

# SEARCHING *the* SCRIPTURES

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



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

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## THINK ON THESE THINGS

H. E. Phillips

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### WHAT IS THE BIBLE? (No. 2)

#### STUDY IT TO SETTLE QUESTIONS OF DOUBT

Before one can really use the Bible as a rule of life and as a means of educating himself into life itself, he must settle many questions of doubt about the Bible. Such questions that suggest doubt originate in the minds of enemies of the Bible in one form or another. Prominent among these questions are those that deny the authority, authenticity, and credibility of the Bible itself. In other words, we must establish the Bible itself before we can use it in other ways already suggested.

Among these questions of doubt are such as, "How do we know that we really have the Bible instead of a substitute?" That question must be settled before we can fully accept the Bible as a guide. Another such question, "Who wrote the Bible?" This might imply that possibly someone wrote it other than the inspired men who claimed to have done so. This is important and must be answered before the Bible becomes our complete guide. "Do we have the Bible today as it was given to the inspired men?" This is likewise important in establishing the proper authority of the Bible as the only rule of life.

#### THE METHOD OF APPROACH IN STUDYING ABOUT THE BIBLE

How shall we go about answering such questions as we have just mentioned? It is obvious from the beginning that we must be as complete and thorough as possible in our search for truth, because the very part that is left untouched may be the matter that would prove that the Bible is not reliable. Therefore, we must run down every possible

doubt and settle it before we can claim for the Bible the authority we want. There must be three main sources of information searched in getting the answers.

#### THE HISTORY OF THE PAST

We must search into every phase of past history that is available to us. In so doing we can get accurate information about the Bible from its very beginning to the present day, and learn whether it has changed or not. We can also learn how the Bible was used from the very beginning. Past history is usually reliable because it cannot be altered. What has happened has happened and can never be changed. Whether we get an accurate report of the history must depend upon our source of information. The only unbiased way is to inquire into all phases available to us and separate the accurate from the unreliable.

#### THE BIBLE ITSELF

A study of the Bible itself will help us to see whether it is what it claims to be. Many have objected to this course of investigation on the basis that it is the Bible itself that is in question, and, therefore, cannot be a reliable source of proof until its claims are established. Such an obligation is contrary to our methods of investigation. If we wanted to know whether a certain piece of land contained oil, we would never think of looking on some other land, but we would investigate the land itself to ascertain the answer. If we wanted to know whether the physical body is diseased or not, we would investigate the body that is suspected of the disease. In the same manner we investigate the Bible itself, of course with other proofs at hand, to determine whether its claims are true or not. Such an investigation would include the authenticity, the authority, the genuineness, and the inspiration of the Bible itself.

#### THE STUDY OF SCIENCE IN THE LIGHT OF THE BIBLE

By studying every available branch of science, and we speak of real science, we can learn whether the Bible is in harmony with facts or not. If the Bible is a Book from God, then we know that it is in harmony with truth in every field, because God is the author of all truth.

By a thorough study of all these sources of information we can be able to answer all the questions of doubt that have arisen through the ages and prove whether or not the Bible is really what it claims to be. If it is, it must be the only rule of life; if it is not, it is not worthy of man's time and effort in studying it.

(To be continued)

## Using Great Plainness of Speech

J. T. Smith

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### HAVING THE MIND (ATTITUDE) OF CHRIST # 2

In our first article on this subject we learned that Christ's attitude was one of humility and a willingness to do what the Father asked him to do, even to the point of leaving heaven, coming to earth and taking upon himself the form of a servant. What does it mean to become a servant?

Servant = Slave

The word "servant" is from the Greek word *doulos* which literally means, "A slave, a bondsman—one who gives himself up wholly to another's will" (*Thayer's Greek-English Lexicon*, Page 158). This is the attitude that Christ had, and He so stated in John 6:38 when He said, "For I came down from heaven, not to do mine own will, but the will of him that sent me." This is the lesson that all people of the world (including Christians) need to learn. In the society in which we live, the general attitude is "nobody is going to tell me what to do." This attitude is diametrically opposed to the attitude that Christ had. Though Christ has not sinned from eternity to eternity, he was called upon by the Heavenly Father to "taste death for every man" (Hebrews 2:9). And, according to the definition of the word "servant" (slave)—one who gives himself up wholly to another's will—Christ did the very thing that he was required to do. He died for you and me.

Today, as in all ages, we have the privilege of choosing whom we will serve even as Joshua of old did in Joshua 24:15. Paul said the Romans chose to serve the Lord. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness" (Rom. 6:16). Yes, I may choose whose servant (slave) I will be. But when I choose to be "bought with the price" (1 Cor. 6:20) I must realize that from that point forward I must give myself up wholly to the will of Christ even as He gave Himself up wholly to the will of the Heavenly Father. (Next Month, Obedient Servants).

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# Editorial

Connie W. Adams  
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Brooks, Kentucky 40109



## A SHAMEFUL FAILURE

From the earliest divine promises of redemption, God made it clear that all nations were to be the recipients of his grace. To Abraham God said "and in thee shall all families of the earth be blessed" (Gen. 12:3). Isaiah foretold the establishment of the government of the Lord's house and said "all nations shall flow unto it" (Isa. 2:2). When Daniel saw the coronation scene of Jesus, as he ascended to the Ancient of Days, he wrote "And there was given unto him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him" (Dan. 7:14).

Jesus taught that the gospel was to be carried to men of every nation. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen" (Mt. 28:19-20). "And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem" (Lk. 24:47). The gospel plan of salvation was first preached at Jerusalem to an audience of devout Jews. But from the beginning, Peter announced that the promise was not only to them and their children but also "to all that are afar off" (Acts 2:39).

Paul said the gospel was "to the Jew first, and also to the Greek" (Rom. 1:16). At the house of Cornelius in Caesarea, Peter said "Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him" (Acts 10:34-35). Later, in Jerusalem, Peter informed the Jewish brethren that God "put no difference between us and them, purifying their hearts by faith" (Acts 15:9). Paul closed the great Roman letter by showing that the gospel he preached accorded with the scriptures of the prophets and was "made known to all nations for the obedience of faith" (Rom. 16:25-26).

### Success of the Early Church

The apostles and early Christians took seriously the Lord's command to preach the gospel to the whole world. Within twenty-five years of the day of Pentecost, Paul wrote from Corinth to the church at Rome and said, "Have they not heard? Yes verily, their sound went into all the earth, and their words

unto the ends of the world" (Rom. 10:18). Within thirty years of the beginning Paul wrote the church at Colosse of "the truth of the gospel; Which is come unto you, as it is in all the world" (Col. 1:5-6). He further wrote of "the gospel which ye have heard, and which was preached to every creature which is under heaven" (Col. 1:23). Those who did not go themselves, had "fellowship in the gospel" with those who did go (Phil. 1:5). Those who assisted them on their way were thus "fellow helpers to the truth" (3 John 8).

They succeeded because they were convicted of the truth. They believed that all men were under the condemnation of sin and that the gospel was the only remedy heaven provided to relieve that malady. Paul considered himself a "debtor" to preach the gospel to all men (Rom. 1:14). "The love of Christ" constrained him (2 Cor. 5:14). "Knowing the terror of the Lord" moved his weary feet over the roads of the empire to "persuade men" (2 Cor. 5:11). Neither hunger, thirst, cold, shipwreck, persecution, nor even martyrdom could stop this work (2 Cor. 12:23-33).

