurt easily. Try to be understanding even when it seems others are not.
6. Always return borrowed property — in a reasonable length of time — in good condition.
7. Don't expect too much too soon. If you are expecting the brethren to make immediate changes (overnight!), you will soon become discouraged. Be realistic. They probably didn't get in their condition overnight. Be patient, but keep trying.
8. Don't let a few "raw deals" cause you to grow sour on the brotherhood — unless you think it is fair for the brethren to become sour on all preachers because they may have gotten a "raw deal" or two. Don't develop a persecution complex or always be on the defensive. If you do,

you will end up looking for things that can be interpreted as a "slam" against the preacher — some things that were probably never intended that way. You will become miserable. Also, remember that preachers are not always right.

9. Don't overestimate yourself. What you think of your ability to communicate is not the best criteria by which to judge it. The question *is* — are you communicating? If not, examine yourself first.
10. Always give an honest day's labor — and then give a little extra (Rom. 12:17).
11. Don't concentrate on solving brotherhood issues to the neglect of your local work.
12. Learn that one of the worst things is gossip. Don't participate in it and don't tolerate it. Learn to distinguish between sincere concern and hurtful talk.
13. Concentrate on your decorum *out* of the pulpit as much as you do your ability *in* the pulpit. People are watching. You are to be an example (I Tim. 4:12).
14. "Let no man despise thy youth" (I Tim. 4:12). That is, do not misuse your youth so as to cause others to dislike you. Conversely, if you are teaching the truth, do not allow it to be dismissed because of the source — your youth. Make some noise. Do not allow yourself to be manipulated.
15. Don't try to exhaust your subject in one sermon. You may exhaust your audience. It is better to terminate a sermon when they are wanting to hear more than when they are wishing they had heard less. However, it is of primary import that you do justice to your lesson. You will have to play this "by ear" and realize that all do not have the same attention span. Also, remember that some preachers can hold the attention of an audience longer than others. Of some it is said, "I could listen to him for hours." Of others, well If brethren complain that your sermons are too long, try to determine what is wrong. It could be them. It could be you. Or it could be both.
16. Relate to the young people while you are young. It will be more difficult to influence them when you get older. Generally, you will always be able to relate to the older folks. By all means, do not interpret this to mean you can neglect the elderly. "Do nothing by partiality" (I Tim. 5:21).
17. Use good judgment in your associations with the opposite sex. "Flee youthful lusts" (2 Tim. 2:22).
18. When a controversy arises over difficult matters, don't be hasty (Prov. 29:11). Proceed with caution. Determine what the *Lord's side* is in the matter. Then stand up and be counted.
19. Use seasoning in your speech (Col. 4:6). Generally, it will be unnecessary to be sarcastic. If manners go with Christianity, they certainly go with preaching. It is good to have some. Of course there are times when you will need to use great plainness of speech on false teachers (2 Cor. 3:12; 3 Jn. 9, 10).
20. Be considerate of your wife. Help her with the children as often as possible. Because of your

work, there will be times when you will not be able to do this. Be genuinely complimentary of her. You will be receiving more praise than you deserve, whereas she will be receiving far less than she deserves. Your responsibilities as a gospel preacher do not nullify your responsibilities as a husband and father. Some have found that out too late. Probably the greatest complaint of preachers' wives and families is that "he keeps his nose stuck in a book and doesn't have time for the family."

21. Thank God that He has allowed you to serve Him through the marvelous means of gospel preaching.




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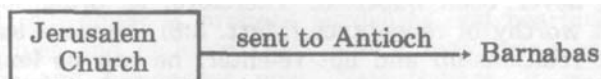
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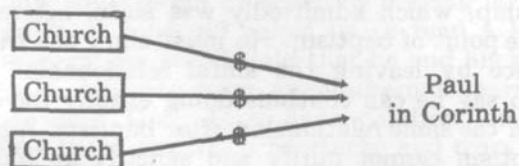
COGDELL'S "CAMPAIGN FOR CHRIST" REVIEWED—NO. 3

In this article I continue to notice some things brother Gaston D. Cogdell says in his "position paper" in an effort to defend the "sponsoring church" concept of congregational cooperation for the purpose of sponsoring a "campaign for Christ". While we believe brother Cogdell to be sincere in his effort to reach the lost, nevertheless, he has zeal without knowledge (Rom. 10:1-3).

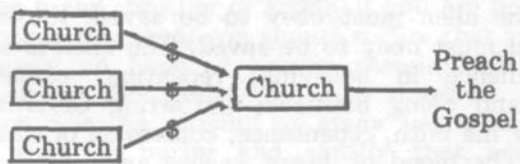
In evangelism, brother Cogdell cites Acts 11:22-24 where the Jerusalem church sent Barnabas to preach in Antioch and 2 Cor. 11:8 where churches sent "wages" to Paul to preach in Corinth. This is correct and if this were what brother Cogdell were advocating, we would be in complete agreement upon a "thus saith the Lord". However, brother Cogdell is advocating a church sending to another church to preach the gospel, a thing he does not find anywhere recorded in the New Testament. In the New Testament brother Cogdell reads where Jerusalem sent Barnabas to Antioch (Acts 11: 22-26).



Also, he reads in the New Testament where churches sent "wages" to Paul in Corinth (2 Cor. 11:7-9).



