

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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James Parker Miller



July 1, 1915 — January 7, 1978

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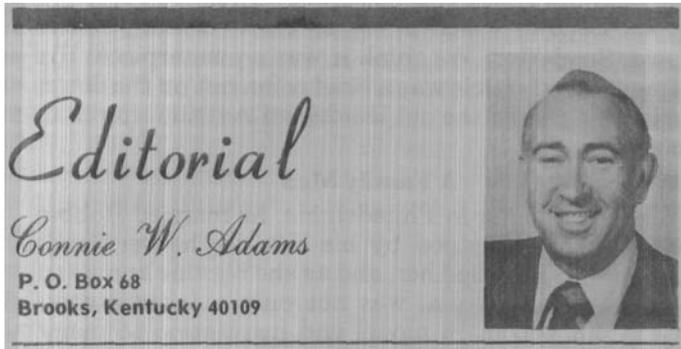
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JAMES P. MILLER— A GREAT SOLDIER FALLEN

On January 7, 1978, James P. Miller exchanged his mortal tabernacle for one "not made with hands." While none of us was prepared to give him up, yet his passing brought release from the great suffering he had been enduring while hospitalized at Rockledge (Cocoa), Florida. His death brings a sadness and emptiness to the hearts of God's people throughout the nation. For more than forty years he traveled back and forth across this great land telling the grand old story of salvation, or defending the truth of the gospel against false teachers on the polemic platform. While many will express their own thoughts about him for months to come, the editor and his family feels this loss in a personal way. Knowing that his death was near, we decided to re-read *PAP-THE BROKEN MOLD*, written by Rodney M. Miller about his father. We were reading the last chapter when H. E. Phillips called to break the news of his passing.

A Friend to Young Preachers

In 1954 this writer was a young preacher who had just experienced the roughest treatment he has yet faced as a local preacher. Young, unknown and discouraged, my wife, Bobbie, and I made a trip to Tampa to visit James P. Miller in his study at the old Seminole church building on North Street. He listened patiently, offered some good advice, gave encouragement at a time when it was sorely needed and told us he would help us find another work. He kept his word, contacted the brethren at what was then Glenwood Hills in Decatur, Georgia, recommended me to them and upon the strength of that, we were invited to move there. Even before Bobbie and I were married, James P. Miller was a friend. Hazel, Kentucky was not too far from Fulton, Kentucky, home of my wife and her family. Brother Miller had conducted many gospel meetings throughout that area. My wife attended his debate with L. R. Riley (Baptist) at the Fairgrounds in Mayfield, Kentucky in 1950. I first heard him speak in the spring of 1949 when he visited the campus of Florida College and spoke to the student body on "Creation." I had heard a lot of preachers by that time, but I had never heard a man start preaching from the time he left his seat nor heard such powerful and eloquent delivery. His style of speech was the subject of discussion in our speech class later that day. From

that day on it was my good fortune to hear him preach in many gospel meetings and to attend some of his debates. On several occasions he would come into the area where we were living for a meeting at a time when we were discouraged. Hearing him again always gave me a boost which lasted for weeks. Once, when I had thanked him for all the encouragement he had been to me, he urged me to remember to pass it on to preachers younger than myself.

A Master of the Pulpit

We have never heard a preacher who speaks in a conversational tone (which many speech teachers urge upon their students) arrest and hold attention as did James P. Miller. He was an orator of the old school. He selected words for their maximum impact upon an audience. He could, and did, move his hearers to both laughter and tears. His preaching had a down-to-earth quality and possessed a sense of urgency seldom matched. He was never without an apt illustration nor at a loss for words, whether in the pulpit, on the debate platform or in a circle of friends spinning yarns from a preacher's world. His sense of humor, which he kept even in the pulpit, made him the object of criticism from some who complained that there was no place for humor in the pulpit. Brother Miller did not share that feeling and used his humor to refresh the minds of the audience and to illustrate some serious point. The thousands who heard him preach and who turned to the Lord bear abundant evidence to the serious purpose behind what he was doing. Brethren far and wide called for his services, even to the very last. He rallied from two serious illnesses and lived to preach again in many places. As late as last November he was in meetings in Jacksonville, Florida with his last meeting being in Montgomery, Alabama, scene of his two debates with Guy N. Woods. Herschel Patton has written an account of his last meeting which will appear in next month's paper.

Set For The Defense of the Gospel

James P. Miller never challenged for any of the many debates he held, but was on hand to meet those who challenged the truth of the gospel. In this area of his work he was especially well equipped and always acquitted himself ably. His sense of humor kept the audience in good temper, his wit provided long to be remembered incidents which will be told and re-told for a generation, but none of this ever supplanted a serious study of whatever issue happened to be involved. He was an able student of the Bible. His ability as an expository preacher enabled him, because of his knowledge of the context, to expose false arguments and help the audience to see the truth on whatever passage was under discussion.

His love for the truth led him to resist the popular inroads of institutionalism at great personal sacrifice. Prior to the division suffered by brethren over human institutions to do the work of the church and sponsoring churches, no preacher in the nation was in greater demand than James P. Miller. But even the churches of western Kentucky, where he was born and

among whom he had conducted dozens of meetings in which he baptized hundreds of people, closed their pulpits to him. Some preachers spread the false report that he had "gone off with the premillennialists" and place after place cut him off without a hearing. But his convictions were not for sale. Those convictions led him all the way to the great debates with Guy N. Woods in Montgomery, Alabama and with G. K. Wallace in Tampa where the liberal brethren were trying to gain a foothold.

Searching the Scriptures and "Mr. Outside"

For a short time he edited the CHRISTIAN LEADER (in the early 1940's). In March, 1958, the FLORIDA NEWSLETTER published its first issue. It was designed to carry news of the brethren throughout the state of Florida regardless of where they stood on the issues then dividing churches throughout America. James P. Miller and H. E. Phillips were co-editors and co-owners of the paper. The first issue carried a picture on page one of the then new Seminole building on Rome Avenue in Tampa. By October of 1958, the name was changed to "THE SOUTHEASTERN NEWSLETTER" with a wider purpose. By late 1959 it was evident that major division could not be averted. It was already an established fact in city after city throughout the southeast and the nation. Brethren Miller and Phillips met with some brethren in Orlando in the fall of 1959 and plans were made to publish a larger paper which would place teaching material in the hands of many honest brethren whose minds had already been prejudiced against other papers opposing liberal promotions. Out of that meeting SEARCHING THE SCRIPTURES was born. H. E. Phillips was to handle the burden of editorial work, which he nobly and ably did for thirteen and a half years. James P. Miller was to share the writing duties and to work in helping to build as wide a circulation for the paper as possible. This arrangement led to an editorial later in which H. E. Phillips was designated "Mr. Inside" while James P. Miller was styled "Mr. Outside." His wide travels throughout the nation gave him opportunity to tell many of the paper, distribute sample copies and build circulation. The first issue was published in January, 1960. It has not missed a month since then. You now hold in your hand Volume 19, Number 2. The early years of the paper meant great struggle and financial sacrifice. These two worthy men made the sacrifices to keep the paper alive and growing. Their writings heavily bombarded the forces of liberalism, especially in the south, and they reacted with great bitterness. But neither "Mr. Inside" nor "Mr. Outside" would be intimidated. Even after he had stopped putting so much time and money into the paper, Brother Miller never lost interest in it. He continued to contribute articles under his column heading "I MARVEL", even after he was confronted with serious illness. Though he was not able to write much during the last few months of his life, he did send an occasional article and news report. His last teaching article was in the July, 1977

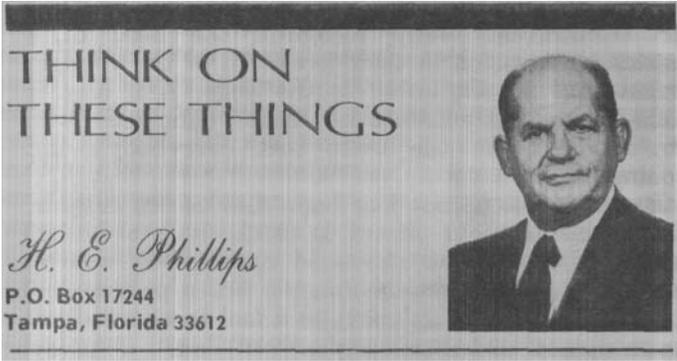
special issue in which he wrote the climaxing article "Lord, Send Me." We think it was a masterpiece. His last published article was a brief comment on the death of Henry Craft of the old Haldeman Avenue church in Louisville.