### The Gospel Is Still For All

Melodiously we sing "The blessed gospel is for all" while we sit on padded pews, in air conditioned edifices with beautiful carpets and elegant drapes. Outside, our fine automobiles, equipped with the latest gadgets, stereo rear speakers and CB antennas, await to transport us back to our fine houses to sumptuous meals and an afternoon of leisure. Meanwhile back in the office under a clutter of bulletins on the corner of a desk is a letter from a gospel preacher whose conscience will not let him rest until he goes to some barren field in this country or across an ocean to preach that blessed gospel to men of another color and culture. He needs support for his work on a sustaining basis and travel expenses to get him and his family to the field. Or perhaps he has spent the last five years half way around the world preaching and needs to come home long enough to visit his aging parents (or his wife's) and to refresh himself by visiting among brethren to report to them personally on his work. If he is lucky, his letter may get shuffled around with a few others in a meeting with the elders, or in a business meeting of all the brethren. In some cases the brethren would dig down in their pockets and help, if they knew of the need. Elders ought to think about that before tossing the letter into the trash can without even the courtesy of a reply.

We sing "Far and near the fields are teeming" and then hurry past a table where there is an increasing stack of reports from brethren in Mexico, South Africa or the Philippines, and never bother to even read what they have to say. Announce a class on "World Evangelism" or a series of sermons on that topic, and see how much interest is evoked!

### Did You Know?

Did you know that only 7% of the world's population lives in the USA? Did you know that about 90% of the full-time gospel preachers are

preaching in this land where only 7% of the world lives? Did you know that congregations in the wealthiest nation in the world are supporting less than two dozen American preachers around the world at this time, outside the borders of this country. Of course, there are native preachers in a number of other countries, some of whom are supported by brethren here. We should not be so unfair, nor conceited, as to think that unless an American is supported in another nation, that the work cannot be adequately done by native men in the field. Further, these native men are just as obligated as we are here to not only take the gospel to their countries, but to lift their eyes beyond their own borders. Why cannot the hundreds of native men in Nigeria and the Philippines, for example, spread out to nearby nations with the gospel? Yet, with all that, how can American brethren salve their consciences for the shameful failure to train and send men to the outposts of the world with the gospel which we say is for all?

**Why This Failure?**

**Preachers** must accept a large part of the blame. Gentlemen, how many sermons have you ever preached on the subject? Have you ever conducted a class to discuss the scriptural demand for this work, the desperate human need for it, and to assess what is being done about it? Have you ever seriously considered scrapping all your excuses and devoting at least a part of your life to the work of preaching in some other nation, or in one of the great needy fields of our own land?

**Elders** must shoulder some of the blame. Many have not bothered to acquaint themselves with the needs, problems and challenges of such work. Many have not seen to it that the flock is fed that part of the word. Sometimes, elders will stand between a worthy man who needs help for such an undertaking, and the congregation which is judged unwilling or unable to help, without letting them know.

**Parents** are to blame for lacking the dedication to encourage their sons and daughters to take an interest in world-wide evangelism. The parents of some preachers (and their wives) have hindered this work out of pure selfishness. You see, they do not want to be separated from their children, and surely not from their grandchildren! Over the years parents have seen their sons go off to war in foreign lands. How much better it would be to give them up for awhile in order to preach the gospel of peace.

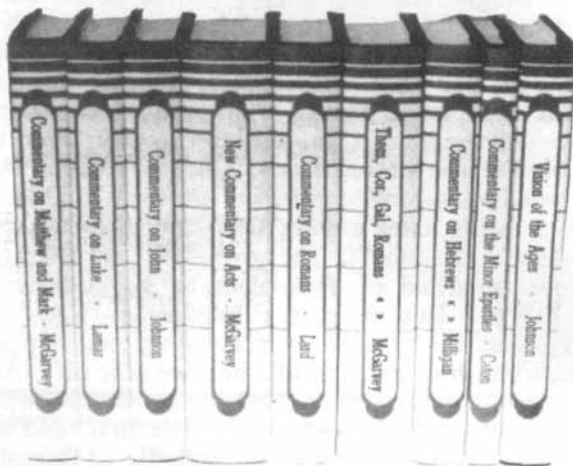
**Christians** are to blame for thinking of their own pleasure and comfort and closing their eyes to reality. The Christians of America spend enough money every year for sporting goods, soft drinks and chewing gum to support any number of native preachers in such countries as Mexico, Nigeria, India or the Philippines.

My brethren, whatever the causes of this failure, they must be overcome. We must work while it is day. How shall we explain our failure in the judgment?

**Open and Closed Doors**

The church at Philadelphia had an "open door" set before it and God expected it to use its "little strength" to enter. Around the world there are now open doors for the gospel. Some doors which were open a few years ago are now closed. It is mandatory that the people of God lift our eyes to white harvest fields the world over, stir our hearts with the great need we see, extend our hands of help, and hasten the feet of those who are willing to enter these open doors. If we cannot personally go, let us provide everything needed for those who can. The spirit of evangelism is the very life of the churches. Without it, they will wither and die. This spirit is a unifying force to capture the attention and direct the energies of those who might otherwise spend time and talent biting and devouring one another. Think about this the next time you sing "The blessed gospel is for all. . . . Where sin has gone must go his grace, The gospel is for all."

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## ANSWERS for our hope

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### WHY DID JOSEPH NOT PUT MARY AWAY?

**QUESTION:** I offer the following question for your consideration: By what authority would Joseph put away Mary in Matt. 1:19? I realize he did not put her away, but the indication is that he had the authority and would have done so had not the angel intervened.—G.E.

**ANSWER:** The above question is pertinent to the issue discussed in this column, January '77 issue. The issue referred to was whether or not "fornication" of Matt. 19:9 is the "uncleanness" of Deut. 24:1. Our conclusion denied that the two are the same. The primary reason was that the law demanded the death penalty for those guilty of "fornication," hence, no writing of divorcement on this ground. The law was not optionally punitive in this matter—not after conclusive, legal evidence had been established. In an effort to avoid this conclusion, some cite cases of fornication that went unpunished by death under the law (See examples in the former article).

The above question brings into view another such example. This question does not necessarily identify the position of our querist. Hopefully, his question is altogether objective. It does merit due consideration, hence, I shall try to answer objectively.

While Joseph and Mary were only betrothed at the time he "was minded to put her away," the betrothal then was as binding as marriage. The words of Matt. 1:19, 20, "her husband" and "thy wife," indicate as much (Also Cf. Deut. 22:23, 24).

Concerning the authority "to put her away," I believe that Deut. 24:1 suffices to establish such. Concerning the ground upon which Joseph "was minded to put her away privily," perhaps no man can speak with certainty. This very fact suffices to show that this example cannot be used as proof that divorce under the law of Moses was obtained upon the ground of "fornication" instead of the execution of the death penalty.

What alternatives did Joseph have? Look at his situation carefully. Prima facie evidence was present that Mary was with child. Yet, in this instance, it did not prove conclusively that she was guilty of fornication. This was Joseph's problem. No doubt, Mary offered to Joseph the true explanation. But who could believe it? Joseph was in a dilemma—to believe or not to believe her. If the latter, justice or righteousness would demand that he not consummate

the marriage—hence, put her away. His desire to believe his espoused must have been very strong, yet, to do so was next to impossible, until the angel appeared to him. In the meanwhile, he "being a just man, and not willing to make her a public example, was minded to put her away privily."

