

# SEARCHING *the* SCRIPTURES

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



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

"DEVOTED TO THE SEARCH FOR DIVINE TRUTH"

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## EXPOSITION: TEXT and CONTEXT

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### WHY THE GREAT COMMISSION IS GREAT

Before Jesus ascended back to heaven, he gave the Great Commission. The record of it is found in the gospels (Mt. 28:18-20; Mk. 16:15-16; Lk. 24:46-47; Jn. 20:21-23). Neither gospel by itself records the complete account. However, each complements and supplements the other to give us the total picture.

There is an allusion to the Great Commission in at least two places. Peter referred to it while he was speaking at the house of Cornelius (Acts 10:36-37). The writer of Hebrews alluded to it in Heb. 2:3. It is called the "great salvation" in the Hebrew text and this is the closest the New Testament comes to calling the Commission, the "Great Commission."

But now to the reasons as to why the Great Commission is great. It is great because of its:

(1) Origin. The Great Commission came from God. Peter said, "The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:) That word, I say, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached" (Acts 10:36-37). Anything that comes from God is great.

The preaching of the Commission began with Jesus Christ. Peter said in the above passage, "preaching peace by Jesus Christ." In Hebrews, we are told that it "first began to be spoken by the Lord" (Heb. 2:3).

(2) Authority. Invested with the authority of heaven was Jesus. He said, "All power (authority) is given unto me in heaven and in earth" (Mt. 28:18). With this authority, Jesus sent, authorized or com-

missioned the preaching of the gospel.

Jesus stated that "repentance and remission of sins should be preached in his name (authority) among all nations" (Lk. 24:47). On the resurrection day, Jesus said to the eleven disciples to whom he appeared, ". . . as my Father hath sent me, even so send I you" (Jn. 20:21). The sending is warranted by heaven, itself.

By this sending or authorization, the gospel is preached. This is what Paul had reference to when he wrote, "And how shall they preach, except they be sent. . ." (Rom. 10:15). Preachers may preach without being sent out by a congregation, but none may preach without the authority of Christ behind it.

(3) Scope. Jesus said to go teach or preach to all nations (Mt. 28:19; Lk. 24:47). Mark's account is, "Go ye into all the world, and preach the gospel to every creature" (Mk. 16:15). Hence, every creature in every nation is included in the scope of the gospel.

The early disciples of Jesus, being Jews, did not understand at first the breadth of the Commission. They thought that "all nations meant all Jewish nations and that "every creature" meant every Jewish creature. They did not realize that the Gentiles were included as well. It was difficult for them to get away from nationalism as was practiced under the Mosaical system.

Peter had to be shown a vision to prompt him to go among the Gentiles (Acts 10:9-29). There was a direct outpouring of the Holy Spirit upon the Gentiles (Cornelius and household) to convince the Jews that the Gentiles were also granted repentance unto life (Acts 10:44-48; 11:15-18; 15: 7-9). Regardless of nationality, race, sex or social standing, the gospel is for one and all. The Calvinists need to learn this lesson, also.

(4) Duration. The Commission began at Jerusalem (Lk. 24:47) and it is to last until the end of the world (Mt. 28:20). The law of Moses was temporary (Gal. 3:19, 24), but the gospel is permanent.

Premillennialists tell us that when Jesus returns, he will set up an earthly kingdom, and the citizens of this kingdom will be regulated by a new law. But notice what this detestable theory does to the gospel. The Hebrew writer states, "For if that first covenant had been faultless, then should no place have been sought for the second" (Heb. 8:7). The reason the New Covenant was given is that the first one or the law of

Moses was faulty. There was no forgiveness of sins in it. If it had been perfect, there would have been no second covenant. Now then, if there will be a third covenant, as Millennialists tell us, then the present one, the New Testament, is faulty.

However, the New Covenant is perfect. James calls it the "perfect law of liberty" (Jas. 1:25). It is to continue until time is no more. It is not a provisional, intermediate document, concocted on the spur of the moment to accommodate the church until Jesus returns to set up the proposed millennial kingdom. The spiritual kingdom, the church, is already here and people are being bom into it by obedience to the gospel (Jn. 3:5; Col. 1:13).

(5) Promise. For the first time in the history of mankind, salvation in reality could be preached to man. Jesus said, "He that believeth and is baptized shall be saved. . ." (Mk. 16:16). Always before, salvation was prospective or in promise. No sins were actually forgiven prior to the cross. Jesus died for the transgression of those under the first covenant (Heb. 9:15). It was impossible for the blood of bulls and goats to take away sin. Consequently, there was a remembrance of sins made every year (cf. Heb. 10:1-4).

Jesus shed his blood for the remission of sins (Mt. 26:28) By living sinlessly in the flesh, he became the perfect, spotless sacrifice on our behalf. Through his death and atoning blood, salvation could be offered (Rom. 3:24-26). God's justice was satisfied and mercy could thereby be extended. Yes, the Great Commission is great because of salvation.

(6) Threat. Jesus declared, ". . . he that believeth not shall be damned" (Mk. 16:16). In other words, Jesus said that the person who believes not the gospel shall be eternally lost.

To be lost is to be punished with everlasting destruction from the presence of the Lord (2 Thess. 1:7-9). The word, "destruction," means the well-being of the person and not the being. The unbeliever is cast into hell where the worm dieth not and the fire is not quenched (Mk. 9:43-48). It is a place of total darkness, where there is weeping and gnashing of teeth (Mt. 25:30).

It would be better to have never been born than to live, die and then be banished eternally from the presence of God (cf. Mt. 26:24). What a threat to those who obey not the gospel.

In conclusion, let us remember that all have sinned (Rom. 3:23) and stand in need of salvation. Through the gospel, all can be pardoned and come back to God (Rom. 1:16-17). Let us not jeopardize our eternal happiness by postponing obeying God. Why not obey now the terms of salvation set forth in the Great Commission?

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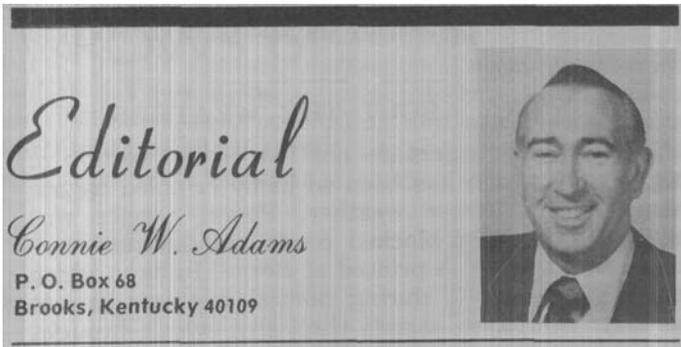
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## "FREE" CHURCHES

We are seeing more and more references to what some are calling "free" churches. This expression has become a part of the vocabulary of those who are caught up in the errors currently being taught on grace, law and gospel, fellowship, unity-in-diversity and related subjects. While all of these "free" churches do not go as far as some of them do, there are common attitudes to be found in all of them. What are these churches? Why do they exist? What do they do?

### Characteristics

These churches have been formed to satisfy the longings of those who feel restricted by the idea that God gave a pattern for the worship, work and organization of the church. The thought of a pattern smacks of "legalism" in the minds of those who gravitate toward such churches. Doctrinal compromise is the spirit of the movement. There is a freewheeling approach to worship. Spontaneous singing (even breaking into song during the Lord's Supper) is thought to be far superior to "structured" worship. Chain prayers are to be preferred. Testimonials and "mutual ministry" contribute to the "free" style of such gatherings. In some, applause might break out during a lesson, after a testimonial or at a baptism. Speakers such as Carl Ketcherside and Leroy Garrett, and sometimes Edward Fudge are gladly welcomed in such groups. We know of groups of this kind in Florida, Georgia, Alabama, Tennessee, Arkansas, Missouri, Texas, Ohio, Kansas, and Massachusetts, to name a few places. One group in Missouri had Carl Ketcherside, Leroy Garrett and Edward Fudge all scheduled for speaking engagements last year. While all such groups would not go as far as this next reported one does, it might help us to see just how far away from the truth some are going.