A Family Man

While preaching in Philadelphia, he married Robbie Nell Myers, who stood by his side to the very end. "Bobbie" as he called her, and as she became known to many over the nation, was not only a faithful companion but become a model and inspiration to many young preachers' wives. Her work as a teacher at Florida College for twenty years touched the lives of thousands. Seldom did he preach anywhere without some reference to his "Bobbie" in his sermons. We have heard him movingly tell of many lonely hours in hotel or motel rooms, train depots, or airports, going to or coming from some meeting or debate, while his heart longed for Bobbie, Rodney and home. He was justly proud of Rodney and his wife, Carla, and the good work they have done for the Lord. It is not easy to be the son of a well-known preacher, especially when you are a preacher yourself. Rodney Miller has handled that problem admirably and has carved his own place in the hearts of brethren who know, love and appreciate him for his own work. His work in Fort Worth, Texas, Louisville, Kentucky and now Orlando, Florida speaks for itself. He has authored two excellent books and has worked diligently to publish Bible study workbooks written by his father and mother. We are certain that we speak the sentiments of a host of readers when we express our deepest sympathy to sister Miller and Rodney and his family in their great loss. If you wish to send a card or letter to them you may address them as follows: Bobbie Miller, Apartment 137, 516 El Sereno PL, Tampa, Florida 33603; or Rodney M. Miller, 35 W. Par St., Orlando, Florida 32804.

Funeral services, were conducted at the Seminole building in Tampa on Tuesday, January 10 with James R. Cope, long-time friend, preaching a gospel sermon to a large gathering of friends and brethren. Everett Mann, with whom brother Miller was working at the Del Rio congregation, also had part in the services. In a way brother Miller was permitted to preach his own sermon, for brother Cope read several excerpts from "The Glorious Bride", brother Miller's workbook-commentary on the book of Ephesians. His earthly form was laid to rest in the Garden of Memories in Tampa to await the final resurrection. We will miss him. "I marvel" that he left us at the early age of 62 when in our hearts we longed to keep him among us much longer. He was most assuredly "the broken mold." He fought a good fight, finished his course, kept the faith and now has entered his rest to receive the crown of life which awaits all the faithful (2 Tim. 4:6-8).

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IGNORANCE OF THE ENLIGHTENED

We are living in an age of advanced education, technology and skill in nearly every field. There are more schools and universities, more pupils attending schools, more methods of effective teaching than ever before. Yet the ignorance of the only Book that gives the education necessary to the best life in time and eternal life after timely things is appalling.

During a general election year when the candidates were making their speeches on Television and radio, I heard one say: "It was Abraham Lincoln, I believe, who said, 'A city divided against itself cannot stand.'" I do not know whether Abraham Lincoln ever repeated these words or not, but I know where they originated. Christ made the statement and it is recorded in Matthew 12:25, 26. When a man does not know the difference between what Christ said and what a former president of this country said, he is hardly qualified to be a leader. But this is all around us. Our public leaders are woefully ignorant of both the words and the sense of the revelation of Christ. What is worse, they have no inclination to learn what the Bible teaches. How can we expect to have good government or peaceful times when the leaders of nations do not know and respect the words of the King of Kings?

During the last days of Christ upon earth, and during the early days of the kingdom of Christ upon earth, the Jews exhibited a shameful ignorance of their own scriptures, especially in reference to the promised Messiah and his work upon earth. The multitudes do not know Christ, his revelation, and his kingdom now.

In reference to the resurrection of the dead, Christ said to the Sadducees: "Ye do err, not knowing the scriptures, nor the power of God" (Matt. 22:29). Isaiah 53 predicts the suffering and death of Christ, but the Jews did not understand this. They were so enamored with their tradition and national importance that they would see nothing that conflicted with it. Their own righteousness excelled anything and everything that could be thought of.

The apostle Paul prayed for Israel according to the flesh because of their zeal. He said: "For I bear them record that they have a zeal of God, but not according to knowledge. For they being IGNORANT of God's righteousness, and going about to establish their own righteousness, have not submitted

themselves unto the righteousness of God" (Rom. 10:2, 3). We could put any religious denomination in the place of Israel and it would be as true today as it was then. Most men today are wholly ignorant of the scriptures, but very wise in all other matters. The great minds of our times are very zealous for knowledge, and in their religious life they invent various acts of righteousness, but do not submit to the righteousness of God because they are ignorant of it. There is only one place the knowledge of God can be obtained—from the New Testament of Jesus Christ.

Why is it true that so many men of great mental ability are so ignorant of the Bible? Is it because they do not have time to study? No, because they study anything else they think will help them. Could it be that God does not want these men of great ability to understand His word? Certainly not, because He said: "For this is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth" (1 Tim. 2:3, 4).

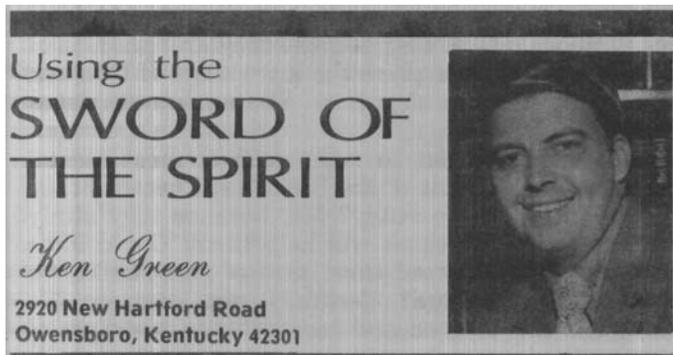
I believe the answer to the gross ignorance of divine revelation lies in the nature of human wisdom. Human wisdom is in conflict with the revelation of God in many respects. Paul warns us not to be "wise in your own conceits" (Rom. 11:25; 12:16). Following are some statements taken from the first and second chapters of 1 Corinthians: "I will destroy the wisdom of the wise." "Hath not God made foolish the wisdom of this world?" "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." "But God hath chosen the foolish things of the world to confound the wise." "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God."

The finite mind of man, limited in every respect, dares to set itself in competition against the Infinite Mind of God, unlimited in every respect. The result is a stubborn rejection of all from God that is not explained by the finite mind of man. This is why the wisdom of God is rejected by men. It also explains why God said, "I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent" (1 Cor. 1:19).

Another thing about human wisdom is that it constantly seeks change. This was the case in Athens when Paul entered the city. When they heard Paul preach the gospel of Christ they wanted to hear more of "this new doctrine." They said, "For thou bringest certain strange things to our ears: we would know therefore what these things mean. (For all the Athenians and strangers which were there spent their time in nothing else, but either to tell, or to hear some new thing.)" (Acts 17:20, 21).