Justice sometimes demands mercy beyond the satisfaction of legal requirements (Matt. 23:23). Out of respect for his beloved, with a terrible conflict of mind, and with a desire to be just, he decides to hand her a bill of divorcement privately. "It was a relief that he could legally divorce her either publicly or privately, whether from change of feeling, or because he had found just cause for it, but hesitated to make it known, either from regard for his own character, or because he had not sufficient legal evidence. For example, if he had not sufficient witness, or if their testimony could be invalidated by any of those provisions in favour of the accused, of which traditionalism had not a few. Thus, as indicated in the text, Joseph might have privately divorced Mary leaving it open to doubt on what ground he had so acted" (*Edersheim, THE LIFE AND TIMES OF JESUS*, Vol. 1, p. 154). That it was traditional among the Jews to give a bill of divorcement privately, in the presence of two or three witnesses without assigning any cause is corroborated by numerous scholars, e.g., Adam Clark, Jamieson-Fausset-Brown, R C H Lenski, et al. Thus, Joseph could have acted harshly and demanded the death penalty upon grounds of fornication (Deut. 22:13-30), had he been able to meet all legal requirements, or he could have chosen the way of mercy, which justice in this instance seemed to demand. Our text indicates that he had chosen the latter when the angel appeared to him.

There is no evidence that Joseph intended to divorce her on the ground of fornication. The evidence points to the other alternative—the way of mercy—thus, waving the cause of fornication. Since the offense was against him, this was his prerogative.

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## Using the SWORD OF THE SPIRIT

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### "IF YOU HAVEN'T TRIED IT, DON'T KNOCK IT!"

Among the asinine advice being spouted about these days, we often hear the phrase that headlines this article. But a judge in Boston has chosen to heed such wisdom.

According to the Owensboro Messenger-Inquirer, Nov. 3, 1976, District Court Judge Elwood McKenney has decided to sample cocaine before ruling on the state law that forbids it. He claims his action is like visiting the scene of a crime.

The Associated Press release gives the judge credit for a reputation "for being very tough on drug cases, but also intellectually serious."

We don't question the honesty or the seriousness of His Honor in this matter. But in all seriousness, we wonder about his intellectual judgment. There's no parallel, that we can determine, between his intentions, and "visiting the scene of a crime." A parallel would more likely lie with the act of committing a crime to see what it is like.

Does one have to get drunk and speed down the highway before he is qualified to render a judgment on the practice? All I need to do is look at the wrecks along the way! And that's also all I need to do so far as the use of cocaine, and other drugs, is concerned.

**"Blessed is the man that walketh not in the counsel of the ungodly . . ." (Psalm 1:1).**

#### A Misspent Youth

Some months ago, I was nosing around the magazine section of a public library. An article by free-lance writer, Mara Wolynski caught my eye. It was entitled, "Confessions of a Misspent Youth." I copied the article, but the copier failed to pick up the name of the magazine.

For this reason, I almost threw it away. But having reread it, I am impressed anew by it. It is a prime example of the total bankruptcy of permissive philosophy in the training of children. So I'm going to use the article of unsure source for that reason. It is dated August 30, 1976, and I am reasonably certain it appeared in either Time or Newsweek.

When Mara Wolynski was 4, her mother enrolled her in a school she calls "Sand and Sea." This school promoted the philosophy of "freedom" in education. There was no pressure to learn. Creativity was the one thing emphasized above all others. Great stress

was placed upon the arts. If a child did not like math, he was excused to write short stories, or meditate if he desired.

History was "learned" by re-creating its least important elements. They studied American history by pounding corn, building teepees, eating buffalo meat, and learning a couple of Indian words. They studied Greek history by decorating costumes and making clay pots. They studied Egyptian history by building pyramids. Mara did a 30-foot-long mural for which she copied hieroglyphics onto a sheet of brown paper. But no one ever explained what these stood for, or who the Greeks, pilgrims, Huns, and ancient Egyptians were.

They did not learn to read until the third grade. (Reading discourages creative spontaneity.) As a result, the children from Sand and Sea faced high school with all the glorious prospects of the poorest slum-school kids. One friend of the writer killed himself after flunking out of the worst high school in New York at 20. Various others have entered mental institutions where they are free, once again, to create during occupational therapy.

Mara was given psychological tests in high school to find out why she was blocking out information. "The thing was," she explains, "I wasn't blocking because I had no information to block." Her reading comprehension was in the lowest eighth percentile. Armed with a will to achieve, she stumbled through high school and even college and is still amazed she has a B.A.

She concludes the article with these sober words: **"And now I've come to see that the real job of school is to entice the student into the web of knowledge and then, if he's not enticed, to drag him in. I wish I had been."**

Meaningful reflections, those. Especially since they are from a lady who has been there. Yet, we behold traditional education being changed in more and more schools to accommodate permissive views. Solomon wrote: **"The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame"** (Prov. 29:15).

It was also noted in the article that Sand and Sea has not turned out a single good artist. The arts, like anything else, requires self-discipline, and a child doesn't learn to discipline himself in an atmosphere of permissiveness!

#### General Welfare Corporation

According to the Nashville Tennessean, Dec. 25, 1976, "three Bellwood Church of Christ trustees have filed suit in Rutherford County (Murfreesboro) Chancery Court seeking to declare the church's five elders, including minister George W. DeHoff, Sr., without authority to run the church."

In what must surely be one of the most confused situations I've heard of, the suit seeks that the defendants—(that's the elders, folks)—be **"perpetually and permanently restrained and enjoined from interfering with the lawful conduct of the responsibilities" of the trustees and from "calling, or attempting to call, meetings of the members of said**

general welfare corporation ..."

Yes, you read it right. This "church of Christ" was chartered as a "general welfare corporation" by the state of Tennessee in 1965. The institutional brethren have been claiming they believed this, but I've never before heard of a church becoming chartered as such!

Well, the plaintiffs allege that DeHoff resigned and that the **"corporations bylaws do not provide for the other four 'elders' to lawfully hold any office in the corporation."**

Having written the above, I have sat with pen in hand trying desperately to think of an appropriate remark. I can think of nothing. I can only shake my head. Eugene Britnell once observed that Paul and Bro. Miller still marveled, but nothing surprised him anymore. I think I'm moving in that direction!

## PICK A COUNTRY

by Tom Bunting

Have I forgotten? or was it so? Back when I was in college (that is some time ago), it seemed to me preachers had a greater interest in doing, what is generally called, "mission work".

Then it was rather common for young preachers ("young preacher boys", as others called them) to take a world map or atlas and "pick a country". Sometimes two or three friends would plan together. After picking the country they would begin to study and plan for the time they would take the gospel to that country. It was exciting—it was challenging. A lot of study was made concerning the language, customs, and standard of living in order to get ready for this undertaking.

Oh, I wish there were MANY picking a country today. Did you realize some countries were never picked—and haven't been yet. Others were picked but plans never materialized so no one ever actually went. Still others were picked and later the work was abandoned, so that now they desperately need picking again! If you are interested get the atlas down off the shelf and pick yourself a country. Then go to the library and study up a bit on the culture, and one day in the near future take the gospel there. You'll be glad you did.