David Tant reported visiting the Brookvalley church in Atlanta recently. This church reportedly came into being because some thought the Druid Hills congregation in Atlanta too conservative on such questions as dancing and social drinking, though as brother Tant suggested, there were probably other factors involved. But now, there are some (including two preachers) who formerly worked and worshipped with conservative churches in that

area who now stand identified with Brookvalley. These are brethren who first became influenced by the views of Ketcherside, Fudge and others like them. Some of these have been influenced by a few who lurk in the shadows of this movement — men who do not openly want to be identified with it but whose names and writings keep cropping up again and again as being party to the defection of certain ones. Brother Tant wrote an article about his visit to Brookvalley in the January, 1978 ANCIENT LANDMARKS, bulletin of the Roswell, Georgia congregation where he preaches. Among other things he reported observing the following practices:

"A 'Children's Church' that meets apart from the adults,

Instrumental music in worship,

A children's 'Christmas program,'

The hand-clapping during singing,

The applause in the midst of the service,

A woman leading in prayer,

Statements made in prayer requests and in the prayers themselves that made me wonder if some believed in miraculous healing today,

The 'cookie counter,' Etc."

Many of those who wind up in these churches have tried to subvert the congregations where they were formerly members. The tactics of some of these have been so devious as to make it difficult for some who are unacquainted with the movement and the maneuverings of those infected with it, to really see what is going on. They have become masters at double-talk. They know how to say one thing and mean another. They are invariably self-professed intellectual giants. But with all that they have great difficulty in clearly expressing themselves. They are forever being misunderstood. You would think that people of superior mentality could more clearly state what they believe.

They speak much of love but will cut you to ribbons if you dare cross them or expose what they are actually doing. Their hearts are enlarged to receive every sort of innovation and false doctrine which apostates have been able to concoct, but their patience becomes threadbare with any who are so impertinent as to question the soundness of what they are saying and doing.

They are critical of what they disdainfully call "traditionalism." That is why they must have their "unstructured" worship, no local organization, no treasury, and sometimes, no name. They seem to have forgotten that brethren just might have practiced some things for a long time because they are scriptural. They want "the man, not the plan." They seem to forget that Christ the Saviour gave instructions by which men are to be saved by him. You cannot have "the man" and ignore his "plan." "Why call ye me Lord, Lord and do not the things which I say?" (Luke 6:46). "He became the author of eternal salvation unto all them that obey him" (Heb. 5:8-9).

They want to be "free." Jesus said "Ye shall know the truth and the truth shall make you free" (Jno.

8:32). The child of God is free from his alien sins. They have been forgiven (Acts 2:38). He is free from the guilt feelings which sin brings with it. He is free to call upon God as his Father. He is free to worship "in spirit and in truth" (Jno. 4:23-24). He is free to teach the will of God to lost souls. He is free to exercise himself unto godliness. He is free to communicate with him who has need. But he is not free to do as he pleases. He is not free to compromise the truth with error. He must not use his liberty in Christ for an occasion to the flesh (Gal. 5:13). He is not free to practice the works of the flesh, nor to love the world. He is not free to despise God's pattern for his church and substitute his own will for what divine authority has laid upon us all.

Is it not strange that these factious groups are composed of individuals who started out lecturing everybody who would listen about the folly of "our party spirit and endless divisions?" Unity? Fellowship? Love of the brethren? Paging Carl Ketcherside! Some of your disciples did not quite learn their lessons.

The very existence of these so-called "free churches" gives form to what some of us have been trying to tell brethren for several years now. "The names of some who have tried to warn against this developing error have become a hiss and a by-word with some brethren who refused to consider the evidence and chose to ignore the warnings. Meanwhile some of those who were a party to this schism were hard at work perverting unstable souls while being sheltered by others who placed personal friendship ahead of devotion to the truth. Some of those who aided and abetted leaders in this defection are now writing columns in respectable papers. When and where have they renounced the errors they once either taught or protected? Again we ask, when and where?"

We grieve for those who have become casualties to this error and pray that they will find their way back to the truth before it is too late. We also grieve for those who seek to shield those who are leading precious souls astray. The tentacles of this octopus of error are reaching into many sections of the country to the disruption of the peace and harmony of good brethren. It is a time to watch and be sober.

### PAPER TO BE ENLARGED

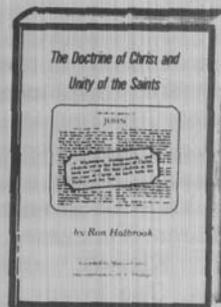
With the June issue *SEARCHING THE SCRIPTURES* will be enlarged to 24 pages. The first four years of publication found the paper with 12 pages each issue. In January, 1964 it expanded to 16 pages. Then in January, 1975 we expanded again to 20 pages. We have no plans to expand it beyond 24 pages. That will allow room for extra material each month which we are unable to carry now. We have a growing backlog of excellent material which needs to be published. We appreciate those who have sent in good material and who have exercised such patience in waiting for it to appear. We are also grateful to so many who have sent in new subscriptions over the past few months. If our friends will show their copy to others and speak a word of encouragement to them

we will be able to continue to enlarge our circulation. We hope to reach 10,000 by the end of 1979. Will you help us?

### A WORD ABOUT THE WEATHER

Some of our readers do not live in the section of the country which has been so badly crippled by our recent severe winter weather. Postal service was delayed because of blocked roads and blizzard conditions. This paper is printed at Berne, Indiana which lies in a snow belt during normal winters. In late January a blizzard struck that area which brought everything to a standstill for several days. On the worst day of it, only four people employed by Economy Printers (which prints STS) were able to get to the plant. They normally work over 100 people. This is a large printing concern with a heavy volume of regular business. Just a few days off schedule created terrific problems for them in catching up, while at the same time staying on schedule with the next month's work. If you are disposed to complain because your February paper arrived much later than usual, we would have been glad for you to have come to help with snow shovel in hand! We are sorry for the delay but feel certain that our readers will be understanding. The February paper was put in the mail on February 22, the latest in the month it has ever been mailed since it has been our lot to edit the paper — and it took a blizzard to make that necessary! In light of that, we think the record of consistency in mailing early in the month has been pretty good.

### *The Doctrine of Christ and the Unity of the Saints* by Ron Halbrook



This new publication will be useful to those who are studying the unity-in-diversity issue. Brother Halbrook gives especial attention to 2 John 9 and the "doctrine of Christ" mentioned in that verse. Inasmuch as this has been a pivotal passage for those who have advocated a unity-in-diversity, a study of this book will be tremendously helpful.

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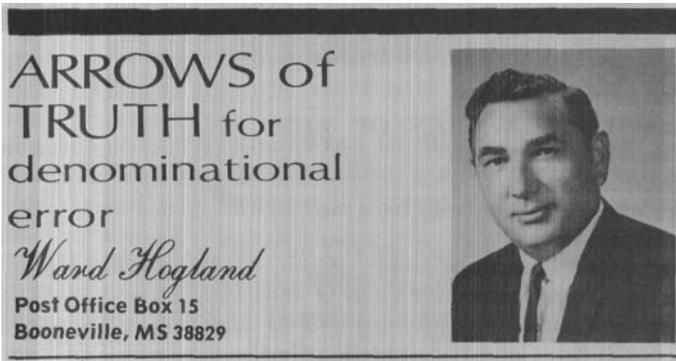
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### POLEMICAL QUESTIONS (NO. 3)

This series is a result of the Hogland—Deaver debate conducted in Pensacola, Florida in July of 1977. This is the third in a series dealing with questions and answers given during the sessions.