Men today are not content to hear and tell the old, old story of Christ and his word; they want to hear or tell "some new thing." Until the IGNORANCE OF THE ENLIGHTENED is dispelled by the true knowledge of the revelation of Jesus Christ, we will

continue to have the shameful teaching and practice of the world leaders and educators that now exists. This ungodly ignorance is even more pronounced among the world religious leaders. "And ye shall know the truth, and the truth shall make you free" (John 8:32).



HIGH SCHOOL LEADERS MORE CONSERVATIVE

"Seventy per cent of the nearly 24,000 high school student. leaders who answered a questionnaire say they have never had sexual intercourse, and 56 per cent say they would prefer their husband or wife to be a virgin when they marry."

This report appeared in the Owensboro Messenger—Inquirer, Nov. 30, 1977, and represents the result of a nationwide poll which is conducted annually by "Who's Who Among High School Students" among juniors and seniors chosen by their principals, guidance counselors and national youth groups.

The 1977 poll indicates that teenagers are becoming more politically and morally conservative. Perhaps the wit was correct who described an optimist as a lady who says to herself, "Oh goody! The flat tire will be fixed in a jiffy now that the whole motorcycle gang has stopped." But I feel that the results of this poll gives us a reason for optimism.

Nearly half of those polled, 49 per cent, said they never had beer, 46 per cent never drank a glass of wine, and 61 per cent never tried hard liquor. Five years ago, in 1972, 85 per cent said they had tried some alcoholic beverage.

About 88 per cent said they never have used drugs. Only 9 per cent said they have smoked marijuana. Eighty-five per cent reported they had never smoked cigarettes and 8 per cent have quit. That means only 2 per cent of these high school leaders smoke.

About 57 per cent favored passage of the Equal Rights Amendment. Still a majority, but in 1974 it was 74 per cent. Sixty-six per cent favor reinstating the death penalty compared to 30 per cent in 1971. Sixty-four per cent are in favor of censoring certain movies, T.V. programs, books and magazines. Almost the same percentage opposed any censorship in 1971.

Almost half of these students said religion has become more relevant in their lives the past several years.

All this strikes me as being quite significant. It

indicates that a number of young people are thinking for themselves. Many recognize the need of a spiritual dimension in their lives. All of the younger generation are not going to the dogs. And here is some good hard evidence for those young folks who are tottering on the fence that everybody's not "doing it."

Brethren, let us not lose hope. Let us not despair. Let us increase our efforts to reach those of honest and good heart with the good news. "The wise in heart will receive commandments: but a prating fool shall fall . . . It is as sport to a fool to do mischief: but a man of understanding hath wisdom ..." (Prov. 18:8,23).

SOMETHING'S GOTTA GIVE

Only a rumble here and there suggests that a major battle may yet be fought over the college in the church budget. One such rumble was recently heard down Bowling Green way.

The bulletin of the Lehman Avenue Church of Christ of October 30, 1977, reports that the congregation will no longer support Potter Orphan Home and School from its treasury. The statement says:

"The eldership at Lehman Avenue has never felt it scriptural to SUPPORT Christian schools from the church treasury. We cannot bind upon each member that which is not bound by God's holy word. In no way does this alter the eldership's feelings on supporting Orphan's Homes since we do find a definite command to support orphans.

"As most of you know, Potter Orphan Home and School has recently begun a program of admitting students from the community on a tuition basis. The eldership feels that this act places Potter Orphan Home and School in the same category as any Christian school. Beginning immediately, Lehman Avenue will discontinue its financial support to Potter Orphan Home and School. This action is intended in no way to discourage members in exercising their free choice to support the good work at Potter Orphan Home and School, but encourage members as individuals to assist as they are able." (Signed by all the elders.)

Apparently, these elders do not agree with the oft parroted cry "the church can do anything the individual can do" or "If it's a good work the church can do it." Here's a work they describe as good which they do not believe there is scriptural authority for the local church to do. That's encouraging.

Now if they would just let this logic lead them to examine that "definite command to support orphans" and answer who is being addressed, the individual or the local church, we would really be getting somewhere. By the way, I wonder how many orphans are in Potter Orphan Home.

"LOSING A CHURCH"

I could not help but feel sorry for the little lady who wrote a letter to the "opinion" page of The Evansville (Indiana) Press. Never mind such questions as "How can you lose a church?" She has

obviously lost all kinds of confidence in her fellow mortals as her letter demonstrates:

If your sister church should lose its building by a fire or other disaster, invite them to share your facilities or worship with you until such time as they can rebuild. Do not merge or if you merge—do so only if the vote is unanimous."

The reason for such advice is made clear as she explains what happened to her "church home." It seems that "Central Presbyterian Church in Henderson (Ky.) made the mistake of merging with First Presbyterian . . ." Apparently, First Presbyterian had lost its "church home" by a fire or other disaster.

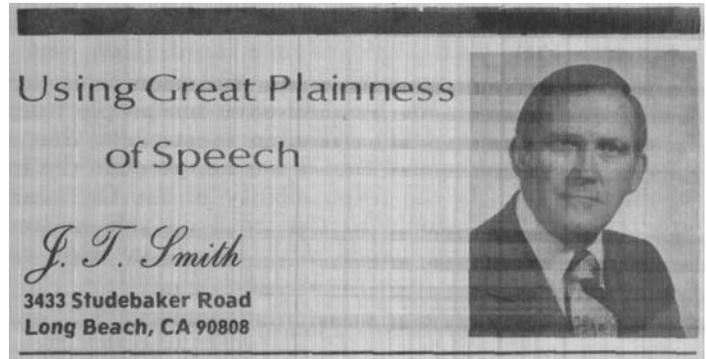
Anyway, after the merger, the membership was composed of a majority of former First Presbyterian members who proceeded to vote on whether to construct a new building. The ayes won. But here's the rub. They voted to sell the old building (i.e., the little lady's church home) to help pay for the new building.

I believe it was Hitler who said that democracy contains the seeds of its own destruction.

Now there must be a lesson in this besides "Don't trust Presbyterians." It might be a good place to inject some words of admonition about God's pattern of church government and the dangers of majority rule in congregational affairs.

But I cannot help but believe that we see in the lady's letter (assuming she has correctly represented the facts) not a Presbyterian problem, but a people problem. Yes, we see the kind of problem that may, and often does, reap havoc in congregations of Christ, because they also are made up of people.

And in this day of "no simple answers" may I suggest one for all people problems? **"Whatsoever ye would that men do unto you, do ye even also unto them, for this is the law and the prophets"** (Matt. 7:12)..



MASONRY—A FALSE RELIGION NO. 2

by J. T. Smith

Last month in our study, we were able to show from authentic books written by thirty-third degree Masons that Masonry is a religious institution, that they claim is a divine institution, and that they have worship services. In this article we want to further note some teachings of the Masonic Lodge.

Masonry and the New Birth

"There you stood without our portals, on the threshold of this new Masonic life, in darkness, helpless and ignorant. Having been wandering amid the errors and covered over with pollutions of the outer and profane world, you came inquiringly to our doors, seeking the new birth, and asking a withdrawal of the veil which concealed the divine truth from your uninitiated sight . . . There was to be not simply a change for the future, but also an extension of the past; for initiation is, as it were, a death to the world and a resurrection to a new life" (Kentucky Monitor, page 26).