From this brother Cogdell assumes that a church or churches can send to another church for it to preach the gospel.



He does not find any authority in the New Testament for such, whether it be generic or specific authority or whether it be from an approved example, command or necessary inference. We would take any kind of

authority for such from the New Testament. We are not asking brother Cogdell for any specific kind of authority. We are just asking for **any** kind of authority from the New Testament. What he finds in the New Testament he does not practice; what he practices he does not find in the New Testament.

I Cor. 16:1-4

Brother Cogdell thinks that because I Cor. 16:1-4 authorizes a contribution on the first day of the week for benevolent purposes and brethren pay preachers out of the treasury that he can take passages that show benevolent acts authorized and use them for evangelism.

In I Cor. 16:1-4 we have a contribution on the first day of the week authorized. If brother Cogdell or any one else knows of any other plan for raising funds they would do brethren a service if they would tell us what it is. While I Cor. 16:1-4 is the exclusive passage as to how to raise funds it is not the exclusive passage for what funds were spent. We read (2 Cor. 11:7-9) that from funds churches had, they supported preachers. Thus, we conclude from the funds raised on the first day of the week, churches both relieved the saints and supported gospel preaching.

Contribution or Pay

Brother Cogdell thinks we err when we distinguish between a church making a contribution to another organization and in paying another organization for service rendered. He says "in the original Greek, the same word is used for giving and paying ("Didomi" — to give; "Apodidomi" — to give back, or to pay)".

While it is true that in some instances in the New Testament the word "pay" is used in the sense of "give", surely brother Cogdell would not argue that if a church can pay for something it could also make a contribution to the same organization from which the purchase was made. A church can purchase or pay for a meeting house from the Catholic Church. Brother Cogdell, can the church give the same amount to the Catholic Church? If not, why?

Jesus taught to render or pay unto Caesar (Mt. 22: 21; Mk. 12:17; Rom. 13:7) that which **was** due. In Alabama, churches **pay** tax to Caesar (the State of Alabama). Brother Cogdell, can the church make a **contribution** to the State of Alabama? If not, why?

Churches may purchase from human organizations Bibles, tracts, literature, food, hospitalization, medical care and equipment, water, sewage, radio or TV time, newspaper space and anything else the church needs. But the church is not authorized to **contribute** to any of the companies providing these services. If there is no difference between a church purchasing services or supplies from human organizations and in contributing to these same organizations, then brother Cogdell could never object to a church contributing to a missionary society because a church just might **purchase** some Bibles from it. Brother Cogdell, does the church where you preach **purchase** electricity and water from the utility companies, or does it **contribute** to them?

Elders Denied and Limited

Brother Cogdell says, "This opposition also denies and limits the authority of the eldership of the local church in an unscriptural fashion . . ." I beg to differ with brother Cogdell.

Gospel preachers known to me do not deny the authority of elders. The Holy Spirit teaches elders have oversight of the local congregation (Acts 14:23; 20:28; I Pet. 5:1-4; Heb. 13:7, 17). While the Holy Spirit teaches elders have oversight or rule over the church, brother Cogdell, it was also the Holy Spirit that instructed elders to "tend the flock of God among you" (I Pet. 5:1-4). The Holy Spirit limited the rule or oversight elders could have to the local congregation. Brother Cogdell, by whose authority do you "unlimit" the scope of elders?

Cogdell's "Universal Church"

While brother Cogdell thinks his basic point is "that God has not specified how congregations are to work together", I and a number of brethren are of the persuasion that his basic error is found in his concept of the church universal and what makes it up.

In our fourth and last article in review of brother Cogdell's "position paper" I will notice this error. Watch for it next month.

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CAN BAPTISM MAKE AN UNSCRIPTURAL MARRIAGE SCRIPTURAL?

By Earl Fly

"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" (Matt. 19:9). If one divorces for any reason other than fornication and remarries, that one enters into an adulterous marriage, and there is no way in heaven or on earth that can scripturalize that marriage in its status quo, which would change only at the death(s) of the former husband and/or wife. It must be dissolved to cease the sin of adultery.

Many have misconceptions about the effect of baptism on adulterous marriages. Some think that when a person in such a marriage is baptized, that suddenly purifies his sinful marriage relationship and sanctifies it, and one can continue in the marriage. It is argued that since baptism washes away all sins, that the adulterous relationship is washed away, therefore the marriage need not be dissolved. There is serious error taught in this misconception.

It is true that through baptism the blood of Jesus washes away all PAST sins including sins committed in the adulterous marriage. But it is not true that baptism washes away the adulterous relationship; no Bible passage teaches that. To illustrate: if a man is a partner in an unlawful, sinful business relationship, his past sins would be washed away by baptism, but his relationship remains exactly the same, as if he had never been baptized. Therefore, to bring forth fruit worthy of repentance (Matt. 3:8), he must leave that relationship and not re-enter; he can no longer continue committing new sins in the same practices. So it is with the adulterer: if he is baptized, he cannot continue the same practices in the same relationship, which admittedly was sinful before and up to the point of baptism. He must show the fruit of repentance by leaving the sinful relationship. It is wrong to say he can continue doing exactly the same things in the same relationship after baptism. Again I say, baptism cannot purify and sanctify an unholy, sinful, adulterous marriage. To be saved in heaven, one must leave that sinful marriage.