I pointed out in previous articles that brother Deaver and his colleagues believe money may be put into the treasury any day of the week. Without hesitation, he informed me that we could pass the hat, (as it is sometimes called) anytime we so desired. He also, without reluctance told me that members of the church could give groceries, real estate, etc. into that treasury.

Let us, for arguments sake, say the Lord has authorized a Christian to give real estate, groceries, etc. into the treasury of the Lord. Since the use of the treasury obviously falls into the hands of the elders, what shall they do? Let us say some bright Sunday morning a farmer decides to give a 250 acre farm into the treasury. Our next question is what shall the elders do with it? Someone is ready to say the Bible authorizes them to sell it! Well, I have been reading the Bible for a long time but I have never found that text. Just where is it? I can tell you; it is found on the same page authorizing the man to give it in the first place — the blank page. Well, if they don't sell it, could they lease it? I heard of a man who once gave some land to a church and of all things they struck oil on the land. This put the elders into a quandary as to what they should do. Let us also say that some Sunday a brother gives a drug store to the church. Shall the elders sell, rent it out, or lease it? What shall they do with the profit? If your answer is use the money for the Lord's work, just why couldn't the church go into profit making businesses like the Catholics and have much more money to preach the gospel? Some might say that is going too far. Well, friend I have news for you; we go too far when we allow such to be put into the treasury in the first place.

Now, for a little scripture. In Acts 4:37 we are told that certain brethren had possessions such as land and houses. Luke, says they sold them and brought the MONEY and laid it at the apostles feet. Now, why did they do this? Why didn't they just give the land and houses and let the apostles sell them? I can hear some brother say, "I can't see any difference; I believe they could." It is a shame some of my brethren were not present to advise the apostles. I

have had others to tell me this incident means absolutely nothing. The example is there but we still have a choice of either giving money or real estate. God fearing people do not so regard the scriptures.

Another reason I believe the church treasury consists of MONEY only, is 2 Cor. 11:8. Paul said he took wages from churches. The word wages (Opsonion) denotes a soldiers pay. (See Vine P. 193). The soldier received MONEY or wages for his service in the Army. The treasuries of the churches consisted of money. If the treasuries of the churches consisted of anything else, I would like to see book, chapter and verse.

It might be argued by some that in the "Old" days preachers were paid for meetings with a side of bacon, canned goods etc. Yes, indeed but here again we must differentiate between the individual and the church. I have at times received items from INDIVIDUALS but not from the CHURCH TREASURY. A man one time slipped a fifty dollar bill into my pocket but it didn't come out of the church TREASURY. A man in Kentucky, just recently gave me a quart of fine honey, but not out of the church TREASURY. I do not find Bible authority for brethren giving beans, bacon, farms, real estate, automobiles or mules into the church treasury. When these items are given, it will put God fearing elders in an embarrassing circumstance. As a matter of fact, if I were an elder, the good brother would be told to sell his land, honey, beans, mules, etc. and give the money (Acts 4:37; 1 Cor. 16:1, 2).

Unfortunately, we have many in the church who are indifferent towards the church treasury. The ramifications of a prostituted treasury system in the church has catastrophic results. Some may not understand why brother Deaver and his colleagues want items such as groceries in the church treasury. I shall do my best to explain why. Several times during the discussion Roy referred to Matt. 5:16. This text says, "Let your light so shine before men, that they may see your good works, and glorify your father which is in heaven." Brother Deaver emphasized that this text teaches that we teach by what we do as well as what we say. In this, he is correct. However, I pointed out time after time that Matt. 5:16 was addressed to the individual, not the church. He came back and argued that this text applied to both the individual and the church. He refused to differentiate between the individual and the church. However, may I, for the record, say that one could never teach another what to do to be saved by example only. It must be "words" whereby he shall be saved (Acts 11:14).

Brother Deaver did not outline his argument but I shall. Here is the way it would look:

1. Matt. 5:16 applies to both the individual and the church
2. Both the individual and the church teach by their good works (what they do)
3. The church treasury has in it beans, bacon, clothing and real estate.
4. A part of the work of the church is to teach the alien.

5. The elders have the authority to pass out to the alien food, clothing, etc. as a part of their teaching program (evangelism).

6. Since this is true, it authorizes having in the treasury these items.

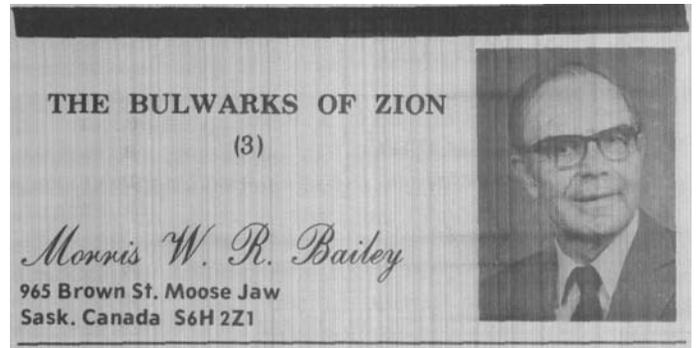
7. Since we have the right to use benevolence (good works) as a means to evangelize, there is no two pattern system.

8. Since we do not have one pattern for evangelism and another for benevolence we have only one pattern for both.

9. Since we believe in only one pattern, we have the right to take examples of benevolence and apply them to evangelism and vice versa.

10. The conclusion is this: We have the right to take examples of one church sending money to another church for benevolence and apply to evangelism. Since this is true, we have the sponsoring church.

Gentle reader, this is why certain brethren want "groceries in the treasury". They want only one pattern in both evangelism and benevolence. They want the church to do benevolence as a part of their evangelistic program.



In a previous article it was pointed out that one of the bulwarks of the church — God's spiritual Zion — is that it was designed by a divine architect — God (Eph. 3:10, 11); and built by a divine builder — Christ (Matt. 16:18); and according to a divine pattern (Heb. 8:1-5). In this article I propose to discuss another mighty bulwark or safeguard, namely, — the church was built on. . . .

### A Divine Foundation

It is a well recognized principle of architecture that the value as well as the safety of a building depends largely on the type and strength of the foundation on which it is built. For that reason, when men erect buildings, whether it be a private dwelling, or a skyscraper, they are careful to erect them on a foundation of material that has been subjected to rigid tests. To destroy a building, it is not necessary to bum it, or drop a bomb on it from above. All that would be necessary would be to erect it on a foundation of inferior materials, or to destroy the foundation itself. Such would be sufficient to bring the building down in a disorganized heap of rubble.

The same is true in a spiritual sense. The Psalmist David recognized such when he said: "If the foundations be destroyed, what can the righteous do" (Psalm 11:3)? No institution, whether it be a fraternal organization, or a church, is any stronger than the foundation on which it is built.

### Foundations Of Denominationalism

The various denominations of today are built on different foundations, but each being of human origin. Take, for example, the Roman Catholic church. The word, catholic, means, universal. Thus the Catholic church is built on the concept of a universal church. It has in it elements of Judaism and paganism, with just enough of Christianity to make it deceptive. The Episcopal church is built on the concept of an episcopal form of government. The Presbyterian church is built on the concept of a presbyterian form of government. The Methodist church is built on the concept of doing its work in a methodical way. The Baptist church is built on the ordinance of baptism and their insistence that it is immersion. Seventh Day Adventism was founded on the speculations of William Miller concerning the



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second advent of Christ, and the teaching of Ellen G. White regarding the observance of the seventh day sabbath.

Thus each denomination is built on some concept, or some tenet that identifies it as of human origin, and which distinguishes it from other denominations.

### **Christ, The Divine Foundation**

The church of the New Testament, however, is built upon Christ. Therefore it has divine foundation. Seven hundred years before Christ, the prophet Isaiah said: "Therefore, thus saith the Lord Jehovah, Behold I lay in Zion for a foundation stone, a tried stone, a precious corner stone of sure foundation; he that believeth shall not be in haste" (Isaiah 28:16). Now hear the apostle Peter as he showed this prophecy was fulfilled in Christ. "If ye have tasted that the Lord is gracious: unto whom coming, a living stone, rejected indeed of men, but with God elect, precious, ye also as living stones, are built up a spiritual house, to be a holy 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" (1 Pet. 2:3-6). Thus Peter identified Christ as the foundation of the church.