Are you having difficulty deciding on one? May I offer some suggestions? Western Europe is wide open, you might like one of these. Scandinavia has a special place in my heart. What are the possibilities in Yugoslavia or Romania? Maybe a journey to the south sea, New Zealand or Indonesia. South America is in the world too, had we forgotten?—there is Brazil, Chile, Peru, etc.

It doesn't really matter which one—but PICK A COUNTRY and do something about taking the gospel there.

— Savannah, Tennessee

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## THE PROPHETS VIEW THE CHURCH

In the second year of the reign of king Nebuchadnezzar, he had a dream he could not remember. Not being able to recall the dream, the king sent for the magicians, the astrologers and the sorcerers to come to him for the purpose of making known his dream. The wise men could not and said, "tell thy servants the dream, and we will shew the interpretation" (Dan. 2:4).

The king was not able to tell them the dream. However, he told them that if they did not tell him what he dreamed and also the interpretation, that he would cut them in pieces and also their houses would be made into dunghills. If they could tell him he promised to reward them with gifts.

The wise men said, "There is not a man upon the earth that can shew the king's matter; therefore there is no king, lord, nor ruler, that asked such things at any magician, or astrologer, or Chaldean" and "it is a rare thing that the king requireth, and there is none other that can shew it before the king, except the gods, whose dwelling is not with flesh."

Upon making this statement, the king sent forth the decree that the wise men should be slain. Nebuchadnezzar was king of the mighty Babylonian kingdom. Babylon had taken captive the children of the Lord, among whom was Daniel and they had him in prison. When the decree went forth, Daniel and his fellows were sought that they all might be killed. Daniel asked Arioch, who was captain of the king's guard, why the decree was so hasty, upon which it was explained unto him.

Daniel appeared before the king and requested time that he might reveal the dream and the interpretation unto him. Daniel returned unto his companions, Shadrach, Meshech, and Abednego, and they requested, of the Lord, mercy. "Then was the secret revealed unto Daniel in a vision." Daniel blessed the God of heaven saying, "Blessed be the name of God for ever and ever: for wisdom and might are his: And he changeth the times and the seasons: he removeth kings, and setteth up kings; he giveth wisdom unto the wise, and knowledge to them that know understanding: He revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him" (Dan. 2:20-22).

Daniel charged that the wise men should not be destroyed. He said they could not reveal the king's

dream but "there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days" (Dan. 2:28).

Daniel told Nebuchadnezzar he dreamed of a "great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass. His legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth" (Dan. 2:31-35). This was the first part of the king's request.

Daniel said, "Thou, O king, art king of kings, unto whom the God of heaven hath given the kingdom, the power, and the strength, and the glory; and wheresoever the children of men dwell, the beasts of the field and the birds of the heavens hath he given into thy hand, and hath made thee to rule over them all: thou art the head of gold. After thee shall arise another kingdom inferior to thee; and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron, forasmuch as iron breaketh in pieces and subdueth all things and as iron that crusheth all these, shall it break in pieces and crush. And whereas thou sawest the feet and toes, a part of potter's clay, and part of iron, it shall be a divided kingdom; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron, mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest the iron mixed with miry clay, they shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron doth not mingle with clay. And in the days of those kings shall the God of heaven set up a kingdom which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that a stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter; and the dream is certain, and the interpretation thereof sure" (Dan. 2:37-45). In these words, Daniel told the king the interpretation of his dream. I call attention to verse 45 where Daniel said, "... the dream is certain, and the interpretation thereof sure." There can be no mistake about the interpretation of the king's dream.

In the fulfillment of this dream, one will see that Daniel spoke of four great world empires. He identifies Nebuchadnezzar as being the head of gold, thus the first kingdom is specified for us. The great Babylonian kingdom fell in about the year 536 B.C.

giving way to the Medo-Persian empire. This kingdom was headed by Cyrus, king of the Persians and Darius, king of the Medes. About the year 330 B.C. this kingdom came to nought. The Greek or Macedonian kingdom with Alexander the Great as head came into world leadership only to fall in about 323 B.C.

Daniel said there would be four kingdoms and three of them have already fallen. This leaves but one to be established by Rome. Daniel said the God of heaven would set up a kingdom in the days of these kings or in the days of the fourth world kingdom.

In Luke 3:1 we learn in the "fifteenth year of the reign of Tiberius Caesar" that John the baptist came "preaching the baptism of repentance for the remission of sins" (Luke 3:3). Profane history tells us Tiberius ruled from the year 14 B.C. till 37 A.D. During the rule of the Roman Caesars the kingdom was "at hand." The time is right for the God of heaven to set up his kingdom, since it was to be established during the days of the kings of the Roman empire.

It was the God of heaven that was to set up his kingdom during this fourth world kingdom. God would set up his spiritual kingdom during the period of the carnal, political kingdom of Rome. Any kingdom which is spiritual in nature that did not begin in the days of the Roman kings is not the kingdom over which Jesus Christ is king and the God of heaven set up.

From Matt. 16:19, one can learn that the kingdom of the Lord and the church of the Lord are both one and the same relationship. This being true, the religious institutions of earth today are ruled out as being the one that the God of heaven set up, because the institutions of earth are admitted to be younger than the Roman empire.

It makes a great difference as to the time that a church had its beginning. David said in Psalms 127:1, "Except the Lord build the house, they labor in vain that build it." Christ promised to build his church (Mt. 16:18). Christ is head over all things to the church which is his body (Eph. 1:22-23). It was for the Lord's church that he shed his blood (Acts 20:28).

Churches have had their beginning in 606, 1517, 1535, 1560, 1607, 1729, 1830, in the last part of the nineteenth century and in the first part of this century, but all of these have had their beginning since the time the Lord's church was to be set up in the days of the Roman kings.

Jesus Christ is the saviour of the body (Eph. 5:23). The body of Christ is the church (Eph. 1:22-23). If you want Christ to save you, you must be in the relationship over which he is head, and which he has promised to save.

The second chapter of the book of Daniel tells us the time the Lord was to establish his church. Any church not started at the time that Daniel 2 says can not possibly be the Lord's church. This is the chapter in prophecy that tells when the Lord's church was to begin. Other chapters tell where the body of Christ was to begin and others tell how it was to begin.



## WORD STUDIES in the Greek New Testament

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### THE HEBRAISTS AND THE PURISTS

During the seventeenth and eighteenth centuries, linguistics scholars were sharply divided in reference to the mold or pattern into which the Greek of the New Testament was to be cast. The Hebraists argued that the Greek New Testament should be understood in the light of Hebrew syntax. The Purists just as strongly contended that the classical Greek should serve as the pattern. In its own peculiar way, therefore, each group took the Greek of the New Testament out of its contemporary setting.

#### Contemporary Usage

Perhaps Adolf Deissmann has done more than any other man to establish the fact that the Greek of the New Testament is neither strictly Hebraic nor strictly classical, but, rather, that it is the Greek of the period, the Greek of the common man. See Deissmann's *Bible Studies*, and *Light From the Ancient East*. See also volume 7 of *The Interpreter's Bible*. (I do not wish these references to be construed as a general endorsement of these works.)