Consider this: the law of pardon is as strong and powerful for the erring Christian, as it is for the alien. The alien must obey to be saved; the erring Christian must obey to be saved. The alien is saved by obedience in believing, repenting, confessing Christ, and being baptized; the erring Christian is saved by his faith, repentance, confession of sins and prayer. The blood of Jesus washes away all sins of the obedient alien; the same blood washes away all sins of the penitent Christian (1 John 1:7-9). If the alien can continue to live in a marriage which was adulterous up to the time of baptism, then the adulterous Christian can continue in his unscriptural

marriage after repentance and confession of sins in prayer, for if the blood of Jesus purifies the alien's adulterous marriage, it also purifies the erring Christian's adulterous marriage. **IF NOT, WHY NOT?** It is highly inconsistent to argue the justification of the alien's marriage at baptism, and not argue justification of the Christian's adulterous marriage by repentance and prayer.

But what about the children?" one argues in an effort to justify the continuance of the adulterous marriage. This is beside the point; the existence of children cannot justify the continuance of the marriage; neither can hardships and heartaches. It is very strange that one can easily leave his **first** wife and children to enter into an adulterous marriage, then suddenly become concerned about leaving the second wife and children. One usually does not consider the wife, children, hardships and heartaches when leaving the first marriage. Surely then one can leave wife and children of an adulterous marriage in order to obey God. Certainly one should not completely forsake them by leaving them to hunger and deprivation; provisions should be made for them.

In Ezra 10:1-19, it tells of Israelites who had trespassed the law of God by marrying foreign women. When the matter came up, "the people wept very sore" (verse 1). They said, "there is hope for Israel concerning this thing. Now therefore let us make a covenant with our God to put away **all** the wives, **and such as are born of them**, according to the counsel of my Lord, and of those that tremble at the commandment of our God; and let it be done according to the law" (verses 2-3). If all the guilty Israelites could do it then, all the guilty adulterers can do it today to obey God. It caused much weeping then, and it may cause weeping now. No doubt it brought hardships and heartaches to wives and children then, and it may bring hardships and heartaches now. Nevertheless, it is absolutely essential to salvation in heaven. Many souls may be lost by continuing in an adulterous marriage, and many souls might be saved by ceasing it.

Recently, a husband asked us to read a letter to the congregation, which said that he and his wife had decided to separate from an adulterous marriage in order to obey God. They have children, and I feel sure that there was much heartache and tears over it. This took strong conviction, great courage, and a true, sincere love and respect for God and his law, to take this heartbreaking step. Sadly, I have known only a very few who have done likewise.

Dear friend, brother or sister, if you are now in an adulterous marriage, you should realize that you have absolutely no hope of heaven therein; you **MUST** leave it to be saved. Be **not** deceived: neither baptism nor the passing of many years can lessen your guilt or purify and sanctify that adulterous marriage. The conclusion of the whole matter is: **leave it or eternally perish in hell fire.** You should think about your beloved companion in marriage; he/she will also be eternally lost with you, unless you separate permanently. Think about the children, who

grow up believing its all right to divorce for any cause and remarry. They may follow in your footsteps, and you may be partly to blame for your beloved children being cast into hell fire. Is a few short years of marriage on earth worth the price of eternal torment in hell fire for you, your companion, and possibly your children? **THINK ABOUT IT**, before its eternally too late.

—Jackson, Tennessee

WOMEN, TEACHING AND SPEAKING IN THE CHURCHES

Ray F. Dively

This subject is much misunderstood and there is false teachings on this subject. We must go to the word of God to solve it. The apostle Paul said, "Let a woman learn in quietness and with all subjection. But, I permit not a woman to teach, nor to have dominion over a man, but to be in quietness" (I Timothy 2:11, 12). This passage definitely forbids the woman to teach but reference is to a particular kind of teaching. The Greek Testament is much plainer on the point than our English Translation. The Greek Testament says, "But I permit not a woman to teach, nor in any other way to have dominion over a man..." Thus, it is clear that the kind of teaching which is forbidden is the kind which involves having dominion over a man.

The Greek word for quietness does not mean absolute silence. It is the same word used to say that men should, "do their work in quietness" (II Thess. 3:12), and means "tranquility arising from within, causing no disturbance to others." So Paul told Timothy women are to learn in quietness in the sense of causing no disturbance, not taking over and exercising dominion over man.

In I Timothy 2:12, we have a grammatical construction which needs attention. In Acts 4:18, we are told that the officers "charged them not to speak at all nor teach in the name of Jesus." This charge did not forbid them to speak in the sense of holding common conversation. One verb limited the other so as to determine its meaning. The sense is, they were not to speak at all in the sense of teaching in the name of Jesus. So, in Paul's statement to Timothy, he does not forbid women to teach. Paul taught that women are not to teach in such a situation, or in such disposition of mind, as will cause them to exercise dominion over man.

This passage (I Timothy 2:11,12), says nothing about the assembly, and the context plainly shows that, which is said has universal application. Verse 8 speaks of men praying "everywhere", then verse 9 says, "In like manner..." , thus showing the universality of the prohibitions thus given. Some are falsely applying this passage to the church assembly.

