

SEARCHING *the* SCRIPTURES

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



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

"DEVOTED TO THE SEARCH FOR DIVINE TRUTH"

VOLUME XIX

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"Lie Not Against the Truth"

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When we accuse one of being a liar, we are making a very serious charge against him for "all liars shall have their part in the lake which burneth with fire and brimstone: which is the second death" (Rev. 21:8). If he is not a liar, we stand among the persecutors and slanderers. The prophets of all ages and faithful proclaimers of the gospel have often been accused of lying when the Lord knew that they were not guilty. Know whereof you speak before you call some one a liar. The true soldiers of the cross must learn to take such slander without being enraged or even surprised. "Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you" (Matt. 5:10-12).

When one is filled with anger and malice toward another, he cannot see the man's true character because anger is temporary insanity. His wrath fills his mind with such prejudice that he cannot see things as they are. "If ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. . . For where envying and strife is, there is confusion and every evil work" (James 3:14, 16). When the root of bitterness springs up within a congregation, men may tell things that are not true without realizing that they are doing so because their rage blinds them to the true situation. If a man looks at one he hates he can, he think, see his motives as if he had the power of God to discern the thoughts and

intents of the heart. He may shock and surprise the one he hates by the things he tells on him.

Not only do envy and strife bring about false charges and counter charges, but these slanderous reports are often spread to the four winds. An angry man cannot keep quiet. He must tell of his observations made during the blindness of his heart that grew out of his envy and strife, and he is angry with any one who does not join him in his charges. Some of us get very tired of hearing men who are due to be "workers together with God" calling each other liars, when people who know both men are fully convinced that the charges are based on some personal strife rather than fact. "For all the law is fulfilled in one word, even in this: thou shalt love thy neighbor as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another" (Gal. 5:14, 15). Love for the neighbor is called the "royal law" and the "more excellent way," and the Master referred to it as one of the two greatest commandments. (1 Cor. 12:31; James 2:8; Matt. 22:39.) It is the very flag or badge of identification for the disciples of Christ. "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:34, 35). If there were more love, there would be less envy and strife and the false accusations that go with them.

Some preachers are among the greatest offenders. One may become angry with another preacher over some fault or imagined fault, and he then sets out to destroy a congregation of the Lord's people by effective use of the little member of the body that cannot be tamed but boasteth great things. That tongue can build a big destructive fire. Nothing is gained by the effort. Preachers and elders of one congregation are not in charge of another congregation. They may counsel brethren in the neighboring church, but they cannot force their judgment upon them. So often men rush in where angels fear to tread. One of the very sad things that often happens in our day is that a local problem is fanned until it becomes a difficult problem over an entire state or even over other states while the preachers advertise their envy and diligently try to

get people over the land to take sides and help them in their battle to destroy one another and the churches with which they work. How do people miles away understand the local problem, and why should they be forced in on it? It would be good if a family fuss could be settled in love and with patience in the house where it started. Other congregations have problems enough of their own without being forced to line up on one side or another in a local feud.

If a preacher is a hypocrite, false teacher, liar, fornicator, or some other such thing, these facts may need to be told to the people who know him, after proper effort has been made to bring the guilty man to repentance. In fact, we are obligated under some situations to tell the truth on Hymenaeus, Alexander, Philetus, and Diotrephes. (3 John 9, 10; 2 Tim. 2:17; 4:14; 1 Tim. 1:20.) It is an entirely different situation when we tell things that we do not understand or know about people that are in other communities. Let local problems be local problems and do not divide every church in fifty miles over a problem that is not its own. Each church has its own elders and should make and effort to handle its own problems quietly. Some preachers seem to claim a skill in giving others the exact details of all church problems within one hundred miles of them. In fact, they expect the preachers, elders, and congregations in every community to line up with them on one side or another in a feud that is going on in some local church over yonder somewhere even though these various brethren do not have all the facts at hand, are in a poor position to make a decision, and should not be pressured to proclaim the view that is delivered to them by the tale bearer. The Lord is the final Judge.

Let me hasten, however, to say that it is necessary to be vigilant and to be aware of a false doctrine while it is yet a long distance from us that we may teach the truth and thereby immunize the church before the error is implanted locally. We may tell the truth on a reprobate if we know of his guilt, but it is not good to take local situations that do not include such dangers and make them problems all over the area. The Canaanites and the Perizzites dwell in the land. Abraham reminded Lot of these pagan people and made a wise and unselfish offer that they might prevent strife among themselves (Gen. 13:5-13). The church of the Lord has enemies enough without our devouring one another over some trivial personal feud that has arisen that in reality affects only one congregation.

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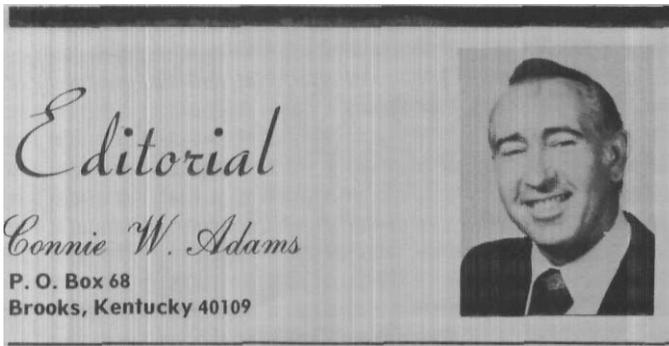
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"LEST ANY ROOT OF BITTERNESS"

The writer of Hebrews showed the blessing of divine chastisement for the children of God (Heb. 12). Such was calculated to yield "the peaceable fruit of righteousness unto them which are exercised thereby". In contrast to that he warned: "Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled" (verse 15). This was likely a reference to the warning of Deut. 29:18 when the Lord said "Lest there should be among you man, or woman, or family, or tribe, whose heart turneth away this day from the Lord our God, to go and serve the gods of these nations; lest there should be among you a root that beareth gall and wormwood." When Simon tried to buy the gift of the Spirit with money he was told "thou art in the gall of bitterness and in the bond of iniquity" (Acts 8:23).

Even as a bitter herb can defile a stream of water so that all who drink of it are contaminated, even so roots of bitterness in the hearts of God's children today not only defile those so afflicted, but many others may be defiled thereby.

A Bottle of Quinine

When I was a small boy, my father used to tell the story of a practical joker who was riding a train. He found the man on the seat in front of him soundly asleep with his mouth wide open. The prankster had a small bottle of quinine which he quickly poured into the open mouth of the sleeper. As you might imagine, that created quite a commotion as the man coughed, gagged, spat and finally summoned the conductor. When asked what seemed to be the trouble, the poor man replied, "Well Sir, I don't rightly know, but I think my gall is busted!"

As I read the offerings of some writers today, I am fearful that their "gall is busted." I do not know all the reasons which cause roots of bitterness to spring up within men, but the evidence of their presence is ill-concealed. While bitterness manifests itself among politicians, in the business world and often in the family circle, it is certainly reprehensible when found among brethren in the Lord. Many congregations have been destroyed, or badly weakened, because of old bitteresses which have defiled many. In various parts of the nation there are ruptures between congregations which could be healed were it not for some root of bitterness.

Preachers Vulnerable

The cause of Christ has been badly damaged at

times by those of us who "would be teachers of the law." We are experts at admonishing the rest of the brethren to "let all bitterness be put away from among you" (Eph. 4:31), while we are eaten alive with some root of bitterness. We have seen estrangements between preachers over misunderstandings in business dealings. Pride gets in the way (and we preachers have more than our share of that), stubbornness becomes an accessory to the fact and just as soon as a suitable occasion arises, the water is poisoned in an effort to curtail or destroy the influence of the object of our bitterness.