Now not only is this next to blasphemy, considering the fact that Jesus said that the new birth puts one into His kingdom (John 3:3-5), but I want us to consider another fact. Here, for example, is a man who is a faithful member of the Lord's church—perhaps an elder. He decides to become a Mason. After having heard the gospel of Christ, and having obeyed it, many years prior to this time, he now must admit that he came to the Masonic Lodge "in darkness," "helpless and ignorant." However, he now is told that he has come to the Masonic Lodge "seeking the new birth." And, yet many of my brethren will attempt to deny that there is involved in the Masonic Lodge anything that is religious. Who are we trying to kid?

Masonry Has A Redeemer

"All antiquity . . . believed in a future life . . . and in a mediator or Redeemer, by whom the Evil Principle was to be overcome and the Supreme Deity reconciled to His creatures. The belief was general that He was to be born of a virgin and suffer a painful death. The Hindus called him KRISHNA; the Egyptians, HORUS; Plato, LOVE; the Scandinavians, BALDER; the Christians, JESUS; Masons, HIRAM" (Kentucky Monitor, pp. 14-15).

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Now, let's notice what the Bible teaches on this subject. Paul said there is **one Lord** (Eph. 4:4). "And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins" (Matt. 1:21). Also, in Matt. 8:24, Jesus said "except ye believe that I am he, ye shall die in your sins." It is the responsibility of the Christian to try to guide people to the truth on this matter instead of "joining hands with them" in such an organization as the Masonic Lodge.

Masonry Has A Plan of Salvation

"Notwithstanding the death of the Redeemer, man can be saved by faith, repentance, and reformation" (Morals and Dogma, page 639). This is the same doctrine that is taught by many human denominations, and is just as false when taught in the Masonic Lodge as it is when it is taught in a human denomination. The Bible teaches that "He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:16). When the people in Acts 2 heard Peter and the other apostles preaching on the first Pentecost after the resurrection of Jesus, they believed that they were the murderers of Christ and confessed that they believed what the apostles had taught, they said unto Peter and the rest of the apostles, "Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit" (2:38). This is God's plan for saving man—not faith, repentance, and reformation.

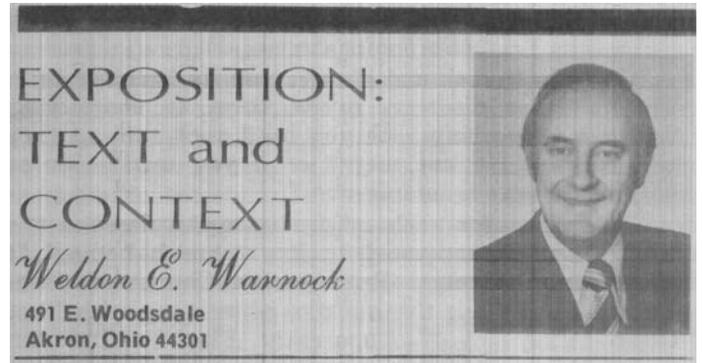
Masons Receive Eternal Life Through Masonry

"and we doubt not that on the glorious morn of the resurrection our bodies will rise and become as incorruptible as our souls" (Ky. Mon., p. 152). "Let him who toils complain not, nor feel humiliated! Let him look up, and see his fellow-workmen there, in God's Eternity; they alone surviving there" (M & D, page 343). "The doctrine of a resurrection to a future and eternal life constitutes an indispensable portion of the religious faith of Freemasonry" (Mackey's Encyclopedia, Vol. 2, Page 851).

The Bible teaches that those who are a part of the family of God, having been born of water and the Spirit (John 3:3-5); having continued faithful in Christ's church or body (Eph. 5:23) will constitute the saved—**not those in the Masonic Lodge.**

Conclusion

One who tries to be a Christian and a Mason has two of everything. Two religions, divine institutions, worships, new births, baptisms, redeemers, plans of salvation, Lord's Suppers, and prayers. In all fairness, brethren, I ask you—what is the difference in trying to be a Christian and a member of the Baptist church, and trying to be a Christian and a Mason? I contend in light of the above information, that there is none. If you are a member of the Masonic Lodge, get out of it. If you don't, you will surely lose your soul (2 Cor. 6:17).



TURNING TO GOD

"For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God; And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come" (1 Thess. 1:9-10).

The turning of the Thessalonians was affected by Paul and companions entering in among them. The entering was accompanied by gospel preaching and miraculous confirmation. Paul says, "For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance. . . ." (1 Thess. 1:5).

Notice in chapter 2 how Paul describes his entering unto them in reference to gospel preaching. In verse 2, Paul and company spoke the gospel of God. In verse 4, they spoke the gospel in which they had been entrusted. In verse 8, they imparted the gospel. In verse 9, they preached the gospel of God. In verse 13, they preached the word of God. All of this emphatically shows how the gospel must be preached to turn people to God.

Furthermore, in verse 13, we are told that the Thessalonians not only heard the Word, but they also received it. Gospel preaching will not do us any good unless it is received. The Word effectually works in the hearts of receptive believers.

There are three things to which we direct our attention in the conversion of the Thessalonians. These three things are: (1) the turning, (2) the serving, and (3) the waiting. Let us notice them in the order stated.

The Turning

When one turns, he turns FROM something TO something. The Thessalonians turned from idols to the living God.

(1) **The turning from idols.** The pagan world (government, religion, business, amusement, labor, social clubs) was built on the pattern of polytheism. Idolatry affected every aspect of life. The fictitious deities, whom the idols represented, were household words from childhood. They were deeply ingrained in the minds of heathen worshippers. From these things the Thessalonians turned. It not only entailed a denouncement of the idols, but a change of the whole life-style. A re-orientation had to take place.

Businesses had to be closed or restructured; jobs had to be terminated; amusements had to be redirected and membership in social clubs had to cease in order for them to make a complete break with idolatry. Everything that was tainted with sin was turned from. There could be no fellowship with the unfruitful works of darkness (cf. 2 Cor. 6:14-18; Eph. 5:11).

(2) **The turning to God.** Here, in our text, God is not so much pointed out as he is described. The Thessalonians turned from idols to serve the living and true God. The idol gods were dead, but God is alive. The deities they had worshipped were false and counterfeit, but God is real and genuine. Paul, while preaching at Lystra, calls these false gods, "vanities" (Acts 14:15). They cannot help because they are vain or unreal. But God is! He can and will help.

There are different attitudes toward God. Some people are indifferent, giving little or no thought to God. Others try to evade God. They wish he did not exist. Then, there is a great number of people who have only an occasional awareness of God. He is on the circumference or periphery of their lives. God is turned to when there is a tragedy or when one is about to die. God is used like a fire escape—just in an emergency.

But turning to God involves permitting God to permeate the heart. God becomes the center of life, the dominant factor in life. The person who comes to God lets God dwell in him (2 Cor. 6:16; 1 Jn. 4:12-16). God's nature, as far as humanly possible, becomes the convert's nature (2 Pet. 1:4). Every facet of life (religion, government, business, pleasure, labor, etc.) is regulated by God.

(3) **Paul sent to turn.** When Paul was before King Agrippa, he said he was sent to the Gentiles (heathen) to "open their eyes, and to turn them from darkness to light, and from the power of Satan unto God" (Acts 26:18).

Among the things stated, Paul was to turn the heathen from darkness to light or from error to truth. The heathen world had false concepts about God. They did not understand the unity of God, nor the character of God. These things Paul had to deal with, and when the Thessalonians turned, they had their eyes opened to God's unity and nature. Cf. Paul's preaching to the heathen at Athens (Acts 17:16-34).