When is it wrong for a woman to teach? Paul said, "let the women keep silent in the churches: for it is not permitted unto them to speak; but let them be in subjection, as also saith the law. And if they would

learn anything, let them ask their own husbands at home: for it is shameful for a woman to speak in the church" (I Corinthians 14:34,35). Paul taught the woman to be silent in the church. Now, what is the church?. The primary meaning of the word **EKKLESIA** is the assembly. In the Greek the word for church is assembly. In order to have an assembly of the church, the whole church comes together in one place (I Corinthians 11:17,18,20,33). The Bible classes are not an assembly of the church, as not all of the members are together in one place. Bible classes are a work of the church. Certainly, Paul is not telling a woman to be silent in the church, in the same sense of including all the saved. If so, she would be required to be silent from the time she is baptized till the day of her death. This would contradict II Timothy 1:5; 3:15; Titus 2:3-5; Colossians 3:16 and Acts 18:26. It means that she must be silent in the assembly. This is the place where she must not teach. Also, in a mixed class of both men and women, as if she would teach a mixed class, she would teach and usurp dominion (or authority) over a man. A woman may answer questions or speak up in a mixed class, as she is not the teacher or usurping authority over the teacher.

The occasion under consideration (I Corinthians 14:34,35) is where "the whole church be come together, in one place" (verse 23), and when only one was to speak at a time (verses 27-31). This passage does not apply to Bible classes, for when we are assembled for Bible classes we are not all gathered into one place (rather, we are in many class rooms), and we do not speak one at a time (instead, during Bible classes the teachers are all teaching classes at the same time). The passage only applies to assemblies when the whole church is assembled in one place.

The Bible does not contradict itself. Would Paul command the older women to teach younger women and then turn around and say he did not allow it. Would Paul tell Titus to teach the older women to teach the younger women and then tell Timothy he did not allow the women to teach? No! We must harmonize the two passages. It is obvious that under some circumstances, Paul allowed and taught women to teach. It is obvious also, that under other circumstances he did not permit a woman to teach.

What about women teaching Bible classes? A Bible class composed of children or women is not a mixed class. To quote I Corinthians 14:34 and apply it to a Bible class composed of children or women is a misapplication of scripture. To quote I Timothy 2:12 and apply it to a class of children or women is to misapply the scriptures. Paul is not talking about a class of children or women in either of these passages.

The Bible commands women to be teachers. There are examples of some women teaching the Bible. Priscilla, along with her husband Aquila, taught Apollos the way of God more perfectly (Acts 18:26). She did not get up in the assembly and teach Apollos, but they took him unto them. Paul commanded the older women to teach the younger women (Titus 2:3-5). Women are to teach children (II Timothy 1:5; 3:15). Women are to teach by singing (Colossians 3:16). Also,

they are to teach the lost and the misinformed (Acts 18:26).

It is quite wrong to contend that women can teach other women and children, but not in the church building. The passages that permit and/or command women to teach other women and children put no restrictions upon where she can do it, **neither should** we. It is also wrong to contend that a woman cannot speak up in a mixed assembly (when the whole church has not assembled together) when we have example of Sapphira (Acts 5:1-8) and Rhoda (Acts 12:5-15) doing so.

In conclusion, may I say, there are two views of the church taught in the Bible: the universal church (Ephesians 1:22,23) and the local (I Corinthians 1:2). When the church comes together in one place or assembled together, it is referred to as the local church. This is when a woman is not permitted to teach, nor to have dominion (or authority) over man. Don't be guilty of making a law where God has made none.

IS LONG HAIR A GLORY TO A WOMAN?

By A. C. Grider

In 1 Cor. 11:15, Paul said, "But if a woman have long hair, it is a glory of her: for her hair is given her for a covering." This quote is from the King James Version of the Scriptures. So far as I know no reputable scholar doubts the authenticity of the verse. But I wish to raise some questions concerning this verse in view of some things that we behold every day in this generation.

Is long hair a glory to a woman? I know that sounds like a silly question. I know the answer is obvious if one believes the Bible and has any respect for it. But, do my brethren all accept the fact that if a woman has long hair it is a glory to her. If so, would it not be a shame for her to have short hair? I believe it would and I go on record as declaring that: One, if a woman have long hair it is a glory to her (Paul said it), and Two, if she have short hair it is NOT a glory, but a shame (I make a logical deduction). Does anybody disagree?

But I have another question that bears upon the subject. My next question is, "How long is long"? I put that in quotes as I have heard it propounded before. It is a silly question too, but after all, if this woman is to have long hair, she will have to know when it is long. If her hair is short, it is not long! So, she not only must know when her hair is long but also when her hair is short. But a little common sense will solve the riddle. If her hair is long enough to look like a WOMAN, then she has long hair and it is a glory to her. On the other hand, if her hair is short enough to look like a MAN, then her hair is not long (it is short) and it is a shame to her.

In 1 Cor. 11:14, Paul said, "... if a man have long hair, it is a shame unto him." Now, is it a shame unto him? If it isn't, then Paul is wrong. But if it is, then, how long is long? There goes that silly question **again**. When does a man have long hair? Don't tell me we can

never know. If we can't determine the meaning of a relative term in the Bible, then we are of all men most miserable. Yes, we can know how long is long!

When a man's hair is short enough to look like a MAN, his hair is short. But if his hair is long enough to look like a WOMAN, he has long hair and it is a shame, that is, if we believe the Bible.