There is too much journalistic bitterness in evidence these days. We do not presume to tell other editors or writers what to write about. They will hear from us if we think they are not teaching the truth. Nor do we intend to be bossed, bullied or badgered into saying something just because someone else has decided that unless we react as he has, then we have lost all conviction of truth. When we do find it necessary to differ with what some other paper has to say, then all will know just exactly where we stand and what we mean. We pray daily for the wisdom to stand up for the truth of God's word firmly and without apology to anyone, yet with due restraint. Even Michael the archangel, when contending with the devil about the body of Moses "durst not bring against him a railing accusation, but said, The Lord rebuke thee" (Jude 9). Because a brother reviews what we have said does not mean that we have to "take his head off (nor must He decapitate us) in order to respond. There are some attacks which deserve no response. If some wish to dip their pens in gall and publish their bitterness for anyone who has the taste to read it, then that is their own business. We think we owe better than that to our readers.

We have seen some preachers grow sour because they thought some congregation mistreated them, or some brother in business did not do to suit them, or their children were not accorded the honors they thought they should have received. This makes them extremely sensitive, often leads to a martyr complex, and creates havoc among brethren who are puzzled as to what in the world is going on.

There is no place for compromise of truth on any front. But there is a place for responsible and honorable controversy. There is likewise a place for the "fruit of the Spirit" to grow in each of us. That fruit is "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law" (Gal. 5:22-23). "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4:31-32).

It would be a great day in the kingdom if we could dig up every root of bitterness and patch all the "busted galls."

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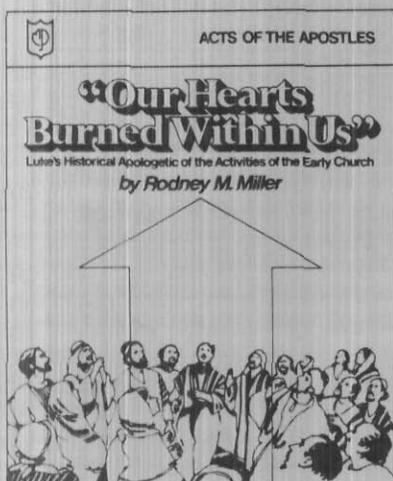
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BRINSMEAD NO LONGER AN ADVENTIST

We're including in this month's column a letter that was sent to R. L. Kilpatrick, editor of *The Ensign Fair*. This is in response to his July, 1978 editorial, in which he castigated us for some of the things we said of *Present Truth* magazine. We gladly receive the correction so far as Robert Brinsmead's affiliation with the Seventh-Day Adventists, and we apologize for that error. This letter was dated July 11, 1978.

Dear Bro. Kilpatrick:

Connie Adams, the editor of *Searching The Scriptures*, has called my attention to your editorial in *Ensign Fair*, July, 1978, and has asked that I correct what needs correcting on this matter. You have pointed out that Robert D. Brinsmead is not a Seventh-Day Adventist as we reported in *Searching The Scriptures*, May, 1978. As Brinsmead himself said in *Present Truth*, the very same month (May, 1978), he is a former member of that denomination. We shall be happy to make that correction.

There are a few other matters in your editorial that demand attention. You wrote: "It is possible that the writer could have been misled by a report in the March issue of *Eternity* magazine..." May I say that such is very perceptive on your part. Especially since I specifically wrote: "It wasn't until a few weeks ago that I learned that he is a Seventh-Day Adventist. In the March, 1978 issue of *Eternity*, the Executive Editor, Stephen Board wrote..." and I went on to quote the very words that you quoted in your editorial rebuke.

You then said, "The whole ungodly plot of course is to discredit the magazine by prejudicing its readers against the editor, even if it means being dishonest." Is the evangelical magazine, *Eternity*, in on this "ungodly plot", Bro. Kilpatrick? It was the source of this unfortunate bit of misinformation. Why did you not rail against that publication?

While we are glad to correct any such error that is pointed out, this in no way detracts from the articles which have been published, or which are yet to be published in our review of *Present Truth*. Whether Brinsmead is a present member or a former member of the Seventh-Day Adventist Church, the Adventist influence can be easily ascertained in many of the articles he writes or chooses to publish. I believe that such was abundantly demonstrated in the second of my series (June, 1978).

Finally, I don't know what basis you have for your

very caustic remark regarding the editor of *Searching The Scriptures*. I feel however, that truth would come nearer prevailing in these disputes, if men on all sides would be gentlemen, and quit judging the motives of those who disagree with them. You wrote: "...and since the editor of *Searching The Scriptures* is not noted for his willingness to correct his mistakes, we must correct it here".

Having known Bro. Adams for a number of years, I'm surprised that such an accusation would be brought against him. I didn't realize that his integrity was under review. Could it be that "his mistakes" which he has been unwilling to correct, are matters of truth and principle to him? Could it be that while I was guilty of passing on some infactual information, you, Bro. R. L. Kilpatrick, are guilty of a greater wrong? That of unfairly judging the motives of a brother in Christ!

Sincerely,

/s/ Ken Green

HOW TO TREAT A YOUTH PASTOR

For years, brethren have been fond of discussing the N. T. qualifications of elders (I Tim. 3, Titus 1) with the young Mormon "elders" who knock on their doors. It has gotten to the place that when you say, "Are you the husband of one wife?" or "How is your wife getting along?" some of them know immediately that you are "church of Christ" (as they express it).

The Baptist Church and other denominations have not done a bit better so far as their use of scriptural language. In the New Testament, the word "pastors" meaning shepherds, is but another description of the appointed elders whose work it is to oversee, tend, and feed the flock of God which is among them. To use the word to describe all preachers is a gross perversion.

Yet, I have before me a mimeographed advertisement which not only uses the "pastor" in this traditional, denominational, unscriptural sense, but specifically refers to the "youth pastor." It even reveals how a "youth pastor" should be treated. (This is good, since the Bible does not disclose such pertinent information.)

The ad reads: "Attention! All Teenagers! Be sure to be at the Landmark Baptist Church... Mooresville, Indiana, Feb. 5 at 10:00 a.m. (that was on a Sunday, K. G.) Come see Youth Pastor Danny Dodd get tar (sic) and feathered and guest speaker Bro. Rodger Mullins hit with creme pies if we reach our goal of 65 teens. Come help us!!

In a way, I hope they reached their goal.

DON'T LISTEN TO HER, SHE'S A METHODIST

A couple of news items have come to us via *The Shively Messenger*, Louisville, KY, edited by Bro. David Lanus. They concern the widely publicized resurrection attempt that was made by the Missouri preacher to raise his mother from the dead.

After the death of Gladys Rogers, 80, her evangelist son, Daniel Aaron Rogers had her body packed in dry ice and then placed in a freezer. Then

for several weeks he tried to raise her from the dead. At one point, J. T. Williams of Pea Ridge, AR, who was recruited by Rogers to help, emerged from the tiny room, and said, "We have tried everything Jesus told us to do, and we don't know what is wrong. She has not risen from the dead."

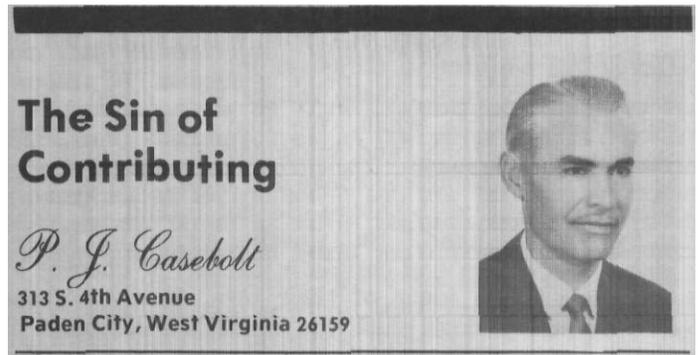
Finally, an AP release dated March 30, reported that the body was buried in an oversized casket because she was frozen in a sitting position. Meanwhile, J. T. Williams, the assistant, was bragging to reporters about how he raised a woman from the dead about five years ago.

"As he spoke, his wife walked by and told the cluster of reporters: 'You print his name or one word he says, and I'm going to sue you.'

"Williams appeared embarrassed. 'She's a Methodist,' he said."