The Serving

Leaving idolatry, the Thessalonians turned to serve the God of heaven and earth. "To serve" is translated from the present infinitive verb, *douleuein*, which means "to become a slave." The Thessalonians had given themselves to God as his slaves. Their will had become God's will. Let us observe that being God's slave means:

(1) **Voluntary action.** We are not coerced or forced to serve God. Listen to Paul: "But God be thanked, that ye were the servants (slaves) of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants (slaves) of righteousness" (Rom.

6:17-18). We become servants of God by exercising our free will; by obeying from the heart.

When we begin grumbling and murmuring about having to attend all the services of the church, having to visit the sick, having to come to special classes and training sessions, and several other things that are involved in serving God, just remember that nobody is forcing us to do anything. If we do not want to fully serve the Lord, then we can always quit. Of course, by quitting, we can not go to heaven. But the point is, why should we voluntarily give ourselves to God's service, then constantly complain about doing his work?

(2) **Bought with a price.** Paul wrote, ". . . . likewise also he that is called being free, is Christ's servant. Ye are bought with a price; be not ye the Servants Of men" (1 Cor. 7:22-23). Being bought by Jesus' blood we are not our own. We owe our allegiance to Jesus Christ. We belong to God and we must glorify God in our bodies and spirits (1 Cor. 6:19-20). Every aspect of life must be to the glorification of the Father and the Lord Jesus Christ. God's will must be our will. His ways must be our ways.

(3) Jesus is our Master. Jesus is our *despotes*. This Greek word, translated, Master, means "one who has absolute ownership and uncontrolled power." We have been bought by the Master (2 Pet. 2:1, NASB). Jude wrote that certain ungodly men crept in unnoticed, denying our only Master and Lord, Jesus Christ (Jude 4, NASB). Jesus is to have complete and total rule over our lives which belong to him.

The Waiting

The Greek word, *anameno*, translated, "to wait for," is used only here in the New Testament. Thayer's lexicon says it carries with it the idea of patience and trust (p. 40). The commentator, Findlay, says it means, "sustained expectation." Hence, a servant of God needs to persevere through all of the trials and temptations of life as he awaits the return of Jesus Christ. He must not become weary in well-doing (Gal. 6:7).

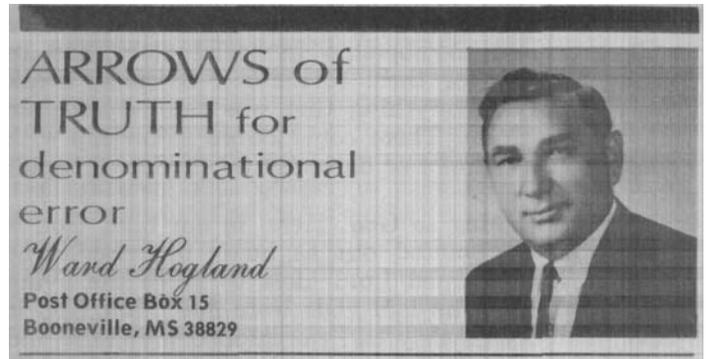
(1) **Second coming prominent theme.** Among the early Christians, the second coming of Christ was a prominent theme. We are told that from Matthew through Revelation, the second coming of Christ, on the average, is mentioned every 13 verses. Jesus spoke of his return on different occasions (Matt. 25; Jn. 14:1-3). Paul writes about it, as well as Peter and other New Testament writers (1 Thess. 4:13-18; 5:1-4; 2 Pet. 3; Jude 14).

(2) **Waiting implies readiness.** If we are waiting for somebody, we get ready for his coming. If a guest is coming for dinner, the house is cleaned and food is prepared. In like-manner, as we await the coming of Jesus, whom God raised from the dead, we must get ready. Having obeyed the first principles of the gospel (faith, repentance, confession, baptism) we must be faithful in life and doctrine (Tit. 2:11-14; 2 Pet. 3:11-18; Rev. 2:10).

(3) **Waiting delivers from wrath to come.** If we patiently endure and stedfastly remain in the truth, Jesus will deliver us from the wrath to come, that is, the final judgment. The King James Version has "delivered (past tense) us from the wrath to come." However, the New American Standard Bible has "who delivers (present tense) us from the wrath to come." The NASB is to be preferred here.

Macknight stated concerning this word, "delivers," that "it is usual in scripture to speak of things future in the present tense, to shew the certainty of their happening" (Apostolical Epistles, p. 403). Hence, a serving, waiting Christian is assured of his deliverance from the wrath to come, the wrath being described in 2 Thess. 1:7-9.

In conclusion, the chorus of the song, "When Jesus Comes," is most appropriate. It states, "O can we say we are ready, brother? Ready for the soul's bright home? Say, will He find you and me still watching, Waiting, waiting when the Lord shall come?" Have you turned from sin? Are you serving Jesus and waiting for his coming? If not, why not start now!



POLEMICAL QUESTIONS NO. 1

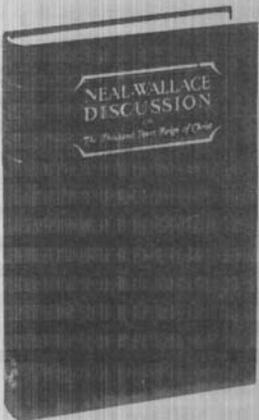
In July of 1977 I met Roy Deaver in a four night debate in the Escambia High School Auditorium in Pensacola, Florida. The Myrtle Grove and Bellview congregations, respectively, made all arrangements for the debate. These congregations asked brother Deaver and me to serve as disputants. I shall make no comment on either victory or defeat in the debate. I prefer to leave that to the ones who attended. I might add that I enjoyed the debate very much and expressed by appreciation to both the Bellview church and brother Deaver for discussing what they believed. A word of thanks is also due to the fine Myrtle Grove church with its elders and evangelist, Willie Ramsey, for their preparation and support during the discussion. Ronald G. Mosby did a superb job as moderator. His preparation of charts for the overhead projector was unexcelled.

It was agreed by brother Deaver and me to have five written questions prior to each session. It was further agreed that the questions were to be presented to each disputant thirty minutes before the session and the answers were to be in writing and given back before the session began. This proved to be helpful and gave us more time for discussing the issues.

In this and succeeding articles I plan to discuss both questions and answers of the debate. Since the answers are in our own handwriting, it would be a little difficult to distort what was said. During the ministry of our Lord, he used questions as a part of his teaching. They help to bring out convictions which otherwise might be suppressed.

One of the questions I asked the first night was, "By what authority do you take your salary out of the first day of the week collection since this was for benevolence (1 Cor. 16:1, 2)?" Brother Deaver answered in writing by saying, "By the authority of the significance of the principle involved in 1 Cor. 16:1, 2, (I would like to hear your answer to this question)." When I read Roy's answer I was reminded of the old "Principle Eternal" argument given by E. R. Harper back in the fifties. Notice he said his authority was, "By the significance of the principle involved." Is this an answer? Indeed it is not. It serves as a subterfuge but not an answer. I might add when the debate closed no answer had been given to the question.

THE NEAL-WALLACE DISCUSSION



A handsomely bound photographic reproduction of the original discussion on modern millennial theories, held at Winchester, Kentucky, and Chattanooga, Tennessee, and published by the Gospel Advocate Company in 1933.