Let us hear Jesus on this subject. Matthew tells us that in reply to the question of Jesus to His disciples, "Whom say ye that I am?", Peter replied, "Thou art the Christ, The Son of the living God" (Matt. 16:16). Whereupon Jesus said, "Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father who is in heaven. And I also say unto thee, that thou art Peter, and upon this rock I will build my church, and the gates of Hades shall not prevail against it" (Matt. 16:17, 18).

The question of who, or what is "this rock" is one that has been debated over the centuries. Roman Catholic theologians, who believe that Peter was the first pope, tell us that the rock was Peter, and therefore the church was built on him. But to all who are capable of weighing facts, it is obvious that if the church was built on Peter it was built on a rather "shaky" foundation. He denied his Lord three times, and later was reproved by Paul for his vacillating behaviour concerning the matter of eating with Gentiles (Gal. 2:11-14). Instead of being a tried and precious stone he proved to be a "rolling stone".

What then was the rock on which the church was built? It is none other than the great truth that Peter had just confessed, that Jesus is the Son of God. That the church is built on Christ is taught plainly by other scriptures. To the Corinthians Paul wrote: "For other foundation can no man lay, than that which is laid, which is Christ Jesus" (1 Cor. 3:11). In writing to the Ephesians he reminded the Gentiles of how they had once been "alienated from the commonwealth of Israel, and strangers from the covenants of the promise." Then turning to the brighter side he told them that where they had once been far off, they were now "made nigh in the blood

of Christ." The result was that they were "no more strangers and sojourners, but fellow citizens with the saints, and of the household of God, being built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone; in whom each several building, fitly framed together, groweth into a holy temple in the Lord" (Eph. 2:11-21).

The expression, "The foundation of the apostles and prophets", does not mean that the apostles and prophets were in the foundation of the church, but refers, rather, to the foundation fact of Jesus Christ and His divinity that was preached by the apostles. To the Corinthians Paul wrote, ". . . as a wise masterbuilder I laid a foundation; and another buildeth thereon. But let each man take heed how he buildeth thereon. For other foundation can no man lay than that which is laid, which is Jesus Christ" (1 Cor. 3:10, 11).

But let us hear Paul again. Remembering that he said, "I laid a foundation", we now turn to 1 Cor. 15:3,4 and we read: "For I delivered unto you first of all that which also I received: that Christ died for our sins according to the scriptures; and that he was buried; and that he hath been raised on the third day according to the scriptures." Paul's laying of the foundation would consist of the first things that he preached. But what he preached first of all was a crucified and risen Christ. Thus the various scriptures unite in their testimony that Christ is the foundation of the church.

### **A Tried Foundation**

The prophecy made by Isaiah and quoted by Peter said, "Behold I lay in Zion for a foundation stone, a tried stone . . ." (Isa. 28:16; 1 Peter 2:6). Thus we learn that Jesus was a tried and proven foundation on which the church could be safely built.

We know that when wise men erect buildings where the safety of people is involved, they are careful to build on a foundation that will withstand the cataclysms of nature (Matt. 7:24, 25).

And so, in order that the church would stand throughout the centuries against the assaults of Satan, it was built on a tried and proven foundation. The trial of Christ began with his temptation. It was necessary that Jesus, as our high priest should be sinless. Three times He was approached by Satan with a temptation. But each of these was turned back by an appeal to "what is written" (Matt. 4:1-10). Having thus overcome temptation He is able to help us in our times of temptation (Hebrews 2:18).

Jesus was tried in Gethsemane. Although He knew that He had come to earth to die for the sins of men, He also knew the terrible agony that awaited Him on the cross. It was natural that His flesh would shrink from such a death. Three times He prayed, "Father, if it be possible, let this cup pass from me." (Matt. 26:39-44). And while He could have called twelve legions of angels to His defence, He knew that it was only by His death that man could be redeemed from sin. Thus He ended his prayer in humble resignation, saying, "Not as I will, but as thou wilt", and became

obedient unto the death of the cross. Truly, He was tried in Gethsemane.

But the trial is not yet over. For centuries Satan had held the power of death (Hebrews 2:14). All who entered the domain of death were his captives. The only answer to Job's question, "if a man die shall he live again?" was its echo from the caverns of death.

During Jesus personal ministry He told his disciples many times that though He would be put to death by wicked men, He would rise again from the dead the third day. He claimed the power to overcome death and raise Himself. To the Jews of His day He said, "I have power to lay down my life, and I have power to take it again" (John 10:18). He was crucified. He was buried. Was His claim of power to raise Himself to be vindicated? Or would He be proved an impostor? The third day began. The stone was rolled away from the tomb and the Son of God came forth in triumph to demonstrate His power over death. Years later, He said to John on the isle of Patmos, "I was dead, and behold I am alive for evermore, and I have the keys of death and of Hades" (Rev. 1:18).

And so, the fact that the church is built on Christ, a divine foundation; one that has been tried and tested, and has demonstrated His power over temptation, sin, and death, stands as a great bulwark that safeguards the church from the weaknesses that characterize institutions built by men, and on their human philosophies.

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**Overseas Preaching Report**

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### OVERSEAS PREACHING— SOME MISCELLANEOUS THOUGHTS

It is easy to get lost in our day-to-day problems. The world seems centered on us. We forget there are places on earth where brethren face circumstances far worse. Christianity in other countries rarely provides opportunities for fellowship and mutual encouragement as we have. There is help in numbers, and comfort in others close by who share in the faith once for all delivered. How much more difficult are the situations of those working in hard areas overseas, lacking such sharing and mutual exhortation!

Consider Bob Nichols and his family in Japan. Earlier, he had already spent nine years there. Part of it was as a naval aviator. The remainder was in two long periods of preaching. Two other American families have been there. The sum of their efforts is a single congregation in Osaka, plus one or two smaller groups elsewhere. This IS the faithful in Christ in Japan—about fifty souls.

Housing is not much; few would be willing to put up with it. A "Japanese-style" house offers almost no privacy and very little comfort. Facilities we consider common do not exist. It is almost necessary to experience this to understand it.

If "Japanese-style" housing is so inadequate for Americans, why not rent an obtainable "American-style" house? "American-style" is misleading. When I was stationed at a USAF base there in the early 1960's, my family and I lived in one. Although it was built to American specifications, intended for occupancy by US military personnel, the entire house had only 600 square feet of living space. But as we had four kids, ours was one of the "larger" ones. It was uninsulated, inadequately wired and the plumbing was primitive. The shower was a pipe projecting from the wall—from which came (ONLY) cold water. The shower stall-tub was a box frame 3x3x3 feet. A hole through the bottom edge allowed the water to run to a drain in the middle of the bathroom floor. There was no way we could install a shower curtain, so after a shower, everything in the bathroom was wet. The wash basin too only had cold water (as did also the kitchen sink). Any hot water we wanted we heated; our drinking water had to be boiled first. The commode had no seat. We had three "bedrooms". Two were barely large enough to squeeze in a single bed and a very small dresser, and still have room to slide between them sideways. We

used bunk beds, with two kids to the room. One "larger bedroom" accommodated a double bed for my wife and myself, but that was all. The rest of the house was a one-room combination livingroom-diningroom-kitchen. Still, it was undoubtedly better than the "American-style" housing available to Bob.

Well, we got along so why can't Bob and his family? They do. But there are differences. In 1960, the house we had rented for \$60.00 per month. For less house today, Bob has to pay \$450.00 (yes brethren, that's four hundred and fifty dollars) per month! Additionally, he had to make an initial deposit ("key money") of nearly \$5000.00. He will get most of it back when he leaves, true. But he had to raise it first, to move in. For as long as Bob is there, the landlord uses it, interest-free.