One is made to wonder if these folks ever read the Bible. When Lazarus was raised up from the dead, his body had started decaying (John 11:39). Why should it be thought necessary to deep freeze someone if the Lord is expected to raise her up?

But, of course, such miracles were never intended to be characteristic of the entire Christian era. Rather, they were given to confirm the revealed word of God (Mark 16:20; Heb. 2:2-4).



In some instances, it may be a sin *not* to contribute. When we fail to give of our time, energy, influence, or other resources to a good cause, we sin (Jas. 4:17). I speak of spiritual things, and the Scriptures will furnish us completely "unto every good work" (2 Tim. 3:16-17). Several parables of our Lord emphasize this failure to do what is right. But let us think for a moment about contributing to those things which are *not* good. I am not referring only to the giving of our material resources. In fact, I intend to show how we might be guilty of contributing to that which is sinful by the wrong use of our influence.

Some Examples

Both Old and New Testaments are filled with examples of those who contributed in some way to a sinful doctrine or practice. One way for us to lend our influence to a thing is by just keeping quiet. Consider the case of the watchman not sounding the trumpet (Ezek. 33). Also, it is possible to give consent unto a thing by just "holding your peace" (Num. 30). While some may not recognize, or accept the seriousness of this matter of just saying *nothing*, I believe all will

admit that we can contribute to a cause *actively*, by word or by deed.

We heard of those who contribute to the delinquency of a minor, or otherwise aid and abet an unlawful act. There are serious consequences involved when we thus violate civil statues, and some think that the law is not strict enough in dealing with those who lend their influence to certain criminal acts. While we may not commit the actual crime, we may be an accessory before, during, or after the fact.

There is a film which is shown in classes on Occupational Safety which illustrates this "contributing" angle. This woman driver approaches the entrance ramp to a busy freeway, and alternately stops, hesitates, speeds up, then finally gets into the stream of traffic without hitting anything or being hit. But, you ought to see the chain-reaction series of events she leaves behind! While tires are screeching, horns blowing, and grilles and rear bumpers of different automobiles are grinding together, this little woman who initiated the whole mess drives down the freeway probably thinking she is the safest driver of them all.

The Application

I will attempt to show how this principle sometimes affects the Lord's church today. It may involve something we do, or something we contribute to while it is being done by others. We see things creeping into the body of Christ which ought not be there, but we deceive ourselves into thinking that if we just keep quiet, these things will "creep" back out after a little while. We may even be strong enough in the faith, and knowledgeable enough not to allow these things to shake our faith. Maybe those who introduced such things did not intend for them to "get out of hand." But, another generation arises, picks up the idea and carries it further, or chooses to introduce some ideas of their own. Verily, "those who do such things shall not inherit the kingdom of God" except they repent, but do not let him that contributed to the delinquency of God's people think that he shall escape either.

Paul said, "Let him that is taught in the word communicate unto him that teacheth in all good things" (Gal. 6:6). There are several ways to carry out this command, and one of them is to give encouragement to those who teach the truth. But, I fear that sometimes we lend more encouragement to those who teach false doctrine than we do to those who teach the truth. Maybe we have good intentions, but still may be helping someone to "steal some pants to get baptized in."

Sometimes a brother becomes dissatisfied with what he considered to be a formal, "legalistic" attitude in the work and worship of the church. It may be that he does not stop to consider the possibility that *he* is the one who needs to exercise self-discipline, and change *his* attitude. So, he makes excursions into the borders of Gentile sectarianism and brings back his remedies, trying to describe them half in the language of Ashdod, and half in the language of Spiritual Israel (Neh. 13:23, 24). While he may say *some* good things, and while there *may* be some brethren who need to assess their motives

and attitudes, this self-appointed medicine man with his cure-all concoctions needs to consider the effect his "cures" may have on the patient. He may cause more harm than good. And, he may be unwittingly contributing to a cause which is designed to subvert the Lord's people. Peter warns: "While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought into bondage" (2 Pet. 2:19).

There are others who are afraid to question or expose false teaching, lest they hurt the influence and reputation of one who has "promise" as a servant of the Lord. What about those who take up the cry of this deluded Paul Revere, and decide to carry his doctrines and applications even further? Does not our love for the church, and even for the soul of the disillusioned teacher of false ideas, compel us to protect the one and convert the other? (2 Cor. 11:2, Jas. 5:19, 20). Even if we cannot stop a spiritual crime from being perpetrated, let us be certain that we do not contribute to it in any way. The Lord will require it at our hands.

The New Testament: Book by Book



By Roy E. Cogdill

Brother Roy E. Cogdill, a preacher of over fifty years, has been teaching through the printing medium for the same amount of time. Such works as *The New Testament Church*, *Walking by Faith*, *The Cogdill-Woods Debate* and articles in various gospel papers have been influential in the study of New Testament themes.

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**THE GRACE—FELLOWSHIP ISSUE —
No. 4**

LAW AND GRACE

This lesson brings us to the very heart of the Grace—fellowship Issue. Usually a lesson on Law and Grace is presented with a view to reviewing and exposing Calvinism. This is true because Calvinism affirms that there are no works to be performed, no commands to be obeyed, no law to be observed. In Order for the Soul to be Saved; that salvation is wholly a matter of grace—that even faith is a gift of the Spirit. It argues further that if salvation is by grace, then it is not by law, and if it is by law, then it is not by grace for the two are incompatible. Texts relied upon as proof(7) are: Rom. 3:20,28; 4:4; 11:6; Gal. 2:16; 3:11.

The New Unity Movement (NUM) is shot through with Calvinism, and for that reason we must re-examine the "Law and Grace" issue. Fairness, however, demands that we acknowledge that the NUM does not accept Calvinism in toto, but with some reservation and qualification. The primary difference is in making application to the saint and not to the alien. However, from what some are saying, they are well on the road to making the latter application—Carl Ketcherside already has, in good measure, and others will. Consistency demands it!

Misconception

The NUM misunderstands the law passages of the the Bible. Their concept of the law, conditions, and works of the New Testament is in error. They see every effort of man as a work of human merit (if it be regarded as essential to salvation). They see no alternative but to choose between a system of meritorious law and a system of faith (which faith does not involve specific essential acts, but rather an expression of one's faith and desire to please God). This faith is really in Christ's perfect doing and dying, which perfect doing (righteousness) is imputed to us vicariously (See A JOURNEY TOWARD JESUS, Co-authored by Bruce Edwards and Edward Fudge, pp. 7,9,15,17).

Law Passages

In Rom. 3:19-23 Paul affirms the guilt of the whole world—Jews and Gentiles alike (Cf. Chps. 1 and 2). It is in view of this guilt (Notice the word "therefore") that Paul says "Therefore by the deeds of the law there shall no flesh be justified in his sight" (v. 20). There is an ellipsis here, namely, the word "alone." Paul means by "deeds of the Law"

(alone) there shall be no justification. Reason, the context, and the harmony of the Bible demand it! Once the individual becomes guilty, no amount of "deeds of law" (alone) can remove that guilt. Something else is necessary! Verses 21 and 22 identify that something else: "Even the righteousness of God (How men are made righteous or justified. Cf. Rom. 10:1-3). This "righteousness of God" refers not to the attributes of God, for Paul says it is "now manifested." His attributes had been manifested in the past, but how men are made righteous had not. Although, it had been "witnessed by the law and the prophets" —foreseen and foretold in the past—it had not become a reality.

This "righteousness of God" (justification) "is by faith (objective) of Jesus Christ unto all and upon all them that believe (subjective) for there is no difference" (v. 22; Cf. Gal. 2:16). The expression "faith of Jesus Christ" identifies a system of justification which is not by "law" (alone), but by law plus—law plus grace—which grace is seen in the nature of the law (one of faith—not of meritorious works) and in the atonement of Christ. Hence, this system of justification "now . . . manifested" is by an obedient faith (Rom. 1:5; 16:25; 6:17,18). If this "righteousness" were by "law" (alone), there could be no forgiveness (Rom. 3:20) and perfect obedience would be necessary (Rom. 10:5; Gal. 3:10). If justification were by "law" (alone), it would be of debt and, therefore, void of the grace of God (Rom. 4:4; 11:6). Nevertheless, this "righteousness" (justification) is by law—"the law of faith." Two systems are under consideration here, and the two are clearly contrasted in verse 27: "Where is boasting then? It is excluded. By what law? Of works? Nay: but by the law of faith." (The difference between the two systems from the view point of works will be covered more thoroughly in the next article—FAITH AND WORKS). In the light of the above, other Law passages of the New Testament become clear.