Non-literary Koine words of the period may be cited in the New Testament. The word *helikia*, "stature," that is found in Matt. 6:27 occurs in contemporary literature in the sense of "measure of life." In I Pet. 2:2 the adjective *adolos*, translated "sincere," occurs in Koine writings in the sense of "unadulterated." The verb "have" in the expression "They have their reward," Matt. 6:2, 5, 16, is translated from the verb *apecho*, which occurs often in secular literature with the meaning "paid in full." The term "substance" in Heb. 11:1 occurs in business documents and means "title deed for property." In Eph. 1:14 the term "earnest" is found. In the papyri this word has the sense "part payment in advance." The Greek *parousia*, "appearing, coming," is used in the papyri to mean "the arriving of a king in a province." For further study see Moulton and Milligan's *Vocabulary of the Greek Testament*.

#### Peculiar Meanings in the New Testament

In this section I do not wish to appear paradoxical. I have stated my conviction that the Greek of the New Testament is not a "Holy Ghost" language. Yet, there are Greek uses in the New Testament which are not seen in secular literature. For example, the phrase "in Christ," *en christo*, sometimes called a "mystical dative," is peculiar to the New Testament. The phrase "believing on," *pisteuon eis . . .* is used to mean more than just having information.

Other words used with a deeper significance in the Greek New Testament are *charis*, "grace," *eirene*, "peace," *pistis*, "faith," etc.

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## CHRISTIANTY, INC.

by Gary Henry

America's way of life is guided by the notion that activity guarantees results. There is thought to be no substitute for action; if a goal is stubbornly resistant it can be forced to yield by "trying harder." The rallying cry of this cult of activity is "Don't just stand there, do something!" In business enterprise, as in government and education, the value of hard work as a means of achievement has been replaced by the idea that "doing something" is a virtue in itself. The present bureaucratic tangle which plagues us everywhere has been woven by committees within committees who worship their plans, programs, and projects for their own sake, with near disregard for the purpose behind all that activity. There is now little doubt that any question can be answered, any problem can be solved by more and better action. Just look! The most sophisticated example to date of American planning and effort put a man on the moon. We, however, are not certain why we did it, or even if we had a reason at all.

This elevation to a virtue of mere "doing" carries over into our religion when we assume God is most pleased with those who are most busy. That idea has slipped into our thinking from some source other than Scripture. It is not that God is indifferent to the matter of human obedience to His will. He demands obedience and has promised to punish disobedience. There is no possibility of being God's servant without actually serving Him. Paul clearly asks, "Don't you know that when you offer yourselves to someone to obey him as slaves, you are slaves to the one whom you obey—whether you are slaves to sin, which leads to death, or to obedience, which leads to righteousness?" (Rom. 6:16). Obedience will always show up in outward action; it cannot do otherwise. But outward action, for its own sake, is not obedience.

With the knowledge that God expects active service to His will and the idea we have picked up from our society that "doing" has an inherent value all its own, we are alarmed at the thought of a Christian "not doing anything." We cannot think of a real Christian not being "busy" in the Lord's work. From Satan's viewpoint, failing to prevent people from becoming Christians, he would delight in keeping them inactive. I have a suspicion, though, that when inactive Christians wake up from their spiritual sleepiness and "get busy," Satan's next best tactic is to so concentrate their minds on what they are busily doing that they forget why.

We naturally recoil in horror from the idea of Christians neglecting the work of the Kingdom while they take their sweet rest. Such a scene has the smell of spiritual death. Any serious Christian knows that, where they have burned low, the fires of zeal need to be rekindled and sleeping souls ought to be roused to

action. But not action for the sake of action alone. In fact, all the personal work programs, all the special training classes, all the visitation projects, and all the other innovative ideas which we add to the whirlwind of activity we think will remedy the situation, may obscure the fact that spirituality is what we are after. The Kingdom is not eating and drinking. Neither is it plans, programs, and projects, even though all these have their right place in the Kingdom. The blinding blur of activity in some churches is often mistaken for true spirituality, as if smoke were a sure indicator of fire. It is not always so.

The stark truth of the New Testament is that a church can be a beehive of well-intended activity and not be anywhere near what the Lord wants. Christ warned the Ephesian church: "I know your deeds, your hard work and your perseverance. You have persevered and have endured hardships for my name, and have not grown weary. Yet I hold this against you: You have forsaken your first love" (Rev. 2:2-4). This church was on the verge of hell because they had forgotten why they were busy. They loved what they were doing too much to love the Lord.

There is little question that a breeze of spiritual refreshment is blowing through many congregations. The desire to "do" is being fanned into flame. It is all very exciting to many of us. But already we have a few zealots who believe that doing is its own end. In cities where they are several churches, Christians are wooed away from congregations where they are sorely needed with the promise of "being where the action is." Competition has set in some quarters among churches trying to outdo one another in coming up with the newest and best teaching "idea" or in devising the most interesting "program of work." All of this requires considerable organizational technique and promotional expertise. Our gospel has begun to sound like: "Study business management and industrial psychology, for the Kingdom of Heaven is near!" Congregations are looking down their spiritual noses at others for not "doing" as much as they are. Doctrinal differences are waved aside with the taunt, "Well, at least we are 'doing' something," as if that said anything at all about their spirituality. The Ephesians were "doing" things too.

Christianity is not a corporation and was not meant to be run like a bureaucracy. It does not exist for the sake of its plans and activities, however sound and profitable (and even enjoyable) they may be. I wonder if, when we have set up more committees than Congress and initiated more projects than General Motors, we may not have planned, programmed, and projected the Holy Spirit right out of our affairs. I can hear many saying to the Lord on that day, "Lord, Lord did we not do personal work in your name, and in your name teach many special classes?" It is an easy temptation to be so busy doing the Lord's work that we forget about the Lord.

— Gulfport, Mississippi

## THE ONE BAPTISM

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The apostle Paul declared, "there is one baptism" (Eph. 4:5). All who regard the word of God agree that there is ONE baptism. However some questions have arisen concerning this one baptism. What is this one baptism for? What will this one baptism do? Where will this one baptism put one? What will be the result of submitting to this one baptism? All of these questions can be answered very simply by turning to the word of God. I shall not quote the verses but will merely mention them. The reader is urged to turn and examine them.

1. Baptism is to **save** (Mark 16:16; 1 Pet. 3:21).
2. Baptism is **for the remission of sins** (Acts 2:38).
3. Baptism is to **wash away sins** (Acts 22:16).
4. Baptism **puts one into Christ** (Rom. 6:3; Gal. 3:27).
5. Baptism **puts one into the death of Christ** (Rom. 6:3).
6. Baptism **puts one into the body of Christ** (1 Cor. 12:13).
7. Baptism is part of the new birth **which puts one into the kingdom** (Jn. 3:5).

It will be readily seen that these seven things are not seven DIFFERENT things. Rather, they are all one and the same. In other words, you can't **be saved** without having your **sins remitted**. You can't have your **sins remitted** without having your **sins washed away**. You can't have your **sins washed away** without **getting into Christ**. You can't **get into Christ** without **getting into his death**. You can't **get into his death** without **getting into his body**. And you can't **get into his body** without being **born again**. Thus, if you have ONE of these seven things, you have ALL SEVEN of them!