This is devotion to God. Most Americans simply would not accommodate to this drastic a reduction in living standards. More, there is the equally drastic cultural change, plus the virtual total isolation. Bob and his family provide their own social life. They were once visited by another American preacher who stopped by on his way to Australia. Afterwards, Bob told me he was so hungry for social association, he wanted to follow the man to the bathroom, that it not be interrupted. If it is difficult for the husband, it is more so for the wife and children. Bob at least can bury himself in his work. All this would have its compensations, however, if conversions came as they do in Nigeria and the Philippines. But even this satisfying comfort does not exist. It often takes years to convert a single one.

Another situation—Sewell Hall in England. Some generations ago, England had a number of New Testament churches. No longer. He recently wrote of his first year. All works he mentioned were small, struggling groups. One was composed of only a few women. How many of us parents teach our girls to word prayers? teach public lessons? "lead" singing? (I hope no one quotes 1 Cor. 14:34 to me right now.)

Some close friends, who while in military service spent several years where Bro. Hall is, have told me of some of the difficulties. Of particular significance is the closed English society, and its effect on obtaining teaching opportunities. Door-knocking is out. You get into an English home (even of brethren) by invitation only. If you visit without invitation, you find yourself talking while standing outside their door. It may not stay open very long, either. This also sharply limits social life for the Halls. As the Nichols in Japan, the Halls provide most of their own social activities. This is a strain on those accustomed to the openness of American brethren, the sharing of one's table and home with other saints, and the general gregariousness of Americans. Bro. Hall wrote of not despising (considering unimportant) small things. How necessary is this outlook in most overseas preaching.

Through such men and their families, God's precious saving Word is being spread overseas. We need to rejoice in such commitment and courage, and thank God daily for them and their work. The situations of these men ought to make us more thankful for what we have. We are blessed beyond

compare—in facilities, unbounded opportunities to teach the gospel and enjoyable circumstances while doing so. Question: do we do the work and appreciate (value) these pleasant surroundings? Why not write the Nichols and Halls? Nichols' address: Box 44, Hirakata, Osaka, 573, Japan. I do not have the Hall's address. Both you and they will be encouraged.

What of the super-abundance we have of this world's goods? Do we cut back on luxuries that the basic needs of men like Bob and Sewell are provided? This might be a good time for a little introspection (2 Cor. 13:05). Take a personal inventory of last year's check book. How do the deposits compare to the checks written to support God's work? How do these compare with the checks for things we purchase for ourselves? Would you be satisfied to face God in Judgment this very instant on the basis of that comparison (1 Cor 16:01, 02)? You may have to, you know (Jas 4:14; 2 Cor 6:02; Heb 9:27; Rom 2:06).

For the most part, overseas work is difficult, tedious, demanding and with few earthly rewards, but burdened with many earthly cares and problems. Those who do it are characterized by Paul's statement in 2 Cor 12:15. Look it up. And if you cannot go, why not help send those who can?

The folks beyond our shores have a right to hear the gospel too, you know.

E. C. KOLTENBAH, 1903-1977

David Koltenbah

Emerson Carl Koltenbah was born April 7, 1903, the fourth of five children, on a farm near Felicity, Ohio, in Clermont County, not far from the Ohio River. His paternal grandfather, Georg Kaltenbach, was a German Lutheran. (Somehow the spelling of the family name was altered when he immigrated to America.) J. S. Lamar, a well-known preacher in the early Restoration Movement, was a maternal ancestor. Koltenbah's parents were Bible-reading and morally upright folk, but only moderately active in the Christian Church of which they were members.

E. C. Koltenbah died in Muncie, Indiana, on October 30, 1977, after having preached the gospel fifty-two years.

Two events had a profound effect on his early religious attitudes. The first occurred during his teens when he was in chronic ill health. Twice he nearly died, once, from pneumonia and again from what apparently was rheumatic fever. Young Koltenbah, because of his near encounter with death, began to think deeply about religion and to study the Bible during the many months he was bedfast. He was subsequently baptized about 1921 by Edwin R. Errett, editor of the Christian Standard, during a protracted meeting held by Errett at the Christian Church in Felicity.

Koltenbah's illness had interrupted his education for three years, and upon regaining his strength, he went on to graduate from high school at the age of

twenty-one. He was to remain in comparatively good health until his sixties when a series of respiratory and cardiac illnesses once again troubled him and eventually led to his death. Undoubtedly due largely to Errett's influence, he decided to prepare to preach the gospel, rather than to follow an earlier choice to pursue a career in the sciences. He therefore enrolled in the autumn of 1924 in the recently founded Cincinnati Bible Seminary (hereafter abbreviated "CBS"), where Errett was on the faculty.

Koltenbah worked his way through school as a campus janitor, but he also found time to pitch for the small school's informal baseball team. With some school chums, he occasionally defied the judgments of a few Pharisaical students, took advantage of the free "clergy passes" offered in those days, and attended a number of Cincinnati Reds baseball games. He continued to root for the Reds all the remainder of his life.

While attending the seminary, from about 1924 onward he preached for a number of conservative Christian Churches near Cincinnati. Many of these wore, and continue to bear, the name "Churches of Christ." His known appointments in those days include churches in Antioch, Ind., in 1929 and in Powersville and Mt. Pleasant, Ky., in 1931. Also while at CBS, he met another student, Sarah Frances Edwards of Homer, Ind., wooed her for a couple of years, and married her on August 16, 1929.

Koltenbah graduated from CBS with the B.A. degree in 1929. He remained at CBS for two more years to work toward the M.A. degree and to wait for his bride to graduate in 1931. He was a graduate instructor in history during the academic year, 1930-31. By 1931 the deepening economic depression had cut deeply into his limited resources, and he was compelled to leave college before completing his master's work. Except for a year's graduate work at the Butler University School of Religion, Indianapolis, at the end of World War II, this completed his formal education. He was always grateful for his education at CBS. Long after he had renounced the errors of the Christian Church, he still spoke highly of the quality of Bible instruction at CBS by such conservative Christian Church scholars as Ralph Records, R. C. Foster, Edwin R. Errett, and others in those days. He came out of the school with an uncompromising conviction in the Bible as the sole authority in religion and a profound respect for the power of expository preaching. He often remarked that CBS and the Christian Churches with which he had been affiliated in those days were more conservative and in many respects closer to the New Testament than some of "our" colleges and more liberal churches of Christ today.

When Koltenbah left CBS in 1931, he located with the Church of Christ (Christian Church) in Winona, Minn. There his two children, David and Miriam (Mrs. James D. Ledford of Plantation, Fla.) were born. In 1934 he began work with the Church of Christ (Christian) in Lawrenceburg, Ind., on the Ohio River. At about this time he began to study the

issues of instrumental music in the worship and of missionary and benevolent societies, which divided the "conservatives" from the Christian Church. He came across a copy of M. C. Kurfees's *Instrumental Music in the Worship*, and the critical study of this book opened his eyes to the music question. He came to the decision that the musical instrument, the societies, and other digressions from the original intent of the Restoration Movement were human innovations which should be purged from the church. He sought without success to persuade the Lawrenceburg congregation to abolish these practices. During these years at Lawrenceburg, he also began a lifelong friendship with O. S. Jaquith, M.D., of Indianapolis, who had family connections in Lawrenceburg. Dr. and Mrs. Jaquith had recently renounced digression and apparently were also influential in the Koltenbahs' later decision to leave the Christian Church.

The second great crisis of Brother Koltenbah's life occurred in 1937. In January of that year he lost nearly all of his material belongings in the great Ohio River flood, one of the most devastating floods in American history. Only moments before the city levee broke, he escaped to high ground with his family and only those few possessions he could hastily pack into the car, driving out by the one remaining escape route. He lost his entire library and his notes, as well as all household furnishings and nearly all clothing. He was throughout life in the habit of preserving a record of all preaching appointments and all sermon outlines preached. These notes, faithfully kept until the year before his death when illness curtailed his activities, survive only from 1937. It was several years before he recovered from this financial loss, and he was never able to replace many valuable out-of-print books.