I have another question. If it is not a glory for a woman to have long hair and if it is not a shame for a man to have long hair, are we to conclude that a woman may cut her hair as short as she pleases, no matter if it involves shaving her head? And are we to conclude that a man may let his hair grow as long as he pleases, no matter if it grows to his waist and he pig-tails it?

Now, brethren, I am not well educated. So, don't start "shooting over my head." But just answer my two questions:

1. Am I right to conclude that "if a man have long hair, it is a shame unto him?"
2. And, if his hair is such that he looks like a woman, is not his hair long?

WHAT'S YOUR GRIPE?

By Johnny Stringer

There is much discontentment within our nation today. News reports are generally pessimistic and gloomy. Most everyone finds something pertaining to his material welfare to gripe about, whether it be the gas shortage or high prices or his inability to build the nice brick house he would like to live in.

There is no doubt that this nation has its problems; but of all the distasteful aspects of life in the United States today, one of the most irksome, in the view of this writer, is that there is entirely too much griping going on. I am not referring to the indignant complaints of righteous souls as they decry the sin and wickedness that abounds. (There is not enough of that kind of complaining.) I am referring rather to the continual complaining of the covetous ingrates who are not content with their physical, material status.

Such ungodly complaining should not be found among God's people. The scriptures which demand contentment are no less clear than the ones which demand baptism. Paul said, "But godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content" (1 Tim. 6:6-8). This does not mean that one should never make an effort to improve his lot in life, but it does mean that he should be happy even before his situation is improved and should continue to be happy even if there is no hope of improving his situation.

Discontent Is Related to Covetousness

The person who is covetous cannot be content. His greedy desire for material blessings will not permit him to be happy with what he has (Ecc. 5:10). Thus,

contentment is contrasted against covetousness in 1 Tim. 6:6-9. This same contrast is seen in Heb. 13:5, where we are admonished, "Let your conversation be without covetousness; and be content with such things as ye have."

If we are to overcome covetousness, so that we can be content regardless of our physical circumstances, as Paul was (Phil. 4:11-12), we must first develop a proper sense of values; that is, we must realize that it is our spiritual welfare, not our physical welfare, that really matters. In warning against covetousness, Jesus got to the very root of the sin when He pointed out that the possession of material things is not what really counts in life (Lk. 12:15). The Bible abounds with the teaching that our physical, material status is not really all that important (Matt. 6:19-20, Lk. 12:20-21, 2 Cor. 4:17-18, Col. 3:1-2, 1 Cor. 7:21, John 6:25-27).

Paul lived a hard life. He suffered hunger, danger, beating, stoning, imprisonment, lack of proper clothing and shelter, and other hardships; yet, through it all he was content. In Philippians 4:11 he said, "I have learned, in whatsoever state I am, therewith to be content." The only possible explanation for Paul's inner contentment, even in the midst of the most miserable physical conditions, is his full appreciation of the fact that his physical condition was not very important.

No Excuse for our Complaining

Of all the people who have ever lived, we should be the most content and the least likely to complain. Of all the innumerable hosts who have populated the earth in times past and of the multitudes who live in our own age, we who live in this nation at this time are the most abundantly blessed. No nation in history has been so well fed, well clothed, and lavishly pampered with conveniences as are we. Yet we gripe. Our complaining is utterly inexcusable; we should hang our heads and be ashamed.

We gripe about the high prices of food and other commodities; but we are able to buy what we need and more. Certainly prices have skyrocketed; but even with the high prices that we must pay, we are able to buy far more than the multitudes in less fortunate nations and far more than people in this nation just a few years ago. For example, you can buy a light bulb for just a few cents; but it wasn't too long ago that you could not have bought one for a million dollars. Solomon in all of his glory didn't have one and couldn't get one. Automobiles are high, but most of us can afford to buy at least one—that's something that Caesar himself could not buy!

Brethren, if Paul could be content in the hardships he suffered, and we cannot be content even while living in luxury, something is badly wrong with our outlook. Rather than griping, we should be giving thanks to God. Our hearts should overflow with gratitude. How ungrateful it is to enjoy all the prosperity that is ours and still complain that we do not have enough!

Even if we have to give up some things we now enjoy and have a little less, it will not hurt us; we will still

have more than most. We live in comfort such as those before us could never dream of and the majority of those living in our age do not enjoy; our wonderful modes of transportation would astound our forefathers; we devour food in greater quantities than anyone ever has; we are cured of diseases that once brought great suffering and death. As far as material things are concerned, no other people has ever enjoyed such a high standard of living as we. Yet, we moan and groan in apparent agony because we might have to get by on a little less gasoline for a few years. Such is to be expected of a pampered and spoiled people.

There is something inherently disgusting about a man who drives home in his comfortable automobile, gets out of it and goes out of the cold into a nice warm house, sits down and gorges himself with food until he almost makes himself sick, and then while sitting back in a nice comfortable chair to relax the rest of the evening, begins to complain about how hard times are. To hear all of the current griping and complaining coming from the most prosperous and pampered people of all time, while children in other countries are running around in trashy surroundings with stomachs that are bloated due to hunger, makes me sick to my stomach about as fast as that pink medicine my mother used to give me!