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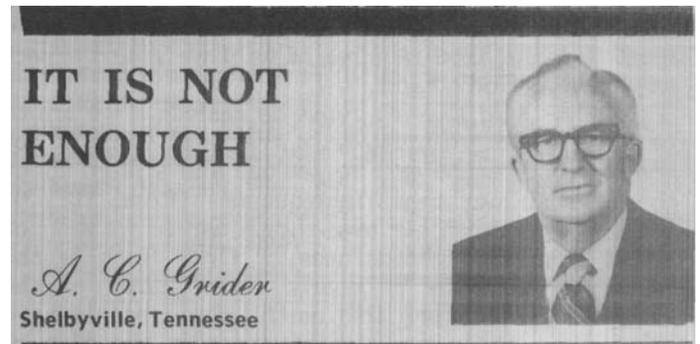
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I had a twofold purpose in asking this question. First, I knew I would be asked the question before the debate was over. Knowing this, I wanted to beat Roy to the punch. Both Hogland and Deaver take salary out of the first day of the week contribution — we are in the same boat! Liberal brethren enjoy putting us in the "defensive" by asking this question. Why not put them in the same place by asking first. You will notice in the parenthetical part of his answer, he could not resist asking me the same question. I knew it would come sooner or later. I told him later that I would answer the question but I would like his answer since I had asked first! Even with this, he would not answer. This question gives liberal brethren all kinds of trouble. They enjoy asking but will observe the passover in answering.

Just because brother Deaver refused to answer the question would not justify my refusal, so here it is. I pointed out that 1 Cor. 16:1, 2 was a passage which dealt with benevolence. This could not be denied by any student of the Bible. Then I introduced a hypothetical passage which I called 2nd John 4:1. This passage reads, "Now upon the second day of the week let everyone of you lay by in store for the purpose of preaching the gospel." I pointed out that this passage gives us a "two pattern" system in raising and spending the Lord's money. I strongly emphasized that the pattern for raising and spending the Lord's money in benevolence was in 1 Cor. 16:1, 2. On the other hand, the pattern for both raising and spending the Lord's money in evangelism was in 2nd John 4:1. I stressed with every atom of my being that if such a passage existed I would not take one dime out of the first day of the week for preaching the gospel and I hoped that brother Deaver would not! However, since no such passage exists, God wants his work accomplished out of ONE treasury. The plan for RAISING that money is in 1 Cor. 16. I have never believed in a two treasury church. I have never found a liberal brother who would argue for a two treasury church, yet they love to ask questions about the treasury but are mighty slow in answering! By the way, brother Deaver never once attempted to answer the above argument. My authority for taking salary out of the first day of the week contribution is that God has one pattern for raising money but he gives a dual pattern for spending it — preaching and benevolence (2 Cor. 11:8; Phil. 4:15, 16; 1 Cor. 16:1, 2).

God tells his people to do two things on the first day of the week. One is to observe the Lord's supper and the other is giving as they have been prospered (Acts 20:7; 1 Cor. 16:1, 2). In my next article, I plan to show that brother Deaver and certain liberal brethren have given up the old doctrine that the first day of the week is the ONLY time we are to raise money for the Lord's work. Without batting an eye, he said that he believed money could be raised for the Lord's work (put in treasury) at times other than the first day of the week. He also argued that the Lord's treasury could consist of many tilings besides money! Brethren, it is later than we think! There is an old

song which says, "It is just a matter of time." Gentle reader, it is just a matter of time until these brethren will give up the Lord's Supper on the first day of the week. They have given up the exclusive pattern of contribution on the first day of the week! When will they give up the Lord's Supper? I do not know. If someone would have told me years ago that preachers would take up the sectarian practice of passing the hat and raising money at every service, I would have denied it. If they would have told me that brethren would say this practice has the approbation of God, I would have denied it. Which goes to prove I am not a prophet!



It is necessary that we have all the things God has required of us. But many times we may be mistaken as to what is enough. We need to study God's word and be sure we have not left out anything that is necessary to our salvation.

God has said that we must have **faith** to be saved. But what does it mean to have faith? Is it necessary to do anything to have faith? What constitutes saving faith. The word "faith" or "belief" is used in different ways in the New Testament. Sometimes we can say one has faith when he only believes what the Bible says. This is faith, all right, But it is not SAVING faith unless and until it is obeyed. We believe there is one God. But the devils also believe this. But when we go on and obey the word of God, when we conjoin our works with that word, the faith that we have becomes perfect and we are thus saved by faith. See James 2:21-24. Yes, faith saves. But a certain kind of faith is not enough. We must obey (Heb. 5:8-9; 2 Thes. 1:7-9).

God has said that we must be honest and sincere to be saved. But, honesty and sincerity are not enough. We must know the truth to be made free (John 8:32). One can receive and believe a lie and still be honest and sincere in his belief. When Joseph's father saw his coat of many colors saturated in the blood of animals, he thought it was the blood of Joseph and said he would go to his grave in mourning for his son. But Joseph was not dead! He was going on to become governor of all Egypt. It is good to be honest and sincere but we must know what God would have us do, and we must do it to be saved.

God has said that we must be **morally good**. But, moral goodness is not enough. One cannot go to heaven unless he is morally good. But, he can be morally good and NOT GO to heaven. Cornelius was

a good moral man (Acts 10:1-2). He was honest and sincere. He prayed regularly. He gave alms to the people. But he was UNSAVED. He needed the word of God that he might be made right with God. Of course the least we could expect if we want to go to heaven is that we will be good morally. But again let us be sure we have the truth and are acting in harmony therewith. Let us be morally good. But let us be RIGHT and morally good.

God has said that we must desire to be saved. One cannot expect to be saved unless he has a keen desire to do so. God will not save one who does not want to be saved. But desire to be saved is not enough. It is the same old story all over again. We must know the truth. We must understand the plan of salvation. We must do what God requires of us if we are to expect salvation at God's hand.

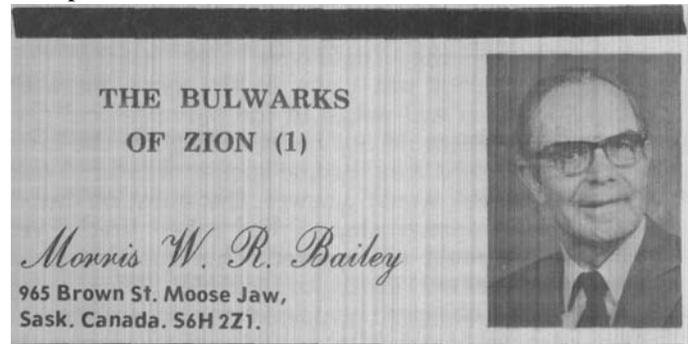
God has said that we must be zealous if we are to be saved. But we must learn that zeal alone is not enough. We can be ever so zealous and still go about to establish our own righteousness (Rom. 10:1-3). When we establish our own righteousness we will not submit to the righteousness of God. Such is the unhappy condition of nearly three thirds of the religious people upon this earth. Many people have established their own righteousness in the plan of salvation they have followed. They continue to establish their own righteousness in the worship services in which they engage. When the truth is presented to them they cast it aside on the ground that they are satisfied with the way they are conducting the services. May God help us to be zealous, but may we be right.

God has said that we must assemble to worship (Heb. 10:25). But to assemble on the first day of the week, or any other day to worship God is not enough. We must assemble all right. But we must worship in harmony with God's word. And our attitude must be in harmony with his word also. Many people never miss a worship service. But their attitude is not always right. Many will assemble regularly but will not take any part in worship services. God help us to realize that we must assemble but that simply assembling is not nearly enough. Help us to be faithful.

God has said that we must be a member of the church. Acts 2:47 tells us the Lord adds to the church daily all who obey the gospel or all who are saved. But simply being a member of the church is not enough. We must have an interest in the church and in all of those who are outside the kingdom. We must seek to build up the Christians and we must seek to bring in others that they also may be saved. Let us not simply be members of the Lord's body. Let's seek the salvation of all our friends and neighbors. Let's really be Christians.