At this time, he and his wife decided to make complete their break from the Christian Church. From a material standpoint it was the worst possible time for such a move. It was the worst of the Depression, and there was no prospect of either a secular job or of located work with a conservative church. The Koltenbahs were literally destitute and were turning their backs upon the Christian Churches most likely to help them, and the conservative churches in Indiana at that time were fragmented by "hobbyism," and many of them were apt to be cautious and unresponsive to a young preacher, fresh out from the digressives, and considered as yet untried. While temporarily housed with relatives near Indianapolis, they attended the Southside church there and formally renounced digression in February, 1937. The Koltenbahs were deserted by most of their friends in the Christian Church, although a few, especially in Minnesota, remained loyal friends for life, in spite of the Koltenbahs' uniting with the "conservatives." As yet, Brother Koltenbah was "unknown by face among the churches of Indiana that were in Christ," and consequently received little financial help from conservative brethren, who possibly could offer little money in those hard times

anyway. He applied for and received money from the Red Cross's fund for relief of the flood victims. The Lord opened doors of opportunity so that during the hard winter and spring of 1937 he was seldom without a preaching appointment, and even held a meeting or two, with faithful churches in Indiana, Ohio, and Kentucky. His records indicate that he frequently was invited to speak on the topic, "Why I Left the Christian Church."

In July, 1937, he began located work with the Brightwood church in Indianapolis. The church met in a small dwelling house, and Koltenbah was supported by \$15 per week and provided housing in three small rooms in the rear of the building. His outline book from this period contains carefully wrought expository outlines—the type that were to become his hallmark among faithful brethren throughout the Midwest—for series he preached from 1 Corinthians, Isaiah, and Malachi.

This work was followed by other located work with the Walnut Hills church in Cincinnati (1938-40) and the Cedar Avenue church in Moundsville, W. Va. (1940-42). He had a hankering to go West, and so moved to Texas in June, 1942, and worked for a time with Robert Turner with the Kilgore church. Increasing restrictions on wartime travel and the necessity of looking after his aged father in Ohio, compelled him to move back to Indiana in September. He again worked with the Brightwood church through the remainder of the War years. He then located with the Covington, Ind. church (1945-47). In June, 1947, he began the work with the Old Pekin church, Pekin, Ind. He had held some meetings for this church in the late 1930s and 1940s and was to enjoy with this church a happy association, in one form or another, over nearly four decades. After he left there in 1953, that church continued at times to support him in difficult places and was one of the churches which continued to support him until the time of his retirement in 1976.

Brother Koltenbah preached for the West Dearborn church, Dearborn, Mich. (1953-56). Here for the first time in the churches with which he worked full time, institutionalism was a problem. He sought in vain, as he had done in Lawrenceburg, Ind., twenty years earlier, to turn the church back into "the old paths." This was followed by labor with the Morgan Avenue church in Evansville, Ind., (1956-59) and the church in Cuyahoga Falls, Ohio (1959-60). In both of these congregations majorities favored putting human benevolent institutions into the churches' budgets, and a minority were compelled to meet elsewhere. It is to the credit of most of the liberal brethren in these churches that their relations with the Koltenbahs at that time were amiable, in spite of sharp doctrinal differences, and not characterized by the bitterness and recrimination that often accompanied the institutional controversy in other areas of the country in those years.

Once again, he went West. He preached for the church in Bremerton, Wash. (1961-66). Here there were a number of good brethren, but there was also a troublesome faction which held to a neo-Calvinistic

view of divine grace and eternal life and urged it upon the church. Some of them who opposed the truth there were vindictive and mean, and the anguish which he suffered there apparently triggered anew the heart ailments of his youth, and from this he never fully recovered. But he and the faithful there did not fight alone. Some fine gospel preachers came for meetings, were quick to grasp the situation, and to hold up his hands. Among these were H. F. Sharp and Franklin T. Puckett, who not only offered encouragement, but directed their preaching against the neo-Calvinist heresy.

Brother Koltenbah then returned to Evansville to preach for the faithful remnant of the Morgan Avenue congregation which at first met on Gilbert Avenue (1966) and later in Howell Park (1966-69). He moved in April, 1969, to work with the small North Broadway church in Muncie, Ind., and here he finished his life's work, but not before he tended his beloved spouse and saw her to her final rest. Be it ever to the credit of this small church, that they held up the hands of an aged herald of the gospel and lent him sympathy during his wife's illness and his own illness after he could preach no more. And several other churches showed kindness. If there had been a reticence among the churches to offer help to Bro. Koltenbah after the flood in 1937, there certainly was none in his last few years. He received regular, monthly support from churches in Indiana, Ohio, and Tennessee, and after his wife's lengthy hospitalizations he was sent special gifts by these and other churches in Georgia and Florida and possibly elsewhere.

Besides the places where he preached full time, Brother Koltenbah preached in numerous gospel meetings in several additional states.

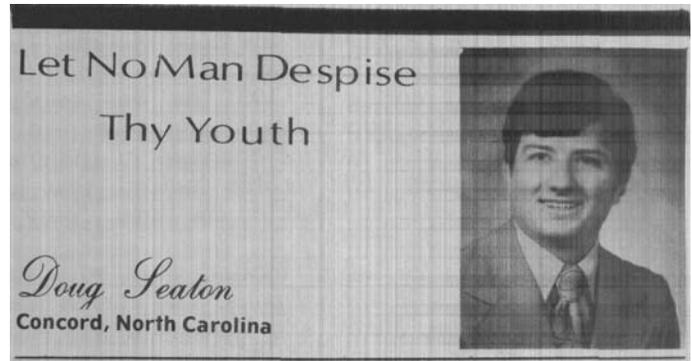
Brother Koltenbah suffered from arteriosclerosis heart disease—"hardening of the arteries"—the last few years of his life. Although quite ill himself, he continued to try to wait upon his wife during her illness until she died March 19, 1976. Her death accelerated the effects of his own illness, for which there was no cure. As his condition worsened, he suffered from the typical symptoms of that disease—growing mental confusion and memory loss as well as increasing physical disability. He had often said that he wanted "to die with his boots on," but that was not to be. His deteriorating health compelled him to step down from the pulpit at the end of 1976. He died ten months later after being stricken by several heart attacks. His funeral was movingly preached by Vic McCormick of Brownsburg, Ind., a long time family friend who also had spoken at the funeral of Sister Koltenbah. Brother Koltenbah was buried beside his wife of forty-six years in the quiet rural cemetery at Manilla, Ind., Sister Koltenbah's ancestral burial plot.

E. C. Koltenbah was short in physical stature—striking in neither appearance nor speaking voice. He possessed a warm wit tempered by refinement and sensitivity. Although he was not musical himself (he was never able to lead singing in the worship service), those who visited in the

Koltenbah home can recall how he loved playing classical music on radio and record player—much too loudly, according to Sister Koltenbah! He also enjoyed target shooting, loaded his own ammunition, and no scrap of cardboard in the house escaped being painted with a bulls-eye. He did not conduct a large number of meetings. He preferred to work full time with small, struggling congregations and often was the first full-time preacher to locate with a church. It was often his lot to lay a foundation and see another build thereon, his own contribution occasionally forgotten by brethren thereby. Some of the churches he labored with are strong today, and some have digressed from the faith, but none were left without comprehensive and uncompromising teaching in the truth when he moved from them. He often labored in isolated fields and acutely missed association with other gospel preachers. He did not consider himself a particularly effective personal worker, but many who read this can personally testify as to his ability to persuade men and women to obey the truth. He was unassuming, and friends have expressed the opinion that he underestimated his abilities and the scope of his influence. He had an able mind and was considered by many to be an exceptional student and expositor of the Scriptures. His public speaking was in a somewhat thin voice, and his lack of oratorical flourish was disappointing to some who considered his delivery somewhat dry. The persuasiveness of his preaching lay not so much in his manner of speaking as in the thoroughness and clarity of his exposition of the gospel and in his exemplary manner of life. He was not of that type of personality in a preacher which is lionized by some brethren, but he was widely respected for his knowledge of, and faithfulness to, the truth.