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Let No Man Despise Thy Youth

Wayne S. Walker
Warrenton, Missouri



(EDITOR'S NOTE: Wayne S. Walker was reared at Hillsboro, Ohio. While yet in high school he began to show a great interest in the Lord's work, developing into the capable song leader and making talks when given the opportunity. He attended Florida College where he established a good academic record and then worked for about a year with a small group in Sandusky, Ohio. He is now working with the church in Warrenton, Missouri and from all accounts is doing an excellent work. He has had several articles published in *Truth Magazine* and also in the *Gospel Guardian*. His writing style is clear and his work carefully thought out. We are pleased to introduce this fine young preacher to the readers of *Searching the Scriptures*.)

AN OLD PERVERSION

Inasmuch as the topic I have chosen for this article is somewhat delicate, I hope I can write discreetly yet make my point. I recently read something that angered and disgusted me greatly. A heartbroken mother wrote to Ann Landers telling the advice columnist that her eighteen-year old son, whom she described as handsome and bright, had announced he was "gay" and asked his parents to accept him "as he is" because he had no desire to be anything else and was tired of pretending. The mother hoped that it was a passing fancy, a phase that her son would outgrow. Of course, Ann encouraged the parents to go ahead and accept him, and even urged them to get counseling as they were the ones with the hang-up. What a pity!. My question simply is, who told the boy he was gay to begin with?

Sickness or Sin?

For several years we were told by leading psychologists' that homosexuality was like a sickness or a condition; "biological maladjustment" they called it, though they never really decided whether the cause was congenital, physical, or environmental. On the basis of Biblical teaching we denied it. After "much study" on the subject in which no organic reason could be found for this "condition," those who wished to practice their unnatural vice had to find another cloak to cover their evil deeds besides "I can't help it." Now the prestigious psychiatrists of the land like to refer to "men with men working that which is unseemly" (and women too, Romans 1.26-27) as an "alternative form of

sexual orientation" and plead for it to become accepted and not to be discriminated against.

So as a result, we are now witnessing the rise of the "gay liberation movement." There is even a denomination of gay congregations called the Metropolitan Community Church. And homosexuals have large followings in nearly every other major denominational church in the United States. I hope and pray that the churches of our Lord in this country and elsewhere will be spared this insidious evil. But when the saints of God seem to be loosening up about unscriptural divorce and remarriage, and are no longer as militantly opposed to "having an affair" (called by God fornication and adultery), some supposed Christians even openly practicing such things, it would not really surprise me as much as it should if some so-called gospel preacher were to shock the brotherhood by admitting he was a homosexual.

Those who commit these things and those who consent with them have elected not to retain God in their knowledge, have become vain in their imaginations, have become fools, have changed the glory of the incorruptible God into an image made like corruptible men, and have been given up by God through uncleanness and their own lusts to dishonor their own bodies. They have exchanged the truth of God into a lie, and are without excuse (Romans 1:18-32). All of this while many of them profess "Christianity" though it be a corrupted form. Do they not understand that Sodom and Gomorrah were destroyed for this very thing? As could be expected, in order to allow for their activities, gay religious leaders either reject or "reinterpret" what happened in Genesis 19, as well as other Bible passages on the matter. In a **Christianity Today** news report concerning the Air Force sergeant who was dismissed for confessing to be a homosexual, a sympathetic theologian suggested that the Bible's "negative judgments" on homosexuality may not be meant for our time. Is this not simple infidelity?

Not New

Open homosexuality is nothing peculiar to this generation. In ancient Greece, many well-known historical figures had their pederasts. Some of Paul's preaching was done in the Greek city of Corinth, which was an extremely immoral society, as may be seen by the fact that in the Corinthian temple, one thousand young women gave themselves over to prostitution—in the name of religion, even. When Paul later wrote to the church in the city, no doubt consisting largely of many of his converts, he mentioned something about their former condition in I Corinthians 6:9-11. "Be not deceived; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you." The phrase "abusers of themselves with mankind" ac-

curately describes those who engage in homosexual relations. What an interesting group of people Paul numbered them with! And what about their eternal destiny? But is there any hope for individuals engaged in such abnormal (mis-) behavior? Certainly, for Paul continued to these very people, "But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." Jesus Christ can provide the answer. Not the Jesus contained in the imaginations of men's minds, but the Son of God revealed in the word of God, the truth. For only "the truth shall make you free."

Repentance Required

But forgiveness, cleansing, and justification can never come to one who persists in sin. Those who want homosexuality tolerated are quick to turn to John 8 and point out that Jesus said to the adulterous women, "Neither do I condemn thee." Certainly we must have compassion and understanding for sinners as did the Savior, but let us not forget that Jesus also told, "Go, and sin no more." On another occasion (John 5:14), Christ ended a similar admonition with the warning, "Lest a worse thing come unto thee." The homosexual who would supposedly become a Christian but continue his homosexuality is "again entangled therein, and overcome" (2 Peter 2:18-22). He is like the dog returning to its vomit or the washed sow to her wallowing in the mire. Of these, Peter said that the latter end is worse with them than the first. You cannot have your cake and eat it too. "Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein?" (Romans 6:1-2). He who would come to Christ for redemption must forsake his sin and "Bring forth therefore fruits meet for repentance" (Matthew 3:8).