We should like to point out that many of these seven things were taught to the people AFTER they had been baptized. The Galatians were baptized that they might be saved, of course. But they were LATER told that they were baptized into Christ. The Romans were baptized to be saved, but LATER were told that they had been baptized into Christ. The Corinthians were told that they were baptized into the body AFTER they had been baptized. I am saying this to call attention to the fact that one would not have to be familiar with ALL SEVEN of these expressions in order to be scripturally baptized.

If one sincerely believes that he must be baptized to be saved or in order to obtain the remission of his

sins (and thus submits to baptism) he would not necessarily have to be told that this baptism put him into Christ, into the death of Christ, into the body of Christ, and into the kingdom of Christ. When one believes and is baptized he is saved regardless of whether or not he realizes that this constitutes the new birth. In fact one could be saved and go to heaven without ever hearing the expression, the new birth. The apostle Peter said something about being born again but he was talking to people who were already saved. There is no case on record where anybody ever told anybody, on Pentecost or thereafter, that they had to be born again. They were simply told to be baptized for the remission of sins. I am saying all of this to suggest that there are some things we may learn AFTER we become Christians.

To say that a child of the devil must be taught the truth relative to the Lord's Supper, the contribution, the singing, and other things that belong to the Christian before he can be scripturally baptized, is to fall into the denominational error that scrambles what comes before baptism with what comes after baptism. In the great commission Jesus said teach, baptize, and teach. It is clear that Jesus wanted some teaching done AFTER the baptizing. You may be CORRECTLY taught on how to become a child of God and then never live a single day of your life acceptable to God. The way you LIVE, the way you WORK, and the way you WORSHIP has nothing whatever to do with your becoming a child of God. Your life, your work, and your worship comes in the teaching you are to receive AFTER you become a child of God.

There is no doubt in my mind that people baptized by institutional brethren are baptized scripturally. But there is no doubt in my mind that they have been **taught wrong** relative to some work of the church. Says one, "Do you believe one may be taught wrong relative to some work of the church." Says one, "Do you believe one may be **taught wrong** and **baptized right**?" He must be taught **right** on the subject of baptism but he may completely MISUNDERSTAND some phases of church work and worship and still be scripturally baptized. In other words, if one is baptized by a "Christian Church preacher" and thoroughly understands that his baptism is for the remission of sins and thus puts him into Christ, and later learns that the singing should not be accompanied by an instrument and that the society system is wrong it would not invalidate his baptism.

Denominational baptism is any baptism, whether sprinkling, pouring, or immersion, which is administered by and upon the authority of a denomination. Mormon baptism is denominational baptism because it is administered by the authority of the Mormon Church. Catholic baptism is denominational baptism because it is administered by the authority of the Catholic Church. ANY baptism done by the authority of a denomination is denominational baptism. Denominational baptism is unscriptural and can have nothing to do with

salivation. Care must be taken as we distinguish between what a denominational preacher does and what he **could do**. He does unscripturally baptize people. He could scripturally baptize people. If he baptizes anybody by the authority of the denomination, the baptism is UNSCRIPTURAL. If he baptizes anybody into any body other than the body of Christ the baptism is UNSCRIPTURAL. If he baptizes anybody by the authority of Christ for the remission of his sins, the baptism is SCRIPTURAL. Just to SAY that one is baptizing for the remission of sins, as the Mormons do, does not make it so. They also SAY they are baptizing by the authority of Christ, but that isn't so either. Christ has not authorized Mormons to do anything but repent and be baptized for the remission of THEIR sins. Let's not be confused. Let's determine if one has been baptized by the authority of Christ for the remission of sins. If he has, let's not "work on it" and decide that we need to re-baptize him.

## WORD STUDIES

in the Hebrew  
Old Testament

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### "HONEY"

The Hebrew word for honey is debish and there are 68 references to bees, honey and honeycomb in the Bible. The most frequent and familiar phrase is "a land flowing with milk and honey". Beginning in Exodus 3:8, this phrase occurs twenty times in seven Old Testament books.

The abundance of honey in Palestine is attested by the numerous passages in which it is used (Deut. 33:13; Judges 14:8; 1 Sam. 14:25, et al). Honey was used instead of sugar in ancient times (Ex. 16:31). It was given with milk to infants and children (Isa. 7:15). Honey was eaten alone (Judges 14:9) and with other foods (1 Sam. 14:27-ff.). It was also used as a figure of speech for gracious and pleasant things such as the word of God (Psalm 19:10). It also meant the sweetness of grapes (Gen. 43:11). The hump of a camel is mentioned as like a bee-hive (Isa. 30:6).

John the Baptist ate honey (Mk. 1:6; Matt. 3:4) as a means of nourishment in the wilderness. Man can exist without weight loss or gain on a diet of milk and honey (cf. "Milk and Honey Diet" *ABC & XYZ of Bee Culture* pp. 420-422).

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## LET US STAND FOR THE TRUTH

by Eddie Roberts

Let us stand for the truth. It has surprised me as a young man how hypocritical some people are. People claiming to be Christians (those who are supposed to be in the church) are out drinking, dancing, dressing immodestly, and acting like the world. I am ashamed of them! I realize that we all fall into temptation, but I am speaking of those who do not try to overcome it.

Not only are some members of the congregations hypocritical in the way they live, but there are a few of the "ministers" of the Gospel that are hypocritical on how they stand. They will teach against orphan homes, institutionalism, and the sponsoring church in the "conservative" congregations and will teach for it in the "liberal" congregations. What are they afraid of? Men or God?

There are a few of the congregations in the Ohio Valley area that were once "conservative" that have fallen after the teaching of men instead of God's. A few of these congregations have returned to the truth, for they have realized that they must stand for the truth. What about the others?

How many preachers teach against gambling? Dancing? Smoking? Movies? Such topics were taught on but are seldom heard today! Why? Other topics such as adultery, fornication, divorce, the woman's responsibilities in the home, the husband's responsibilities to the family, and against the sponsoring church should be taught on today. What happened? Refusal to stand for the truth!

We are teaching the world at all times, either by word or by actions. Paul told Timothy to be an example in word, in conversation (life), in charity (love), in spirit, in faith, and in purity (1 Tim. 4:12).

Standing for the truth is not an easy task. We will be made fun of by our friends or we will even be put to death for what we believe. Nathan told the king he was an adulterer (2 Sam. 12). John told Herod he was wrong for marrying his brother's wife. John was put to death (Mk. 6:18).

I believe strongly that we should not and can not hold back on the truth about anything. We must be plain. Identify the people for what they are (Acts 7:52; 23:20). We must call their names (1 Tim. 1:19, 20; 2 Tim. 4:10), we must identify religious groups and their false doctrines (Mt. 23).

We must be simple in the truth. People must be able to understand it. We can not double-talk or be hypocritical. Truth is based on "the faith" and not philosophies.

We must be forceful. We have to move people. We must be earnest, sincere in what we believe. We must **LIVE IT!**

I We must be truthful. In John 8:32 "the truth shall make you free." We must be concerned for the lost.

If the truth is taught and it disturbs the congregation, that congregation is **SICK** and is **DYING!** We are *not* causing trouble. We can not

hold back the truth (Ezek. 3:17). Why is it people think others are troublemakers for standing up for the truth? It must be taught. Whether it is an elder, the preacher, or another member, he must be rebuked.