As with most loyal soldiers of the cross, this life bestowed no special fame or honor upon him—nor did he seek them—and it was his lot to suffer his final months bereaved of his beloved wife, with his powers abated, and the outward man decaying. But his spirit was undaunted, and his faith and hope were unshaken that he would one day rise to eternal "glory, honor, and incorruption" as his recompense from his gracious King in whose service he lived and died.

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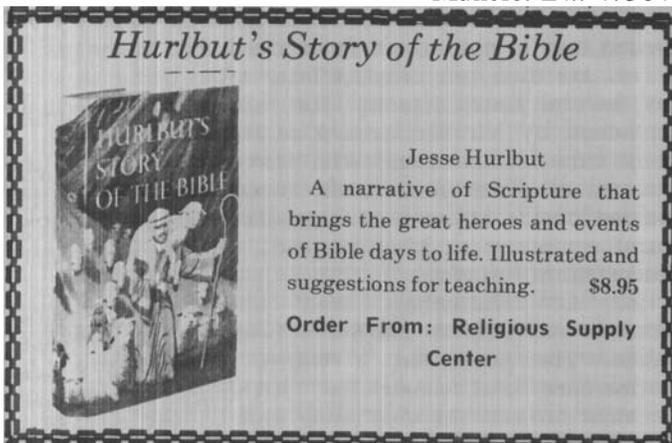


(EDITOR'S NOTE: Doug Seaton is the son of the late Delson Seaton and brother of a gospel preacher, Glenn Seaton of Ellettsville, Indiana. His father was an elder of the Manslick Rd. church in Louisville. We have known Doug since his high school days and have watched his development with interest and rejoicing. He attended school at Florida College and Western Kentucky University and is married to the former Carol Snell, daughter of the Julian R. Snells of Louisville. Doug is doing a fine work in Concord, N.C. and is especially successful in personal evangelism. We are pleased to introduce and commend him to our readers.)

### SETTING UP AND CONDUCTING HOME BIBLE STUDIES

Most Christians are interested in teaching others about the Bible. The problem is many Christians do not know how to go about setting up and conducting a Bible study. There are many ways to go about doing this. Here are a few ideas.

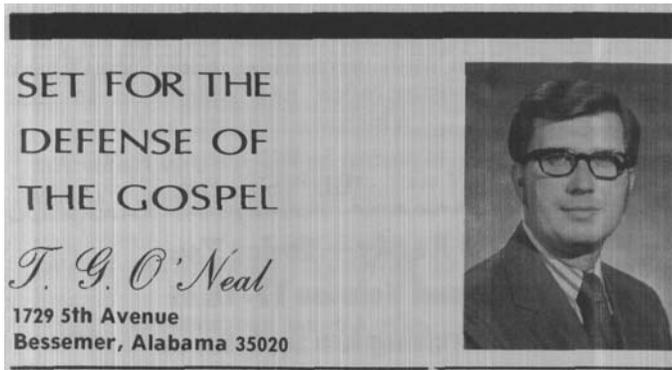
- (1) Decide who you are interested in teaching first. Neighbors, friends, and relatives are often good prospects. Do not rule out anyone just because you think they would not be interested. They might be waiting for someone to teach them. Make a list of those you wish to teach. If you are turned down by one person ask someone else.
- (2) One of the most important things is to contact the person you wish to teach. For me the direct approach works far better than any other means. Do not set up the study through anyone else. Either call the person you wish to set up the study with or go by their home and see when they are available for a Bible study. Above all, approach them with a positive attitude.
- (3) After the study has been set up you need to decide how you are going to conduct the study. Filmstrips, charts and many other good tools are available. You might use different methods with different people. Some people are eager to sit down with an open Bible. Others feel more comfortable with filmstrips.
- (4) If you feel you need some help in conducting the studies ask a fellow Christian to assist you. If two people are involved in the study, one needs to be in charge of the teaching. You might alternate who is to be in charge of the studies, but just as a Bible class works better with one teacher, a study works better with one person in



charge. If you are using filmstrips one might turn the projector while the other teaches the material.

(5) As you begin the first study have a goal of what you hope to accomplish by the first study. If you keep in mind what you hope to accomplish you probably will not allow yourself to be driven off the subject. Also, keep in mind that it is better to leave with them wishing you would stay longer, than for you to stay with them wishing you would leave. When you wear out your welcome you probably will not get another chance to teach them. Before you leave their home set up an appointment for the next study.

Teaching others about Jesus Christ must be one of the most rewarding things in this life. As you watch the person you taught being baptized into Christ you will experience a joy that is beyond words. After you have been involved in teaching one person you will be anxious to begin teaching someone else. Don't you want to become involved in teaching someone? Read 2 Tim. 2:2.



### JAMES P. MILLER

It was in 1936 that brother James Parker Miller picked up the "sword of the Spirit" and began to use it to convict men of sin and bring them to Christ. He laid it down on January 7, 1978, after using it for 42 years.

I was home from college for Spring vacation in 1957, when he came to Lawrenceburg, Tennessee for a Gospel Meeting. I liked his expository style of Bible preaching. He took an interest in me from the time we first met. Many times he gave me the main points for a sermon. He contributed several of his books to my collection. He recommended several books that I should purchase—he knew what was valuable; I have used the ones he suggested.

He was an encourager of young preachers. I have heard him speak often. He had his way of getting a point of encouragement into a sermon when a younger preacher was present. Many men who read these lines can reflect back upon the words spoken or deed done by him by way of encouragement to them.

It was James P. Miller that wrote me when Searching The Scriptures was getting started and asked that I help with the paper and that I write for it. It was through him I came to know H. E. Phillips. What a favor he did for me the day he introduced us.

James P. was an orator. His first speech teacher was his saintly mother. He used his talent to preach the gospel among men. He had a way with words. He was one of the outstanding speakers of our generation, with a style all his own.

He learned in his high school and college days how to defend the truth, which he often did with false teachers. Many of those he met on the high school and college polemic platform and defeated went on to become governors and members of both houses of the United States Congress. He used his voice to preach and debate the message of his King.

The last several years saw him with several health problems. With some of these he made medical history. He had too many complications to get well—his prayer was to go and be with the Lord whom he had served so many years. Think of being united with his fellow soldiers—Curtis Porter, Frank Puckett, Luther Blackmon, C. D. Plum, and others who have gone before him. Think about the fact that many of us by God's grace can join them in a few short years at best.

I am glad I knew him and that his life influenced mine. Sorrow with his beloved family — Yes — but not as those who have no hope (I Thess. 4:13-18). May some young man unknown to saints now rise up to tell the same sweet story of Jesus that James P. did.

### PRYDE E. HINTON

Pryde Edward Hinton (Feb. 6, 1897 — Jan. 28, 1978) was a well known and influential Alabama preacher of the gospel. For about 40 years he lived just Northwest of Birmingham and preached for the Sayre Church as well as other congregations in the area. His influence went to remote corners of the earth.

He moderated for me in the first public debate I had. His advise was much appreciated. His help through the years will long be remembered. When I moved to Jasper, Alabama and had to daily defend the truth with a well known errorist about 50 years my senior, it was brother Hinton who stood so firmly by my side day by day. Many days I received, not one, but two letters from him with suggestions and help that I needed. Without him I don't know what I would have done in those days.

With a dignity and physical appearance that would have been the envy of any United States Congressman, he entered the pulpit to proclaim Christ in the best of English, which was natural to him, and which was so simple the children could understand.