Returning to the incident cited at the beginning of this article, I again ask, how did this young man decide he was gay in the first place? Surely his parents did not tell him; neither did his doctor. The only way an eighteen-year old could determine he was a homosexual would be by the decision of his own perverted mind. That one so young should be thus corrupted by the obscene and pornographic influence of modern libertines is indeed discouraging. This fellow should have been solving algebra problems, attending football games, and helping his parents around the house rather than experimenting with his own biological functions. Although I decry the use of prejudicial labels, since Webster defines the work "queer" to mean, "Differing from what is usual or ordinary, odd, strange," I see nothing wrong with applying this work to those who would pervert the natural and ordinary use of their own bodies. It is a shame that an article such as this needs to be written in a religious journal. But as "gay lib" has received so much publicity in the various newspapers, magazines, and television shows so common in our homes, something must be said publicly concerning the Biblical teaching on the subject. May what is written herein be useful in that regard.

THE BOOK OF MORMON AND PRAYER

William V. Beasley

All who have talked with more than one or two "young Mormon elders" about the truth of God have asked a question similar to: "Have you read all of the Book of Mormon and did what it says in Moroni 10:4-5?" The referenced verses read: "And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you by the power of the Holy Ghost. And by the power of the Holy Ghost ye may know the truth of all things."

Denial of God

On the surface the exhortation does not sound too bad, in fact, it sounds pretty good. Once we get beneath the surface it is rotten to the core, and a complete **denial** of God. The Bible claims to be a complete revelation. It leaves room for no "latter-day revelations" (John 16:13; 2 Tim. 3:16; 2 Pet. 1:3). We see Christ revealed as "the fullness of the Godhead bodily" (Col. 2:9), and the church as "the fullness of him that filleth all in all" (Eph. 1:23). Finally, unto the sinful sons of Adam is given to "be filled unto all the fullness of God" (Eph. 1:19). God could provide nothing more than "all things in Christ" (Eph. 1:10) which we enjoy.

To ask God if the Book of Mormon is true, in the light of the above, is to call the truthfulness of God in question. It would be a **denial of God!**

Contradictions

The flagrant contradictions between the Bible and the Book of Mormon show at least one is false. Truth does not contradict!

(1) In Matthew 16:18 we see Jesus saying, "I will build (future tense, wvb) my church." The Book of Mormon (Mosiah 18:17, dated by the Mormons at "about B. C. 147") says, "And they were called the church of God, or the church of Christ, from that time forward."

(2) The Book of Mormon says, "A seer is greater than a prophet" (Mosiah 8:15), but Samuel, by inspiration, said, "for he that is now called a Prophet was beforetime called a Seer" (1 Sam. 9:9).

(3) Once again the Book of Mormon says, "And they also took of the firstlings of their flocks, that they might offer sacrifice and burnt offerings according to the law of Moses" (Mosiah 2:37). But according to the law of Moses (Exo. 22:29-30; Num. 3:13; 2 Sam. 24:24; Num. 18:15-18) the firstlings automatically belonged to the Lord. Burnt offerings came from a man's personal property.

Dare we, in the light of these and many other contradictions, go to God and call the reliability of the Holy Bible in question by asking if the Book of Mormon is true?

Conclusion

To those who "received not the love of the truth" God sends a "strong delusion, that they should believe a lie: that they all might be damned who believed not the truth" (2 Thess. 2:10-12). Could this be what is received when one asks God if the Bible contradicting Book of Mormon is true?

P. O. Box 331
Oak Ridge, TN 37830

THE NEWS LETTER REPORTS

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

NEW CONGREGATION IN TWIN FALLS, IDAHO

KENNETH A. STERLING. 8495 Northview St., Boise, Idaho 83704 — A new congregation is now meeting in Twin Falls, Idaho. They are presently meeting on Sunday morning at the YMCA building, 1751 Elizabeth Blvd. in Twin Falls, at 9:00 A.M. for Bible study and 9:50 A. M. for preaching and communion. They meet at 6:00 P. M. on Sunday and 7:30 P. M. on Wednesday in the home of Robert E. Craft, 430 Buckingham Dr., Twin Falls. Brother Craft and family formerly were members at Caldwell, Idaho before moving to Twin Falls.

During July, John and Shirley McGuire from the Porterville, California area assisted in getting the work going. Carol Bates, preacher at Caldwell, and myself, spent a week there in July doing door-to-door contact work, along with the McGuires and Crafts.

Twin Falls is located about 125 miles east of Boise on 1-80; population 22,000. At present, the congregations in Boise, Caldwell and Payette are supplying speakers on alternate Sundays. However, they need a full-time man. He would need full support at this time. Any sound preacher interested should contact Robert Craft, 430 Buckingham Dr., Twin Falls, ID 83301 or phone (208) 734-6408.

There are now six congregations in Idaho taking a firm stand against institutionalism: Coeur d'Alene, Moscow, Payette, Caldwell, Boise and now Twin Falls. The work in Boise, now one year old, progresses well. We are indeed thankful to our Lord for His blessings! We rejoice to see progress in the "Gem State", now reported to be the fourth fastest growing state in the nation. Visit us when in the northwest.

JAMES LOVELL. 8 Doone Rd., 3600 Pinetown, Republic of South Africa — In June of 1973 my family and I left the U. S. for South Africa. Through the help of many brethren we have been able to sow the seed of the kingdom in this country. Much has happened in the last three years, and none of it would have been possible without your prayers and support. The church in Shallcross is continuing to grow spiritually and numerically. Our Tuesday evening men's class is proving to be a valuable tool in helping the men to mature. At the present we are studying the subject of Bible Authority. I am encouraging these men to preach, also. At least once or twice a month opportunity is given for these men to speak. Their lessons are encouraging and show progress in their spiritual development. I believe we are making the kind of progress that will cause the work among the Indian people to be

stedfast, and not something that will cease in a few years.