We can not waste our time on simple, unlearned, and foolish questions. It is useless. (I Tim. 1:4; 6:5, 20; 2 Tim. 2:23; Tit. 1:14; 3:9-1 Cor. 14:23; Eph 4:25).

Questions now to ask are: "Am I going to stand for the truth and go to heaven?" or "Am I going to Hell for not standing up for the truth?"

Whether I am a preacher, an elder, or just a member, I MUST STAND or I will fall! Heaven or Hell, which is it?

— Powhatan Point, Ohio

### WHAT KIND OF PREACHING IS NEEDED?

by Ken Weliever

The above question is raised with great forethought and care, realizing that many are "experts" regarding the type, manner and method of preaching that is most needed. Nevertheless, we feel obligated to present what the New Testament (what else) teaches regarding preaching.

We need preaching that is based on "the faith" (Gal. 1:10). Although it is popular to philosophize and speak about "ideals," the apostles spoke God's truth and not their own whims and fancies. We need preachers who will appeal to the word of God and base their conclusions on scripture.

We need preaching that is bold and aggressive. Peter prayed that God would grant them the courage to speak "with all boldness" (Acts 4:29). Paul and Barnabas found it necessary to speak boldly to the Jews in Antioch of Pisidia (Acts 13:46). Today preachers need to boldly and aggressively declare God's word to men.

We need preaching that is unmistakably clear and intelligible. When Paul preached he "reasoned" and "proved" his points (Acts 17:2; 18:4). Generalizing and speaking in sixteen syllable words was unheard in Bible times. Some folks won't like it, but preachers need to be clearly understood in this modern era also.

We need preaching that is controversial, meeting error face; to face. In the early days, there was a great deal of disputing and debating (Acts 6:9; 9:28; 17:17). Some today would not have liked New Testament preaching a little bit! The modern cry is: "Don't call names; don't condemn; just preach constructive lessons." The problem is that many are weaklings who are afraid to defend the truth and are worried about the loss of friendship and popularity.

We need preaching that is motivated by love for the truth and for the lost souls of men and women (2 Thess. 2:10-11). If we really are concerned about the lost, we will cease to "soft-peddle" the gospel, but will truly tell it like it is."

The world needs preaching and the church needs preaching, but not the kind some want. Yet, if all

preachers would follow the apostolic examples, then everyone would get the kind of preaching that is sorely needed.

— Palmetto, Florida

### EQUALITY IN VALUE

by Pat Higgins

I, for one, am weary of the current game of altering Mrs. and Miss to Ms., chairman to chairperson, spokesman to spokesperson, ad nauseam. Those who go to such extremes show a total ignorance and/or lack of reverence for the word of God.

"And God said, Let us make man in our image, after our likeness: . . ." "So God created man in his own image, in the image of God created he him; male and female created he them" (Gen. 1:26, 27). Commenting on these passages, Adam Clark in Vol. 1, Pg. 38, writes: "The word **Adam**, which we translate **man**, is intended to designate the **species** of animal, as **chaito**, marks the wild beasts that live in general a solitary life; **behemah**, **domestic** or gregarious animals; and **remes**, all kinds of reptiles, from the largest snake to the microscopic eel."

The corresponding Greek word is **anthropos**, which means "A man, a **human being**," and is so translated in Mt. 4:4; Rom. 5:18 and many other passages too numerous to mention.

An omniscient God created **mankind** — in the image and likeness of Himself; the intellect, the mind, the soul, the spiritual being. ". . . In the day that God created man, in the likeness of God made he him; Male and female created he them; and blessed them, and called **THEIR name Adam**, (a man, a **human being**), in the day when they were created" (Gen. 5:1, 2).

'Chairman' simply designates the human being, the person who is presiding; 'spokesman' is the designation for the human being, the person, who is speaking. Such terminology as **chairperson** can be carried to the point of being ridiculous; e.g., personhole/manhole; minuteperson/minuteman; person-made lake/man-made lake, etc.

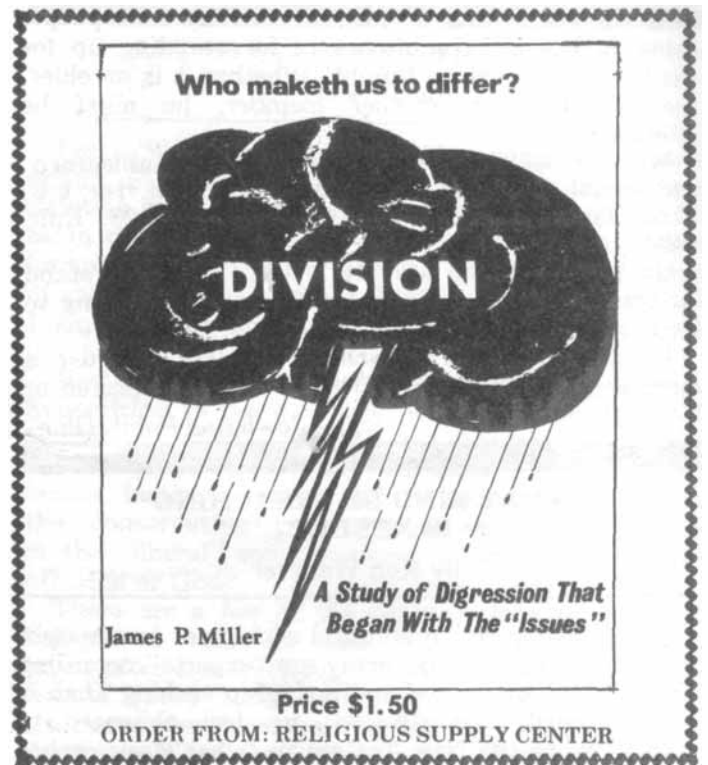
God created mankind, male and female, equal in value, but not necessarily in function. God set up the ground rules, the guidelines for marriage and for the family. He, in His wisdom, knew under which conditions mankind could thrive, and survive. Man (the male) was to be the head of the house and be the provider (Gen. 3:16, 19; 1 Tim. 5:8). The she-man (female) was to bear children, obey her husband, guide the house, and live an exemplary life (Gen. 3:16; 1 Tim. 5:14). Of course this is an oversimplification in order to show that the Lord appointed different roles for the male and the female. Under these circumstances there was no confusion as to what was expected of whom, and the family unit was kept intact and secure.

Modern theology and Women's Lib have concluded that equality is in function, not in value. In order to be truly equal they must do the same things as men (males), act like men, and be treated as men. In so doing, they are leaving the order that God established, confusing the roles that God assigned, and are destroying the family unit as God so decreed.

I don't want to be treated like a man. I like being a woman—being loved and protected and entrusted with the raising of a family. No greater praise is given than that given a faithful wife and mother in Proverbs 31.

I am thankful I can serve my God as a she-man (female). I, too, have been given the responsibility to teach others the gospel of Christ (11 Tim. 2:2 — **men** — "a man, a **human being**," Young's Analytical Concordance, Pgs. 640, 642), within the limitations imposed by the word of God (1 Tim. 2:12). I am a child of God; as long as I serve Him and love Him with all my heart and soul and mind, I am equal in value with anyone, male or female, and have no need for equality in function or role. There is total equality in value in the body of Christ: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus" (Gal. 3:28).