His closest helper was his faithful wife, Inez, who became mother to his two small children after his first wife died. To them one daughter was born. She worked to supplement his small income from preaching.

Well aware am I that many readers of this paper did not know him, but I would like to share these thoughts with you. Those of us who have some older gospel preacher stand by us when we needed it most will not forget to stand by one younger than we when they need encouragement.

## HE SAID GOOD THINGS ABOUT ME

J. Edward Nowlin,

My friend, James Parker Miller, is dead. As I sat in the large assembly of friends at Seminole church in Tampa where he had preached for twenty years, waiting for the funeral service to begin, a multitude of memories went through my mind. There before us lay the body of a man whom I had known and loved for nearly forty years. I recalled the days when he had invaded the domain of "Father Divine" in Philadelphia. I thought of his steadfastness when Foy E. Wallace, Jr. was fighting so valiantly against the Premillennial heresy.

I remembered when James P. edited the *CHRISTIAN LEADER* and later teamed up with others to establish *SEARCHING THE SCRIPTURES* to help inform brethren in the Southeast. I remembered the great meeting he held at West End in Atlanta in the early 1950's and the two others at Glenwood Hills, and the last one at Perry, Florida last October, when as a sick man he several times expressed at the breakfast table the hope that he might live to finish the meeting. That was the third time he had been a guest preacher in our home for a meeting. Always kind and responsive, he would often arise from the table and say, "Mother, I'm a-thankin' you for my breakfast."

I remembered, also, that he said good words about me! He was never a men-pleaser nor a back-scratcher, but any compliment paid another came from the heart. Following his first meeting in the Atlanta area after the institutional broom swept through, he took stock of the situation in his "I Marvel" column in *SEARCHING THE SCRIPTURES*, November 1968, and with joy reported the state of the church there.

After having been fired over the "issues" at West End and having all my meetings cancelled, I had taught school eight years while trying to "hold the fort" at Glenwood Hills and rebuild the "walls of Zion." During that time some zealous brethren circulated the report that I had "gone liberal" and added much to my hardships. I took four days off from school and went to the Florida College lectures to see as many brethren as I could and tell them the truth the best I could, but many believed the reports so that conservative brethren were afraid to call me for a meeting. But, James P. Miller said good things about me. He called it giving credit where credit was due. In two sentences he made me feel appreciated. However unworthy I may be, I think he was my friend.

His thunderous tones are no more to be heard. I have traveled long distances to hear him debate the giants of error. I have always enjoyed hearing him preach the gospel. He was an orator of the old school and master of logical analysis on the platform the equal of whom we have seldom seen. My life has been made richer for having known him. He was six years my junior which says something about my future here, but his passing adds new attraction to that "empty mansion" of which we sang at his funeral.

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## THE NEWS LETTER REPORTS

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

**GEORGE C. GARRISON**, 714 S.W. "J" Street, Grants Pass, Oregon 97526 — In July of this year we will have been with this fine congregation three years. This is a retirement area and a large number move here for that purpose. In the four years the church has been meeting here we have grown from 10 to the mid-30's. Milton Anderson helped in the preaching earlier as his health permitted and was of great assistance. During the past two years we have purchased our own building. We have baptized 17 and 10 have come from the liberals. It was also necessary to perform some disciplinary actions. In 1977 we appointed three men as elders: John Gravlee (who had served as an elder for about 40 years in San Bernardino, CA), Larry Whaley and George C. Garrison who also serves as preacher. R. J. Stevens, Wright Randolph and Mel Brower held meetings for us in 1977. This year Peter Wilson and Olen Holderby will preach in meetings here. The church in Bellflower, CA has supported me for about 10 years in this type of work. The church here supplies about one-third of the preacher's support with the hope of increasing that soon. Several retired couples have moved here and find it a pleasant congregation to work with. For those interested in this area, we would be happy to hear from you.

**K. E. CLAYTON**, P.O. Box 26, Milton, Vermont 05468 — Two were recently baptized here and both will need a great deal of work to stabilize them in the faith. We are presently conducting 10 home studies involving 21 lost souls. During January the contribution in Milton averaged \$133 per week. The closest faithful congregation to us is in Holliston, Mass. We need the prayers of God's people for success in both places.

### New Congregation

**CLARENCE SPAIN**, 1606 Poplar, Humboldt, Tennessee 38343 — A new congregation began meeting in Humboldt, Tennessee on February 5, 1978. Five families who were attending the church in Medina, Tennessee have committed themselves to this new work. The need for a sound church here was great. We are meeting in a comfortable store building outside the main business district. If you know of anyone in this area who might be interested in attending please contact the above address. We are receiving much help from the Hollywood Drive church in Jackson, Tennessee and also from Newbern, Tennessee. We are so thankful for this.

**Debate on Cups and Classes**

A public debate will be conducted in the building of the Capps Road church of Christ in Harrison, Arkansas April 10, 11, 12, and 13 at 7:30 each evening. The first two nights Ronny F. Wade will affirm that an assembly of the church must use one drinking vessel for the fruit of the vine while Elmer Moore will deny this. The last two nights Elmer Moore will affirm the scripturally of systematically arranged Bible classes, with women teaching in some of them. Ronny F. Wade will deny this. The building is located one mile west of the courthouse square on Belli Vista Drive. The public is invited to take advantage of this study opportunity.

**Preacher Needed**

**FALMOUTH, VIRGINIA** — The church here needs a full-time preacher. At present we can only provide partial support, but with the growth potential we have, full support should not be too far in the future. If you know of anyone wishing to relocate in this area or desiring to begin full-time work, please let us know. Write to the Stafford Church of Christ, P.O. Box 5411, Falmouth, Virginia 22401. J. T. Smith is to debate Jack Gibbert on the question of marriage and divorce and remarriage here April 17, 18, 20, 21. We have arranged to use the Stafford High School auditorium located about 5 miles north of Fredricksburg, Virginia. If you desire additional information please write or call either Joe Carter, 50B Lake Arrowhead, Stafford, VA 22554 (703-752-4508) or Jim King, 1110 Richmond Drive, Aquia Harbour, Stafford, VA 22554 (703-659-5861). Sickness prevents H. E. Phillips from debating as planned and announced.

**Debate on Sponsoring Churches and Church Supported Relief Institutions**

The editor is to meet Clifton Inman of Parkersburg, West Virginia in a debate at Middlebourne, West Virginia on May 29,

30 and June 1, 2. Sessions will begin at 7:30 each night. Such sponsoring church arrangements in evangelism as Herald of Truth and the Back to God program of the Clarksburg, West Virginia church will be discussed the first two nights. The last two nights will be given to a discussion of the scripturality of churches of Christ contributing to such benevolent organizations as Midwestern Children's Home and other such institutions. Brother Inman debated these same issues with Cecil Willis in 1966 in Parkersburg, West Virginia and also in Dayton, Ohio. Both of those debates were conducted on a high plane and did much good. We expect a very good discussion conducted in the proper spirit at Middlebourne. We are expecting overflow crowds. Some accomodations for out of town visitors can be found in the homes of Christians in that area. There are also motels in New Martinsville and other nearby areas. For information about accomodations you may contact Ronny Milliner, P.O. Box 371, Middlebourne, West Virginia 26149 or phone 304-758-4313. We hope to meet many of our readers at the debate.

**Editor's Meeting Schedule**

- April 2-7 — Paden City, West Virginia
- April 10-16 — Gladesville, West Virginia
- April 17-23 — Wellsburg, West Virginia
- April 30-May 5 — Fort Wayne, Indiana
- May 8-14 — Tomlinson's Run, PA
- May 29—June 2 — Debate with Clifton Inman — Middlebourne, West Virginia
- June 5-11 — Gulfport, Mississippi
- June 12-18 — Bessemer, Alabama

**IN THE NEWS THIS MONTH**

BAPTISMS	372
RESTORATIONS	93
(Taken from bulletins and papers received by the editor)	