Finally, we must be almost persuaded to become a Christian. But, of course being almost persuaded is not enough. Old Agrippa said he was almost persuaded to become a child of God. But Paul informed him that he should be altogether a Christian. Naturally being almost a Christian is not enough. If

you miss it by a little you will entirely miss it. We need to be, not almost, but altogether a child of God. We must be altogether what God would have us to be in every avenue of our service to God. He will not accept second hand service. We need to do our best.



A thousand years before Christ, the Psalmist wrote these words: "Let mount Zion be glad. Let the daughters of Judah rejoice, because of thy judgments. Walk about Zion, and go round about her; mark ye well her bulwarks; consider her palaces, that ye may tell it to the generations following" (Psalm 48:11-13).

With this text as a basis, it is my purpose to discuss in this article, and in some others to follow, the things that constitute the bulwarks of Zion.

Definition of Terms

In the discussion of any subject, it is always well to have a definition of the terms that will be used. Therefore I want us to look at the word, Zion, first as it was used in the Old Testament; and then as it is used in the New Testament.

1. In the Old Testament the word, Zion, is used in its literal sense to mean the city of Jerusalem. The name occurs for the first time in 2 Samuel 5:7. There, in describing an assault made by David's army against the Jebusites, who at that time inhabited Jerusalem, the writer said, "Nevertheless David took the stronghold of Zion; the same is the city of David."

Other passages identify Zion as the city of Jerusalem. We have the testimony of a writer, who, in describing the loneliness of the Israelites while in captivity in Babylon, said: "By the rivers of Babylon, there we sat down, yea we wept when we remembered Zion. Upon the willows in the midst we hanged our harps, for they that led us captive, required of us songs, and they that wasted us with mirth, saying, Sing us one of the songs of Zion. How shall we sing Jehovah's song in a foreign land? If I forget thee, O Jerusalem, let my right hand forget her skill. Let my tongue cleave to the roof of my mouth. If I remember thee not; if I prefer not Jerusalem above my chief joy" (Psalm 137:1-6).

We are also familiar with the words of the prophet Isaiah, as looking down the stream of time he foretold the establishment of the church, and concluded with the prophecy of the giving of the great commission in these words: "For out of Zion shall go

forth the law, and the word of Jehovah from Jerusalem" (Isaiah 2:3).

The above passages of scripture thus serve to reveal that in its most literal sense the word, Zion, meant the city of Jerusalem.

2. Because Jerusalem was the centre of worship for Israel, in time the word, Zion, came to have a symbolical meaning. It was known as, (a) God's dwelling place (Psalm 9:11; 132: 13), (b) the source of blessing (Psalm 134:3), (c) the source of strength (Psalm 20:1, 2), (d) the place of salvation (Isaiah 46:13).

From these observations we may thus conclude that the word, Zion, in a symbolic sense, came to be identified with all that was associated with the religious life of Israel.

Zion Of The New Testament

The exhortation of the Psalmist to "Mark ye well the bulwarks of Zion" is as applicable today as it was in the days of fleshly Israel. Just as the Old Testament had its Zion, so also does the New Testament. In Hebrews 12:18 the writer tells us first, that to which we are not come. "For ye are not come unto a mount that might be touched, and that burned with fire, and unto blackness and darkness, and tempest." The scenes described by the writer in the verses that follow, all identify the occasion as the giving of the law at mount Sinai, and are the author's way of telling us that we are not under the law of Moses.

Then beginning with verse 22 the writer said: "But ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to innumerable hosts of angels, to the general assembly and church of the firstborn who are enrolled in heaven . . ." That is his way of telling us that we are under the new covenant, — the law that was to go out of Zion (Isaiah 2:3).

But let us look at some other passages. Seven hundred years before Christ, the prophet Isaiah said: "Therefore thus saith the Lord Jehovah, Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner stone of sure foundation. . . ." (Isaiah 28:16). Now hear the apostle Peter as he quotes from this prophecy in 1 Peter 2:5, 6. "Ye also, as living stones, are built up a spiritual house, to be a royal priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ. Because it is contained in scripture, Behold I lay in Zion a chief corner stone, elect, precious: and he that believeth on him shall not be put to shame."

Here we have an example of an inspired man telling us what a prophecy means, and how it was fulfilled. And in this case Peter tells us that the prophecy concerning the laying of a foundation stone in Zion was fulfilled in Christ's building the church. On that basis then, I feel justified in referring to the church as God's spiritual Zion today, and shall so speak of it in this discussion.

Bulwarks

The word, bulwark, means a fortification, or

safeguard. It may be used in a physical sense to identify some material fortification such as a wall that insures the safety of a city. Or it may be used to designate some abstract quality that insures the safety of an institution, or social safeguards that protect society. In the wild frontier days suspected horse thieves and other such criminals were often shot or lynched at the scene of the crime. Questions were asked afterwards. But today it is a part of our system of law that a man charged with a crime, regardless of how serious, is entitled to a fair trial, and moreover is considered as innocent until proven guilty. This is one of the bulwarks of our society and is a safeguard that prevents any injustice being done, and to protect innocent people from suffering from crimes they have not committed.

Physically, Zion, or Jerusalem of the Old Testament had some natural bulwarks, or fortifications to protect her. The city of Jerusalem was flanked on the east and west and south by deep ravines. In a note on the topography of Jerusalem, William Smith said: "To convey the idea of the position of Jerusalem, we may say roughly, that the city occupies the southern termination of a tableland, which is cut off from the country round it on its west, south, and east sides, by ravines more than usually deep and precipitous." (Smith's Bible Dictionary. Page 286) While the city has been captured many times during its long history, it could not be taken without difficulty.

When we think of the word, Zion, with reference to the religious life of Israel, it becomes obvious that even here she was protected by numerous bulwarks, or safeguards that were designed to protect Israel from apostasy. Israel had a law, given by God, Himself, and which was superior to the laws of the nations about her (Deut. 4:8). It was a law that was designed to keep Israel separate from other nations, and thus to protect her from the blighting effects of idolatry. It was a law that was also designed to prevent intermarriage with the heathen nations, and thus to keep intact the lineage through which the Christ, the redeemer of the world was to come. The tabernacle was built and furnished according to the pattern that was shown to Moses on Mount Sinai. (Exodus 25:40). This assured that it was built the way God wanted it built.

Just as Zion of the Old Testament had certain bulwarks, — safeguards that were designed to protect Israel from apostasy, so God's spiritual Zion — the church — has been fortified by certain bulwarks that are designed to keep her pure in organization, in doctrine, and in worship. In some articles to follow I propose to take an excursion about spiritual Zion and mark some of those bulwarks, so that we may be able to tell it to the generations following.

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Eugene Britnell to Re-join Staff

We are pleased to announce that Eugene Britnell will soon be writing regularly in this paper once again. The Sower, which he has edited so ably as a subscription magazine, has now changed its format and over-all approach and will be published by the Arch Street church in Little Rock where Eugene preaches. It will be sent free as a part of the teaching work of that good church. Prior to his leaving our writing staff to edit the Gospel Guardian and then later The Sower, he wrote one of the most popular columns this paper has ever had. He is a prince among men, and an able and experienced writer. We are certain our readers will be glad to know that they can soon find his articles on the pages of Searching the Scriptures once again. His material will add greatly to the worth of this paper.

We appeal to our readers to show the paper to others and help us build our circulation to 10,000. We are going to try to reach that number by the end of our twentieth year. We believe we have many friends and that they will want to help.