In November of 1976 we are planning a three month visit to the U. S. Then we are returning to continue our work among the Indian people of Durban. Since we feel we cannot be away from the work for a longer period it is important that we take advantage of our children's six week school holiday period in December and January. (Our children go to school year round and do not have a three month break as the children do in the U. S.) This period will allow me to visit with all who support us, and time to talk with others about the work in South Africa. It will also provide time to visit with our families. Our round trip will cost \$7,500. Since our time in the U. S. is short, I am trying to raise all the fare before leaving. This will prevent having to use some of our time for raising support. We would appreciate any help you can send, and it will be acknowledged.

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DEBATE IN HAMILTON, ALABAMA

JAMES DEASON. Hamilton, Alabama — There will be a religious discussion held in the Hamilton City Hall Auditorium, November 15-16, at 7 each evening. The disputants will be Larry Ray Hafley (Christian) and F. Richard Reynolds (of the Church of God denomination). The propositions are as follows:

Nov. 15—

The Scriptures teach that Holy Spirit baptism was given only to the apostles and the household of Cornelius and is not promised to believers today.

AFFIRMS: Larry Ray Hafley

DENIES: F. Richard Reynolds

Nov. 16—

The Scriptures teach that Holy Spirit baptism is for believers today.

AFFIRMS: F. Richard Reynolds

DENIES: Larry Ray Hafley

Our work here is pleasant. Our first baptism here was my brother. We have a daily radio program which was responsible for this debate. In August, Jimmy Bell of the 77th St. church in Birmingham was with us for two weeks of door-to-door work. Wendell Watts from Corinth, Mississippi was with us in a meeting in September.

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WINTER CLASSES AT EXPRESSWAY IN LOUISVILLE

The editor will again teach classes at the Expressway congregation in Louisville, Kentucky during the months of December, January and February. On Monday nights from 7:30 to 9:30 the subject will be "Denominational Doctrines." This class will meet Dec. 6, 13, 20; Jan. 3, 10, 17, 31 and Feb. 7, 14, 21 and 28. On Friday mornings from 10:00 to 12:00 a class will be taught on the subject "Into All the World" — a study of the needs, problems and practical implications of world evangelism. This class will meet Dec. 3, 10, 17; Jan. 7, 14, 21 and Feb. 4, 11, 18 and 25. Steve Wolfgang will also teach a class on "Restoration History", probably on Thursday nights, though the time is

subject to change. The editor will also teach the book of Revelation in the auditorium class on Sunday mornings and Wednesday nights during these three months.

These classes are offered as a part of the teaching program of the Expressway congregation for the edification of the members there. Any others who might want to attend from the surrounding area would certainly be welcome. We believe that the church was equipped by the Lord to train every member to exercise his full potential in the service of the Lord. The editor has taught such classes every winter for the past twelve years.

The work at Expressway moves along in good fashion. A number have obeyed the gospel this year. Steve Wolfgang is the full-time preacher and is doing a fine work. He has preached in meetings this year in Knoxville, Tennessee, Davenport and Sioux City in Iowa and in Rhode Island. We have had week-end meetings during the summer with Billy Ashworth and James Fox. Both men did their work well and greatly strengthened the church. It was a treat to have James P. Needham visit recently and preach in the pulpit he so ably occupied for seven years. He is loved and appreciated by the church.

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PREACHERS NEEDED

ERWIN, TENNESSEE — The church in Erwin (in east Tennessee, near Johnson City) is in need of a preacher. This is a young congregation with about 65 in attendance on Sunday mornings. We can supply partial support with the rest having to be raised elsewhere. Please send inquiries to Ed Smith, Route 3, Bakersville, N.C. 28705.

RICHMOND, VIRGINIA — The church at German School Rd. is seeking a full-time preacher. He must be a devout man who will "preach the word, be urgent in season, out of season, reprove, rebuke, exhort with all longsuffering and teaching" (2 Tim. 4:2). Interested individuals should contact: Delmar P. Coffield, 3200 Southall Ave., Richmond, VA (Phone 804-233-2661; or George W. Saylor, 509 N. Pinetta Dr., Richmond, VA 23235 (Phone 804-272-6988).

NEW PORT RICHEY, FLORIDA — Doug Roush, 810 E. Poinsettia Ave., Tampa, Florida 33612, is preaching for the church at New Port Richey and is in need of additional support. The congregation has 17 members who are providing \$140 a month support. There is a great potential here with 100,000 people in this general area. For further information on the work and needs of brother Roush contact William L. Campbell, 4701 Calusa Trail, Holiday, FL 33589 or phone 813-937-4909.

MEMPHIS, TENNESSEE — The church meeting at 3090 North Trezavant St., Memphis, TN 38127, is in need of a full-time gospel preacher. Interested brethren should send a resume to the above address.

(EDITOR'S NOTE: We are glad to print your news items. Others are interested in the work where you are. Readers around the country tell us that they usually read the news column first in this and other papers. We work one month in advance with our printer. Notices of debates and other special events should be sent to us four to five weeks in advance. Again, we ask news contributors to keep it brief.)