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## THE NEWS LETTER REPORTS

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

### HOGLAND — DEAVER DEBATE IN PENSACOLA

In the summer of 1976 the Bellview congregation in Pensacola indicated an interest in a public debate on the cooperation Question. They selected Roy Deaver, Director of the Brown Trail School of Preaching, Fort Worth, Texas, as their representative. The Myrtle Grove congregation selected Ward Hogland of the Walnut Street church, Greenville, Texas, to represent them in the discussion. Both men are experienced in the field of polemics and well qualified to discuss the proposition. Brother Hogland will affirm "The scriptures teach that congregation 'A' may not (does not have the right to) contribute to (send money to) congregation 'B' for the purpose of the preaching the gospel of Christ." Brother Deaver will affirm the reverse of this proposition. Dates for the debate will be July 18-21, 1977. The discussion will be conducted in Pensacola though the exact place is not yet determined.

### NEWS FROM INDIA

**RAY F. DIVELY**, 425 Dippold Ave., Baden, PA 15006 — On December 24, 1976, John Humphries and I left for a month of preaching the gospel in INDIA. This was my fourth trip to India and brother Humphries' first. We started a new work in the state of Andhra Pradesh. As a result of our efforts, 185 souls were baptized into Christ and 10 churches were established. One church was established in Hyderabad and nine churches in the villages. Our time was spent in edifying brethren and teaching the lost. The brethren in India are young in the faith and inexperienced. They need edification. Long term visas are not available for brethren from this country. Therefore, shorter trips must continue. Faithful brethren need to go. More training classes are needed for the brethren.

There is much work to do in India. We haven't even touched the hem of the garment in this nation of over six hundred million

people, which increases at the rate of thirteen million per year. These people are in deep poverty but are responsive to the gospel. We received more invitations to preach in the villages than we could accept. In two villages they told us they had been waiting for quite some years for someone to come and teach them of Christ. India is indeed, "A field white unto harvest." On Lord's day we visited and preached for as many churches as we could, speaking to as many as five on a Lord's day. This kept us moving. The brethren are not just waiting for Americans to come but are working on their own. They are going to other villages and teaching the lost. Also, they are establishing churches. We have wonderful brethren in India.

In helping the brethren to do the Lord's work, we purchased four bicycles for the four leading preachers in India. Also, we purchased a lantern for each of the ten new churches, as they meet in the evening. The Lord's day is a work day in India. We gave Bibles to all members who could read. We purchased song books for the congregations. Our work in India would have been impossible without the help of God, the Indian brethren and the brethren here who supported us. We are thankful for our faithful translator, brother Devadanam and three Indian preachers, Samson, Rathman and Lazar. These brethren are outstanding and dedicated men of God. I will always be grateful for the fellowship the brethren have given me in preaching the gospel in India. (Editor's note: We understand that Peter McPherson of Jordan, Ontario will spend a few weeks preaching in India this year. We look forward to hearing the results of his labors there.)

**JAMES P. MILLER**, 1111 Hickory Lane, Cocoa, FL — Six have been baptized at Merritt Island in the last few weeks. Families have been reunited and the work is on the upgrade. This in spite of the continued loss of interest in the space effort. The Cape is located on Merritt Island. Through the generosity of brethren at Par Street in Orlando and brethren all over America, I have been

able to pay all hospital bills and am looking forward to a full schedule of meetings in 1977. The first was at North Miami, then Palmetto, Florida in March. April 24-29 will find me in Lubbock, Texas where Grover Stevens preaches. After the first of July my address will be 2523 West Diana in Tampa. Through the generosity of Seminole we are moving back into our old house.

**DON GIVENS**, P. O. Box 192, Haney, B.C., Canada - January has been a busy month for us, especially with the Bible classes at North Bend. We were with the brethren there for two weeks during which we had daily Bible studies from 9 till noon each morning and then from 6 to 9 every night. I taught a total of 20 different class sessions, and sat in on twice that many. Herb Forman and Earl Severson also taught classes. Bill Spaun has also gone for classes after we were there. For the morning classes we averaged 45 to 55 with 65-75 for the evening studies. There were over 120 present the Sunday morning I spoke at North Bend. This is amazing considering the fact that the little town of North Bend has only about 500 people. Of course, we had some visitors from other towns. There are lots of young married couples there with small children.

In Haney we are still renting the Arts Centre. Attendance in January averaged 24 for the morning service. We still have to have one children's Bible class out in the hallway for lack of space. One member lives in Abbotsford, B.C. (about 30 miles southeast of Haney) and a work needs to be started there. This would be a good place for a man to move and start from "scratch." But where is he? Please continue to pray for us.

#### **GOSPEL PREACHER DIES**

**CARL B. McCULLOUGH**, veteran gospel preacher, died of a heart attack on February 11, while in the home of his daughter in Henderson, Texas. He was born in Powell, Texas in 1915. He preached 12 years in South Africa and North Ireland and worked with churches in Texas and South Carolina. He was working with the church at Easley, South Carolina at the time of his death. James E. Wilson of Palestine, Texas and Jesse Jenkins of Denton, Texas spoke words of comfort. He is survived by his wife, Ruth, two daughters and six grandchildren. Our sympathy is expressed to the family.

#### **A BIG JOB IN A SMALL AREA**

Our friend, Thomas Hughes, who worships at Expressway in Louisville where the editor and his family are members, publishes an interesting and stimulating report called **ONE TEACHER'S VIEWPOINT**. In his January issue he reprinted a letter received

by the Expressway congregation from Bob Nichols now returned to Japan. We lift the following to help our readers grasp something of the magnitude of the task facing men like Bob Nichols working in other lands.

"To compare Japan with the US we get a bit better in the area of understanding what the problem is that preachers in foreign fields are facing. Let's start at the top. They have a population of some 108,000,000 SOULS confined within a space of some 143,689 square miles or 752 plus people per square mile. Here in our land we have 212,000,000 plus souls on 3,615,122 square miles or at the rate of 58.5 persons per square mile.

"Their nine cities in excess of 1 million total 21,971,000 plus! We have six cities in excess of a million and they total 18,771,000. So to New York, Chicago, Los Angeles, Philadelphia, Detroit, and Houston we would have to add Baltimore, Dallas, Washington to come up to that total. How BIG is Tokyo? Well, for starters take Indianapolis, Cleveland, Milwaukee, San Francisco, San Diego, San Antonio, Boston, Memphis, St. Louis, New Orleans, Phoenix, Columbus, Seattle and Ft. Worth . . . add them all together and you would still be 28,000 SOULS SHORT OF TOKYO!

"In their number 2 city, Osaka, there is a (repeat A) church! How would you like just one congregation for Cleveland, Memphis, Atlanta, Cincinnati, Nashville and Baton Rouge? Not one church in each of those cities . . . but one for the whole bunch!" NOTE: if you skipped the editorial, this would be a good time to go back and read it).

#### **IN THE NEWS THIS MONTH**

BAPTISMS	360
RESTORATIONS	122
(Taken from bulletins and papers received by the editor)	

#### **Frank L. Smith Goes Home**

Our readers will be saddened to learn that Frank L. Smith of Birmingham, Alabama departed this life on Sunday, March 13 and was buried March 17. This veteran gospel preacher was a force for good and a stabilizing influence wherever he labored. He will be sorely missed. Our sympathy to his good wife and children.