THE NEWS LETTER REPORTS

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

WILMOTH CROSSLAND, Muskogee, Oklahoma — The church in Muskogee is known as Southside Church of Christ and meets at 2001 South Cherokee. We have recently moved into larger quarters at this address. Lowell K. Roberts is the preacher.

New Congregation

DOUGHERTY Church of Christ, P.O. Box 1549, Albany, Georgia 31702 — We wish to inform you of a new congregation in Albany, Georgia. This work began on September 11, 1977 and is composed of brethren leaving digressive congregations and those moving into the area from other states. Our meeting place is 1601-C Maple Street. We are of the New Testament order. We are located in the Turner City Shopping Center just off US 19 by-pass. On Sundays we meet at 9:30 and 10:30 in the morning and at 6:00 at night. Our mid-week study is at 7:30 on Thursday nights.

RAY F. DIVELY, 425 Dippold Ave., Baden, PA 15005 — The year 1977 was another busy year for me. Besides the local work, I was privileged to preach in eight states, Canada and India. The Baden church has helped to support gospel preachers in Mexico, Nigeria, Philippines and India and has sent these brethren gospel literature, Bibles and song books. We can testify that a church does not have to be large in numbers to help preach the gospel in other places. In 1978, once again, we are going to offer a Bible correspondence course and put teaching articles in the newspaper.

DEBATES IN INDIANA AND KENTUCKY

Robert Wayne La Coste met James L. Thompson in public debate January 9 and 10 in the building of the Grandview church in Tompkinsville, Kentucky and on January 12 and 13 in Indianapolis where James L. Thompson preaches. The propositions concerned church supported benevolent institutions and the extent of church obligation in benevolence. We are sorry this report could not be carried before the debates occurred.

EIGHT WEEK TRAINING CLASS

JIM PUTERBAUGH of Santa Rosa, California has been in the Philippines the past year conducting 8 week training classes at various points in that nation. One such class was conducted at Pagadian City in Zamboanga del Sur with 76 preachers in attendance. In addition to the training classes taught by brother Puterbaugh, Billy Hayuhay from Manila also taught music. From sports, much good was done.

DEBATE ON EVOLUTION

On February 27 and 28 at 7 P.M. a debate will be held in the building of the Northside Church of Christ, 1800 Hairston Avenue, Conway, Arkansas. The speakers will be Keith Sharp, preacher at Hairston Avenue, and Neal D. Buffaloe who is Professor of Biology at the University of Central Arkansas in Conway, author of two text books on biology, co-author of a third, and an elder at the College church of Christ in Conway. There will be no formal propositions. Each evening there will be two twenty minute speeches by each speaker followed by a thirty minute question and answer session dealing with questions posed by the audience. The first night the general topic will be "Creation and Evolution in the Light of Natural Science." The next night will be on "Creation and Evolution in the Light of the Scriptures." The public is invited.

ADAMS—INMAN DEBATE

The editor will meet Clifton Inman of Parkersburg, West Virginia in a debate to be conducted in Middlebourne, West Virginia in the building of the Fair Avenue congregation. The dates are May 29, 30 and June 1, 2. The subjects for debate are church supported benevolent institutions and the sponsoring church arrangement in evangelism. Clifton Inman has edited and published THE BIBLE HERALD for many years and is presently head of the Bible department at Ohio Valley College. The sponsoring church proposition is unique in that it not only identifies Herald of Truth of Abilene, Texas as an example of what is under discussion but also names the Back to God program of the Clarksburg, West Virginia church, a sponsoring church arrangement which has been in operation since 1949. We expect an orderly discussion conducted in the proper spirit. Those interested in attending from a distance might contact Ronny Milliner, local preacher at Middlebourne. His address is P.O. Box 371, Middlebourne, WV 26149. His phone number is 304-758-4313. He will supply information as to accommodations in the area.

PREACHERS NEEDED

WARREN, ARKANSAS — The congregation which meets at 304 South Martin St., Warren, Arkansas is in need of a full time preacher to work with them. He must be experienced and dedicated to the cause of Christ. The congregation is small and partial support will have to be supplied elsewhere. Contact Ed Lyon, Rt. 2, Box 426B, Warren, Arkansas 71671 (Phone 501-226-2185); or, Morgan O'Neill, Rt. 2, Box 423, Warren, Arkansas 71671 (Phone 501-226-3964).

VANDUSER, MISSOURI — The church at Vanduser will need a full-time preacher the first of March as Dan Richardson, present preacher, is moving to Tigrett, Tennessee. The Vanduser congregation is small with 30-35 in attendance. Some outside support will need to be raised. Anyone interested should contact either: Ron Nichols, Rt. 1, Bell City, MO 63735 (Phone 314-733-4533) or Walter Nichols, Rt. 1, Bell City, MO (Phone 314-733-4349). Vanduser is located in southeast Missouri near Sikeston.

PORT CLINTON, OHIO — The church in Port Clinton needs a full time preacher. We are a small congregation. We have an adequate building and can provide \$700 a month support to an evangelist. There is plenty to do and many souls to be saved in this area. Those interested should write to: Church of Christ, 1518 E. Third St., Port Clinton, Ohio 43452 or call Phillip Helton at 419-635-2666.

PISCATAWAY, NEW JERSEY — The church meeting here is seeking an evangelist to work with it on a full time basis. We are able to provide half of his support. There is much work and a great challenge in the northeast. If interested please contact: Church of Christ, 258 Highland Avenue, Piscataway, New Jersey 08854 or call 201-369-3851.

ANNAPOLIS, MARYLAND — The church in Annapolis needs a gospel preacher. The church is new, but we have a building and support is available for an evangelist in this necessary field. Call or write: Ray Hendricks, 123 Brent Rd., Arnold, MD 21012; or Lou Mattox, 8225 Bodkin Ave., Pasadena, MD 21122. Phone 301-255-4139 or 647-8134.

NEWTON, NORTH CAROLINA — The church in Newton is searching for a new preacher. Our present evangelist, Ernest Shoaf, is wanting to retire from full time work due to his age and the ill health of his wife. Anyone wishing further details concerning this work please contact either: Tony Johnson, Rt. 1 Box 540-11, Conover, NC 28613 or Jerry Wright, 205 Morningside Dr., Newton, NC 28658 (Phone 704-465-1704 or 704-256-7623).

MILLINGTON, TENNESSEE — The church desires a mature

man, wise in the scriptures, to do the work of an evangelist in Millington. We are a faithful work and are zealously engaged in going from house to house to seek and teach the lost. This is the home of the world's largest inland naval base, 15 miles north of Memphis, and provides constant fields white unto harvest. Won't you please come and join with us in this exciting work. You may contact us at the following address or phone number: 5038 Easley Street, Millington, TN or 901-872-7269.

E. C. KOLTENBAH

With sadness we take note of the death of another veteran gospel preacher. Our good friend and brother, E. C. Koltenbah of Muncie, Indiana passed away on October 30 at the age of 74. After preaching several years in the Christian Church, he saw the error of that digressive body in 1937 and came out of it to devote the rest of his life to preaching the pure gospel. His experience was wide and took him to many parts of the country in his meetings and local work. He was especially able as an expositor. He did not write much in the papers published by brethren, but all who knew him well were aware of his deep knowledge of truth and his careful exegesis of the text of God's word. His wife preceded him in death by a few months. He is survived by a daughter, Mimi Ledford of Florida, and a son, David E. Koltenbah of Muncie, Indiana. David is a gospel preacher and teacher of physics at Ball State University and one of our dearest friends. We cherish the memory of this faithful servant of God and extend our deepest sympathy to his children who remain. We are hoping for a more complete report on his life and work from the able pen of David Koltenbah.

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