Two Systems Contrasted	
Law (Alone) - No forgiveness	Law of Faith - Forgiveness
Salvation: Conditioned upon perfect obedience	Salvation: Conditioned upon "obedience of faith," yet, imperfect
Not a Sinner - No forgiveness needed	A Sinner - Forgiveness needed
Debt - No grace	No Debt - Grace
Why No Forgiveness - No atonement	Why Forgiveness - Atonement
Hence - Salvation by law (alone) through perfect obedience	Hence - Salvation by law plus grace

A Legal Aspect

The Scriptures teach that there is a legal aspect to the gospel of Christ (Rom. 3:27; 8:2; Gal. 6:2; Jas. 1:25). From these verses we learn that the gospel is called: "the law of faith," "the law of the Spirit of life," "the law of Christ," and "the perfect law of liberty." This legal aspect cannot be ignored without the loss of the soul.

Harmony of Law and Grace

The word "grace" simply means "unmerited favor." Grace, therefore, identifies what God does for man that needs to be done, and which man cannot do for himself. "Faith" identifies what man does in obedience to God. This involves submission to God's law of faith. Hence, "by grace . . . through faith" man is saved (Eph. 2:8,9). Therefore, there is no conflict in the system of salvation by grace through God's law of faith. The conflict exists in a system of salvation by law alone (meritorious works) and grace (Rom. 4:4; 11:6).

The Scriptures teach that the grace that saves is received through obedience to law: "For the grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lust, we should live soberly, righteously, and godly, in this present world" (Titus 2:11,12). Notice, the grace that saves has appeared to all through teaching. If obedience to "teaching" is non-essential then universal salvation follows as a consequence. This makes the grace that saves come to one through the law of faith (obedience to "teaching").

Again, Paul said, "the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20). If Paul's spiritual life was "by the faith," it was not without in. Therefore, Paul's salvation depended upon an obedient faith—submission to "the law of faith."

Paul commended the Ephesian elders to "the word of his grace" (Acts 20:32) which word is the "law of liberty" (Jas. 1:25). God's grace, therefore, is received through doing his word—by submitting to His "law of liberty"—even His "law of faith" (Rom. 3:27).

"And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified" (Acts 20:32).

The Search for the Ancient Order

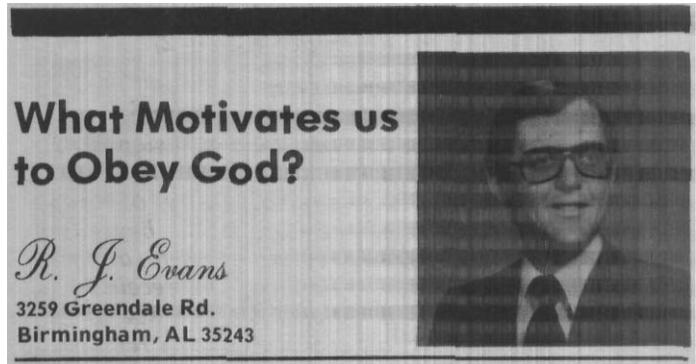
By Earl Irvin West

This two-volume work on the search for the landmarks of primitive Christianity covers the Restoration Movement from 1849 — 1906. Volume I traces the history from the early beginnings through the movements of Stone, Campbell, the early pioneer preachers, Lard, McGarvey and others, Volume II, carries on from the Civil War to "Horizons of Destiny."

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Much emphasis is given throughout the Scripture concerning the necessity of doing the Lord's will. Jesus asked, "And why call ye me, Lord, Lord, and do not the things which I say?" (Lk. 6:46). The importance of obeying God's will in order to be saved is stressed by our Savior in Matthew 7:21: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." And may we all have the attitude of David regarding the Lord's will: "I delight to do thy will, O my God: yea, thy law is within my heart" (Psa. 40:8). There is so much that could be said about being obedient to God's commands, but in this article we shall focus our attention on various motives involved in doing His will. No doubt, there are many who are prompted out of wrong, impure and selfish reasons for obeying portions of the Lord's teaching. Therefore, it is my firm belief that we need more teaching on the scriptural motives for obeying the God of heaven.

Our Love For God

It is out of love for God that all acceptable obedience emanates and flows. And the reason for this love is that "We love him, BECAUSE HE FIRST LOVED US" (I Jn. 4:19). This principle is illustrated by the love a child has for his parents. The child's love is a response to the love shown to him by his parents. It has been said that "the love that descends is always greater than the love that ascends." Hence, God has demonstrated His great love, "in that while we were yet sinners, Christ died for us" (Rom. 5:8). We are motivated by such a wonderful manifestation of love to obey our Savior—Jesus Christ (Jn. 14:15, 21, 23; Rom. 6:17; I Jn. 3:1; 5:11).

Our Hope of Reward

This is a basic and legitimate motivation. Life on this earth is filled with many problems and cares. But when we read in Revelation 21:1-7 about how God "shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain any more; the first things are passed away"—it is understandable and proper that we work toward securing our home (reward) in heaven. Abraham, by faith, "looked for a city which hath foundations, whose builder and maker is God" (Heb. 11:10). By faith, Moses "had respect unto the recompense of the reward" (Heb. 11:26). We ought to be faithfully working and serving

God now so that we can spend eternity with Him in heaven. Paul said, *"Set your affection on things above, not on things on the earth"* (Col. 3:2).

Our Fear of God

The importance of this motive is evidenced in the following passages: *"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: For this is the whole duty of man"* (Eccl. 12:13). *"The fear of the Lord is the beginning of knowledge: but fools despise wisdom and instruction"* (Prov. 1:17). *"Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: for our God is a consuming fire"* (Heb. 12:28, 29). Thus, we ought to be motivated to obey God because of the displeasure incurred when we fail to do so. *"In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power"* (2 Thes. 1:8,9).

How Are These Three Motives Related?

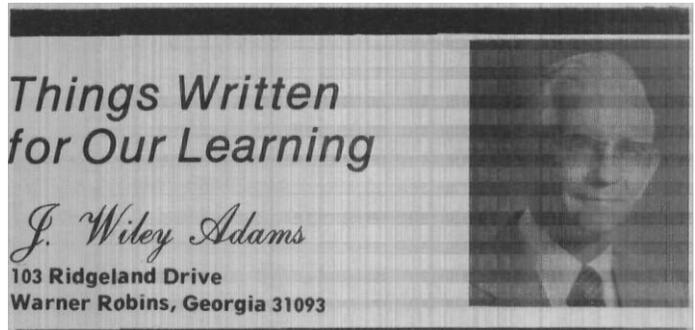
There are three essential elements in order to kindle a fire. These are oxygen, fuel and heat. These make up what is known as the "fire triangle." Remove one of these factors, and a fire is impossible—this imaginary triangle collapses. Our love, hope and fear, likewise, make up sort of an imaginary spiritual triangle. Remove one of these motivating factors, and the triangle breaks down. Thus, let us observe the relationship between these three: Love and fear without hope would be MISERY (I Cor. 15:16-19); love and hope without fear is IRREVERENCE; and hope and fear without love is SELFISHNESS (Matt. 6:28-34).

Even after having obeyed the gospel of Christ, one should still be motivated by these three factors to be *"faithful unto death."* However, such is not always the case. There can be times when we seem to forget the great love that has been shown us. There are those who once had a burning love for Christ, but now that love has become lukewarm, or has grown completely cold. The Lord told the Laodiceans, *"I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth"* (Rev. 3:15,16). Some have obeyed the gospel, but are no longer desiring and longing for the reward in heaven that can be theirs—if they repent and become faithful. They are ignoring *"the nope set before us"* (Heb. 6:18). They have cut themselves loose from the hope of heaven which is an *"anchor of the soul, both sure and stedfast"* (Heb. 6:19). Others no longer fear God and fail to give heed to such passages as Hebrews 10:30,31: *"For we know him that said, Vengeance belongeth unto me, I will recompense. And again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God."*

Conclusion

Our hearts should always be kept in such condition

(Lk. 8:15) that the Lord remains first, foremost, above and before all. *"But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you"* (Matt. 6:33). When this truly characterizes us, we have *"the promise that he hath promised us, even eternal life"* (I Jn. 2:25). Have you been scripturally motivated to obey the gospel of Christ and remain faithful unto Him?



THE ADAMS—INMAN DEBATE

Background. Middlebourne, West Virginia, the county seat of Tyler County was the scene of a religious debate May 29, 30 and June 1, 2, 1978. Perhaps to some the report of another debate on the sponsoring-church and benevolent institution issues may seem dry, humdrum and routine. But to those of us who were privileged to attend, the Adams-Inman debate can never be classified with the ordinary. In many ways it was extraordinary.

The Church at Middlebourne is ably overseen by four fine elders. Brethren Paul Fletcher, Ralph Koontz, Blake Wells and Keith Yoho are to be commended for their willingness to have such a discussion and for the orderly arrangement of the many details involved in such an undertaking. They are ably assisted in the work by a fine young evangelist, Ronnie Milliner, and his good wife, Annice. It is a good solid congregation of perhaps 150. The town itself has a population of about 1000. It is nestled in the beautiful hills which characterize that area about 10 miles east of the Ohio River near New Martinsville and the much traveled W. VA highway 2.

Geographically this area is considered as the northern Ohio Valley. The area is literally covered with many congregations of the Lord's people. Meeting houses are in the towns, up the hollows, and along the ridges. The people are humble, God-fearing, working folks who make their living in the many industries along the river or in the coal mines or gas and oil fields which honeycomb the area.

There is tranquillity here and a spirit of independence and self-reliance not typical of many areas. Many of the restoration preachers have traveled through these hills including Alexander Campbell. They laid the foundation of truth upon which many through the years have built structures of gold, silver, and precious stones while others have used as their building materials wood, hay and stubble. It is the presence of the latter material in increasing abundance that makes it necessary for God's people to take time out and come together in

honorable discussion to see what the Lord hath said. And so they did, at Middlebourne, W. VA in the meeting house of the faithful saints. Crowds ranged from 250-400 people coming from far and near and being both pro and con relative to the matters under discussion.

The Disputants.

Brother Clifton Inman of Parkersburg, W. Va. affirmed the scripturally of the sponsoring-church arrangement in evangelism such as the nation-wide radio and TV program, Herald of Truth, or such smaller arrangements operating on the same principle as seen in the Clarksburg, W. Va. cooperative radio program. Brother Inman also affirmed the right of churches to make contribution from their treasuries to institutional homes for the care of orphaned children. Brother Bob Kessinger, also of Parkersburg, W. Va. served as moderator for brother Inman.

Brother Connie W. Adams of Brooks, Ky. was secured by elders of the Middlebourne church to deny the propositions affirmed by brother Inman. Brother J. Wiley Adams of Warner Robins, Ga. served as moderator assisted by brother Wilson Adams of Orlando, Fla.

The disputants were outstanding in their conduct throughout the entire discussion. Both recognized each other as brethren. Cordiality, a friendly spirit, and good humor served not only to put the debaters at ease but the audience as well. Both men pressed their points with fervor as was proper. Not in attendance at the debate were bitterness, rancor and character attacks. We were all glad these could not attend.

The Propositions. Brother Inman was under obligation to show by either general or specific authority from the scriptures the right of churches to operate by the sponsoring-church arrangement. Brother Adams repeatedly called for the scripture but it was never cited by brother Inman. Instead he made frequent and continued appeal to Romans 4:15, "...for where no law is, there is not transgression." He then offered expediency as the basis of authority and brother Adams pressed with I Cor. 6:12 which indicates that expediencies must first be lawful. Since brother Inman said there was no law governing this, then the matter could not be in the realm of expediency.

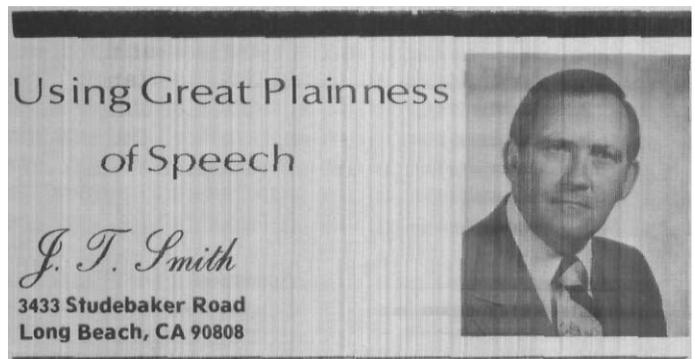
Regarding the second proposition brother Inman affirmed the scripturalness of churches, to make contributions from their treasuries to child-care institutions such as Potter Orphan Home, etc. Again he failed to produce the scripture and again he used the "TO law, no transgression" argument. He also equated individual action with church action and made the making of contributions to an institution equal with buying services. An effort was made to avoid the issue by diverting attention to who has the legal right to custody of an orphaned child. To add to his inconsistency brother Inman maintained that the whole matter of child-care was a question of HOW it was to be done. Bro. Adams insisted the real issue was not HOW but WHO should do it.

The Reaction. In days gone by in this area there had arisen much skepticism relative to religious

debates. Due to some unfortunate discussions in which the disputants and the audience did not conduct themselves properly, there were serious doubts in the minds of many about the value of such discussions. The Middlebourne debate vindicated the cause of proper debates in this area. This was a significant achievement. The conduct of the speakers was such that brethren pro and con were heard to say things of a favorable nature.

Looking around the audience one was impressed with the looks of genuine concern and interest. No one reflected hate or ill will on their countenance as far as could be noticed. There were no demonstrations nor outbursts of any kind. Brethren of differing views stayed around and visited in quiet groups on the yard each night after the debate. Brethren acted like they were really glad to see each other even though disagreed.

And such was the tone of the Adams-Inman debate from the opening remarks by brother Ronnie Milliner to the moving closing prayer by brother Paul Casebolt. May such discussions continue everywhere in the interest of unity based upon the truth of God's Word.



DOES FAITH PLUS NOTHING SAVE?

The question "at what point in one's obedience to the Word of God is he saved" is ever with us. The truth is still plagued by those who give "expert help" in denying the plain teachings of the Bible. Here in Long Beach, we submit an article each week to the local newspaper that goes into over 200,000 homes. We receive a great deal of comment on the article, and when we have articles on the plan of salvation, we always receive letters from people ridiculing the idea that baptism has anything to do with salvation. One of our readers wrote, "We are saved by grace through faith plus NOTHING." However, in the next paragraph of his letter he said, "All one must do in order to be saved is turn from his sins and confess his faith in Christ." How about that?

The above mentioned incident could be multiplied time and time again. This is the contradictory position that the "nothing but faith" advocates get themselves involved in. This all came about because I had had an article showing that to deny that one must be baptized in order to be saved denies every passage in the New Testament on baptism and actually meant a changing of God's word. For example, Jesus said, "He that believeth and is baptized shall be saved..." (Mark 16:16). But to deny that baptism has anything to do with one's salvation, the passage

would have to read "He that believeth and is saved can be baptized if he wants to," but as you can see the latter statement contradicts Christ's statement. And, of course this could be done with every passage in the New Testament that mentions baptism (cf. Acts 2:38; Acts 22:16; 1 Peter 3:21, et. al.).

But now, back to the point in the first paragraph. Why is it that people cannot see that there is no one verse of Scripture that teaches everything that the Lord has instructed us to do in becoming a Christian. You would think by the way people talk, that I deny that faith is necessary for one's salvation. Nothing could be further from the truth. To deny that one must have faith to be saved is to deny plain passages of Scripture. "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6). I accept every passage that says that faith saves. But where is the passage that says "faith plus nothing"? That is the passage that I have not been able to find. People make the above statement, faith plus nothing, but as we pointed out from what our reader said, he does not actually believe it. For as he so quickly pointed out, one must turn from his sins (repent) and confess the name of Jesus accepting him as Lord and Christ. But no single passage of Scriptures states faith, repentance, and confession. How would one know that these things were necessary? By reading all God has said on the subject of salvation, remission of sins. Let me give you some examples.

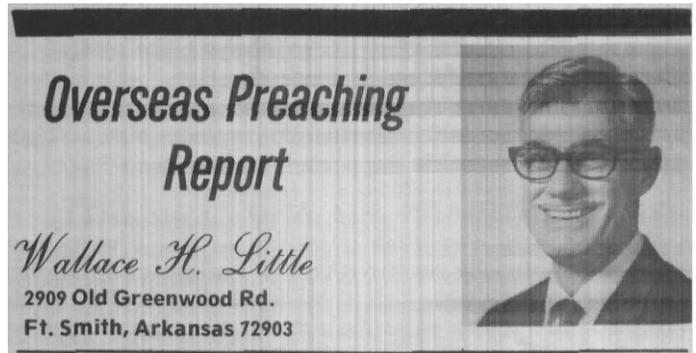
In John 3:16 we read, "For God so loved the world, that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life." Now read the passage carefully again. Where does it say anything about repentance? Where does it say anything about confessing with the mouth that Jesus is Lord? Does that mean that repentance and confession are not necessary because this one passage does not mention these things? Certainly not! Why? Because there are other passages that teach that we must do these things for they involve our salvation.

We know that we must repent because we read in Acts 17:30, "And the times of this ignorance God winked at; but now commandeth all men every where to repent:" That is how we know that we must repent. Not because John 3:16 says it, but because John 3:16 is not the only passage that instructs us as to what we need to do to be saved. We know that we must confess with our mouths that Jesus is Lord because we read it in Rom. 10:9-10, not because we read it in John 3:16.

Now, since none of the above passages mentions baptism, does that mean that baptism has no part in salvation? Certainly not! How can we know whether any of the above mentioned things (faith, repentance, or confession) has anything to do with salvation unless we turn to the passages that discuss that particular point? We cannot? Then wouldn't the same thing be true regarding baptism? Wouldn't we have to turn to the passages that discuss baptism and what is said concerning them? Certainly we would! In Acts 2:38 we read, "Then Peter said unto them, Repent and be baptized every one of you in the name

of Jesus Christ for the remission of sins..." Also, in I Pet. 3:21, "The like figure whereunto even baptism doth also now save us..." Now here are just a couple of passages in the New Testament that discuss baptism. Now in all fairness, just be honest with yourselves in answering the following question. Do the passages that mention baptism connect it in any way with salvation? You know that they do. Then how can we be pleasing to God and not accept his teaching on baptism any more than we can be pleasing to him and not accept His teaching on repentance? I do not believe we can. Except for the fact that your preacher may tell you baptism is not necessary to salvation, on what Scriptural basis do you think his statement is true?

So, my friends, the statement that "faith plus nothing saves" is not true, and as we have shown, not even those who make the statement actually believe it. Instead, they want to include repentance and confession. Then why not include all the Lord said on the subject? "He that believeth and is baptized shall be saved..." In our next article, Does Water Save?



THE WORK IN ARGENTINA

This is a summary of information from Bro. Carlos Capelli, Casila 12, 1635 Pte. Derqui, Buenos Aires, Argentina.

Argentina is a large, underdeveloped nation with a population 80% of European descent. The work began in 1955. Bro. Capelli was converted in 1962. After a year in the army, he began to preach in Derqui, a town about 50 km north of the Capital. In a meeting in Chili, he met Maria Celeste. They were married in 1968 and now have two daughters. His strong doctrinal convictions forced him to oppose all error. He had a number of debates with denominationalists. These helped spread the gospel where are our liberal brethren who claim "debates do more harm than good"—(whl). Some brethren who have assisted in Argentina are: Philip R. Morgan, Mack Kercheville, Bill Reeves, Wayne Partain, Arthur Cantu, Ruben C. Amador, Jose Soto, and Glenn Rogers. There are also now five faithful churches in Chili through Carlos' and others' efforts.

When the College Church in Abilene, Texas, sent three liberal families to Argentina in 1972, two of the three congregations in Capelli's area gave them full fellowship. This isolated him, severely reducing his opportunities, for a time. He was personally attacked. In spite of this, he has repeatedly called for study and debate, but has had no takers.

In March 1975, Carlos was in the US. He came to acquaint US brethren with the work in his nation. His primary purpose was to appeal to churches and individual Christians here to become interested in and assist the work in Argentina. He also held several gospel meetings with churches having Spanish-speaking members.

The work in Argentina is slowly growing, both numerically and spiritually. Problems exist. Among them: lack of workers, indifference and unbelief among the people, and years of nearly zero growth. Liberalism gained ground. Liberal brethren use denominational tactics to entice. For example, they show Billy Graham movies and use choirs to appeal to the worldly. There is reduced emphasis on preaching the pure gospel.

In Jose Paz where Bro. Capelli is, there were four baptisms recently. Other Bible studies continue. He writes weekly religious articles for the local newspaper. A capable young brother in the congregation there is now preaching on the radio. Carlos believes this is doing much good, getting God's Word into homes saints do not have access to. He hopes to develop home Bible studies from this. His work carries him to a number of other places. Through his efforts, four have obeyed the gospel in Derqui, where he formerly worked. Bro. Capelli may leave Jose C. Paz to start a new work; he recommends Bro. Rodolfo Murias to replace him. This man will need outside support.

2 CORINTHIANS 8:14 AND "EQUALITY"

This is from a regular quarterly article I write for publication among brethren in the Philippine Islands.

2 Cor 8:14 reads: "but by an EQUALITY, that now at this time, your abundance may be a supply for their want, that their abundance also may be a supply for your want; that there may be an EQUALITY." On this, J. W. McGarvey wrote: "The apostle did not take money from the Corinthians for the purpose of impoverishing them and enriching the church at Jerusalem; his idea was that the abundance enjoyed by the Corinthians might be withdrawn from their side of the scales and placed in the Jerusalem side, so that the scales might balance—not a literal balancing, but such a one as would insure that THOSE AT JERUSALEM WOULD NOT SUFFER BECAUSE OF THEIR POVERTY (emp mine—whl)

I cite this because of some requests I get. One wanted me to find money to buy him a boat to replace the one he lost, so he could get back into the fishing business. In a couple of cases, the clear implication was, that providing was my DUTY (or that I had to find another to do so). Failing, I failed as a Christian.

This is a gross misunderstanding of Paul's teaching. The N. T. pattern was always, **first**, the individual did what he could for his own responsibility (1 Tim 5:08); second, the local church did what it could for its own needy (Acts 4:34,35); and finally, outside help was given (1 Cor 16:01,02). Some in the Philippines today jump directly to the third step. Occasionally appeals are made even when no Scriptural need exists.

American brethren are interested in and want to help in time of valid need. But we are becoming weary of appeals for "garden variety" emergencies which do not meet the standard of 2 Cor 8:14, and especially when it seems the first two steps have not been taken.

MORE AND MORE

Most Filipino preachers supported by US churches and individuals have a proper balance toward this support. Some, however, do not. Recently I received a letter concerning two incidents where the Filipino preachers, in their monthly reports, constantly asked for more and more money. No one thought they were dishonest. But their supporters were becoming weary. Sometimes requests amounted to virtual demands, and were totally unrealistic. If I asked the brethren where I preach for more and more, "because I need to travel and preach in as many places as possible," or "If I had a PA system (substitute your favorite desire; tape recorder, vehicle, etc), I could do so much more," they would probably tell me to go:—someplace else, and permanently! Let's be realistic: how many of these "extras" did Paul have (Phil. 2:25, ". . . but your messenger, and he that ministered to my NEEDS (eph mine—whl).")?

In the mid-1960's when I was stationed in the Philippines, a local merchant raised the price of an item to an American buyer. The American asked why. The surprised merchant replied: "Why not? What difference does this small amount mean to you? All you Americans are rich." He saw nothing wrong in getting some of these "riches". Brethren, this is a bad misconception. I know so few rich American saints I can count them all on the fingers of my left hand, and still have some to spare. In contrast, I know one American preacher and his wife, living on their small Social Security income, who sacrifice to be able to send \$35.00 per month to a Filipino preacher. I know another and his wife, both over 72, who supplement their Social Security by selling chickens and eggs. They undertook the full support of a Filipino preacher, until they grew wearied of his requests for "more and more". Finally, they sought another, who would be grateful for what they could give.

This "more and more" attitude is limited to a few. But the effects reach others. Knowledge of the "wearing" gets around in the US. It carries the "wearier's" name on it, too.

During the twelve years I have been associated with the work in the Philippines, there were three instances of misuse of benevolence. One, the preacher appealed for help when no need existed, then spent the money on himself. There were two other situations where jealous men accused those of distributing benevolence of unfairness, because these would not give them all they demanded.

Considering the number of churches, preachers, brethren, the amount of work being done, and that by far the majority of Filipino preachers and members have shown themselves to be completely honest, these instances are exceedingly few. But coupled with several situations of abuse of support,

they have created a bad effect here in the US. Some here begun to doubt the motives and integrity of ALL FILIPINO PREACHERS. . . the being "tarred by the same brush" effect. The final result, un checked and uncorrected, can only be that if the time comes when massive benevolence is again needed, because of the suspicion, it will be difficult or impossible to raise it. Then our beloved brethren in the Philippines will suffer privation and want, un necessarily, because of the greed of a few. Think on these things, and the consequences, when you are tempted.

MAJORITY VOTE IN THE CHURCH

J. Edward Nowlin

Majority vote in the church of Christ is a corruption of the divine governmental pattern found in the New Testament. Those of us who have opposed church support of human institutions over the past quarter of a century have charged those who advocate such with corrupting the work of the church, and those who use instrumental music in worship with corrupting the worship of the church. Is it not just as bad to corrupt the government of the church as to is to corrupt the work or worship?

Deciding matters by majority vote has become all too commonplace in churches of Christ. Although no rationalization can justify sin, there are two reasons often given in support of majority vote: (1) We live in a democracy where the will of the majority prevails through periodic elections in matters of civil rights, economics, education, etc. (although there are some of us who think it is more a bureaucracy than a democracy these days), and the natural inclination is to carry this practice over into the work of the church. (2) Regrettably, some elders have been dictatorial and arbitrary in ruling the church with resultant rebellion against eldership rule. Although local churches which have no elders must conduct their business in some orderly way, the common male-member business meeting is a poor substitute for godly eldership. If improperly conducted they are a potential bombshell in a church and the wacky notions that can come out of them are well-known to any brother of experience. When majority vote is added to this arrangement the Baptist denominational government is duplicated and anything can happen, and often does.

The Church Is A Kingdom: Not A Democracy (Daniel2:44; Mark9:1)

Jesus Christ is king (Daniel 7:13, 14; 1 Corinthians 15:24, 25). He occupies David's throne in heaven (Luke 1:32; Acts 2:29, 30; Psalm 89:35-37; Ephesians 1:20-23), for David's throne is God's throne (1 Chronicles 29:23; Revelation 3:21; Hebrews 10:12,13). A kingdom must have laws, and the law of Christ must rule the church. He is not only the head of the church (Colossians 1:18) thus completing the body and giving it direction; but he is head over all things to the church (Ephesians 1:23), in that all things pertaining to the church are subject to his authority.

In the local church Christ has delegated certain ruling authority to the eldership (Acts 20:28; 1 Peter

5:1-4), very much as Augustus Caesar delegated ruling authority to Herod, the son of Antipater, in B. C.40, when he made him king of Judaea. Herod made trips to Rome to find out Caesar's will on certain matters. In like manner, elders must find the will of Christ in his word, the Bible, and enforce it. Aside from this, the decisions made by elders pertain to matters of judgment.

What Majority Vote Does In The Church

Those who back off and look at this practice can see that:

(1) It requires parliamentary procedure; but, parliamentary procedure belongs to a democracy. Parliaments are law-making bodies and have no place in the Kingdom of God! To any who would cite the selection of Matthias as an example of voting, we would reply that the Lord chose Matthias (Acts 1:24) and this was before the church was established; hence, can be no example in the church!

(2) It establishes an adversary situation among brethren. This violates the unity of the Spirit (Ephesians 4:1-6), fosters strife (Philippians 2:2,3), causes division (1 Corinthians 1:10), makes single-mindedness impossible (Philippians 2:2), and breeds politicking and partyism. Lowliness of mind and esteeming others better than self are replaced with strife and vainglory and determination to win. A brother makes a proposition and disregards love of the brethren in his efforts to get it adopted. Any who oppose him are thought of as hard-headed adversaries; not brethren!

(3) It disregards the value of age and experience by giving teen-age boys equal voting power with older men of experience and mature judgment. Solomon said the glory of the young man is his strength, but he also said wisdom is better than strength (Proverbs 20:29; Ecclesiastes 9:16). Novices are not qualified to rule (1 Timothy 3:6), but a majority vote situation is a ready-made situation for some power-hungry brother to come up with some wild notion and marshal forces among the untaught to get it adopted!

(4) It causes division. This is the reason there are so many divisions in the Baptist churches. In a political election the majority rules and there is nothing the minority can do about it until the next election. Not so in the church! The dissatisfied minority can, like the little boy, "take their marbles and go home." They can take all who will go with them and start another church.

What Of The Business Meeting?

Elders can conduct such without voting simply by changing the question. Instead of asking who favors a proposition; ask who is opposed. If no elders, the Chairman can do the same. If objections are raised, every effort should be made to satisfy them in love and obtain unanimous agreement. If this cannot be done—table the matter. The roof will not fall in! It is a matter of judgment, anyhow, and these are not important enough to divide the church over. Later, if it can be brought up again and agreed upon, fine; if not forget it and maintain peace and harmony.

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Pernicious Platform Planks

Peter McPherson

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Half-truths and partial-truths become pernicious platform planks whenever they are set forth as major concepts for unity, and mouthed continually. They are pernicious or destructive because they "pervert the right ways of the Lord" (Acts 13:10).

"But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you: ."(2 Pet. 2:1-3a).

If a teacher expresses himself enough times on a particular matter, however erroneous his position may be, that position will be accepted by some of his students in spite of the gross error. And when that position contains half-truths (and what error doesn't!) then even more will accept it. This is so because many are new converts, are immature, have little ability, do not study, could care less, are ignorant, are blind followers of the blind, and are either not able to detect or will not expose the wily error. Someone has observed that students usually take the germ of error sown further than that expressed by the teacher. This makes any pernicious platform plank doubly destructive (loaded) as it throws open the door to the abyss of apostacy and hurls the generation following through the same. "For they sow the wind, and they reap the whirlwind" (Hosea 8:7).

Here are three pernicious platform planks. They are either exact statements from or express sentiments of some in a movement among us. These faith-destructive cliches and concepts are being parroted either willingly or ignorantly by some preachers, certain elders, a group of writers and teachers—to the influencing of not a few brethren. We are of those that believe that their "mouths must be stopped because they are upsetting whole families" (Titus 1:11).

"WE CANNOT BE CONSISTENT"—This half-truth becomes pernicious when it is made a chief concept of one's reasoning, dominates one's thinking and flows freely from one's mouth. It is a half-truth because, of course, none of us are 100% consistent all of the time. The statement is a partial-truth as it relates to many matters that are of no consequence whatever. For instance, because of things like forgetfulness (we send a card to one sick sister but

forget to do likewise for another), being late for worship (the clock stopped, etc.), helped sister Brown shovel off her drive way but did not get to help sister Green with the same, etc. Of course in such matters one is not always consistent with one's objectives and intentions. But surely these things do not constitute sin nor are they comparable to the addition of human concepts in the work, worship and organization of the church (which is really why one mouths "We cannot be consistent" in the first place!).

I maintain that we had better try with "as much as in (us) is" to be consistent and to be consistently concerned about it whenever we are not. This is far better than confusing babes, excusing unlawful practices, upsetting conscientious Christians and oversimplifying serious situations with a smile and a parroted half-truth such as "We cannot be consistent in everything we do." Many of the so-called inconsistencies in many conservative congregations are merely incidental things (such as the general talking before and after the scheduled services. I heard one preacher from the pulpit ask the assembly to give him an answer on that if they could! It appears to me that one is rather simple that cannot discern between authorized practices and incidental matters that relate to or revolve around those authorized things. To make issue of such things is surely silly). But if there are any real things that churches of Christ are engaging in, which things are parallel to those things that we judge others for, we had better stop them right now! (Mt. 7:1-5; Rom. 2:1, 21; 1 Cor. 1-5).

"NOT ONE IS PERFECT"—This platform plank peddled by the ecumenicalists among us is pernicious because it is another misused partial-truth and because it perverts the truth to the gaining of converts ("mak(ing) merchandise of you. . ."). It is a half-truth since it tells some of the truth. No one is perfect because we are not God. Only God is perfect in the absolute sense of the word. He is perfect because He is God. He is infinite, therefore He is perfect in every way. But since we are finite, we, by reason of that, are limited. We cannot be perfect in the absolute or inherent sense (are any Christians perfect in knowledge?). Again, only God is "light". . .one hundred percent "light" (1 Jn. 1:5); man can only strive to "walk in the light" (1 Jn. 1:7 with Phil. 3:12-14; 2:12-15).

Still, we are commanded to "be ye perfect, even as your Father which is in heaven is perfect" (Mt. 5:48). There are at least two ways of understanding this verse: One—by realizing that the word perfect carries the idea of maturity. . .of being full-grown. Two—by being perfect in the matter that the context is discussing, namely, as God loved His enemies, we are to love ours. Too, by accepting, applying and appropriating all of God's blessings for us and conditions to us we can be "present(ed). . .perfect in Christ Jesus" (Col 1:8; Eph. 1:3; Heb. 7:25 with 1 Jn. 2:1-1—we must use our advocate; Acts 8:22; Rom. 8:14; 1 Jn. 1:7-9, etc.). Remember it will only be the perfect man (the forgiven man) that will be in heaven.

But to mouth "You cannot be perfect" or "No one is perfect" to young men and women. . .to conscientious people who are very aware of their own

failings and weaknesses does not help them to trust in Jesus' power to save and sanctify. . . in the gospel's power to "mortify the flesh" and "overcome" sin and self but rather is to invite habitual sin, which the Bible forbids and offers no hope for (1 Jn. 5:18-19; 2:10; Mt. 12:32). Further, it not only opens the door a crack for imperfection but actually lends encouragement to a wee bit of immorality, some false practices and a little doctrinal error! Any cliché that promises security-in-sin is obviously false. The grace-unity cultists among us are using, perhaps unknowingly, a very loaded and subtle statement in the "No one is perfect" plank. And by their "good words and fair speeches deceive the hearts of the simple" (Rom. 16:18).

"UNITY IN DIVERSITY"—This is indeed a plank in the unity platform presented, pushed and pressed by Carl Ketcherside, Leroy Garrett and others. It is pernicious, perverse but oh so popular!

It is another half-truth and therefore an easy horse to ride. It is filled with partial-truth and as such is gladly received by the gullible, and unsuspecting and the novices. It is a philosophical equivocation and as such appeals to the gnostics, the love-to-have "their ears tickled" members and the Athenian-like people that "spend their time in nothing other than telling or hearing something new" (2 Tim. 4:3; Acts 17:21). It is the "in" thing and the "now" idea. It seems to be the answer-all for a divided body. . . .a ready-answer for a war-tired army.

There is an element of truth to the "unity in diversity" doctrine. But for men who know better to capitalize on this to "draw away disciples after them" (Acts 20:30) in an attempt to formulate a non-doctrinal denomination out of the blood-bought body of Christ is to commit the "greater sin."

The unity in diversity that rightly exists in the church will be in areas of personal growth (Mt. 25:15; 1 Pet. 2:2). We will all be at various stages in attainment of the "Christian graces" (2 Pet. 1:1-11). And the very fact that the church is made up of some "of every kind" (Mt. 13:47) allows for individual idiosyncrasies and for a variety of personalities, ways and styles. Too, we might differ on matters of indifference—things which would not affect our salvation (Rom. 14:5). Even some things held as matters of Bible faith, if not pressed upon others to the point of contention (the covering question, etc.), leaves much room for diversity yet still does not affect congregational unity. "In faith unity; in opinions liberty; in all things charity."

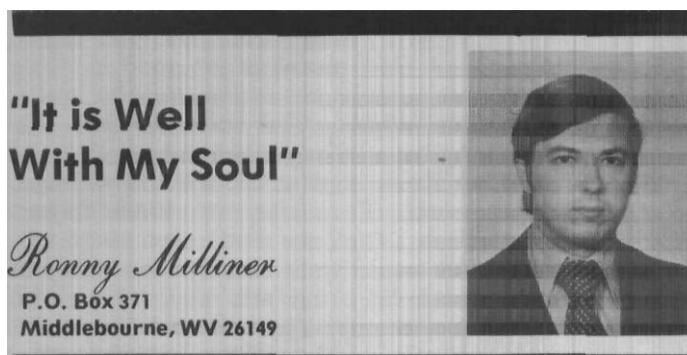
But to carry the "Unity in diversity" cliché to mean that one can believe that baptism is necessary to the remission of his sins but another would not have to believe that baptism was necessary to the remission of his sins is nothing less than destructive doctrine (Acts 2:23; 1 Tim. 6:3-5). Or that one church can practice congregational singing as the New Testament plainly teaches (Eph. 5:19; Col. 3:16-17) but that another can innovate with mechanical instruments and do so without the slightest tinge of missing the mark is to be guilty of perverse preaching (Gal. 1:6-10; Heb. 7:14; 1 Jn. 3:4).

To say that there is no standard of truth or that

we do not all have to follow the same standard of truth (which is really what the "unity in Diversity" cliché means to these advocated) is like reverting to the lawless state of "every man did what was right in his own eyes" (Judges 17:6). To say that there is no pattern that we should all follow in the work, worship and organization of the church is to misuse and abuse the statement "Unity in Diversity." To so use it is to make it a priority platform plank which is a pernicious practice.

Conclusion

There are other pernicious platform planks: "Preach the gospel and leave others alone"; "Preach the Man and not the Plan"; "Gospel is not Doctrine"; "Preach Positive and not Negative"; "Grace Alone"; "It makes no difference what one believes"; etc. But when such slogans, clichés and concepts are used by brethren they are only warming up old wish-wash concocted by sectarian cooks.



The writing of "It Is Well with My Soul" was due to a tragedy in the lives of Mr. and Mrs. H.G. Spafford. In November, 1873 Mrs. Spafford and the four Spafford children boarded a French liner bound for Europe. Mr. Spafford was to follow later. On the 22nd of November the French ship was struck by an English vessel. The four children of H.G. Spafford were among the 226 who perished. Upon landing in Wales as one of the few survivors. Mrs. Spafford sent a cable to her husband with only two words — "Saved alone." As soon as possible Mr. Spafford left to be reunited with his wife. On this voyage in December, 1873 the Captain pointed out to him the spot where the French liner had sank. Not being able to find sleep that night H.G. Spafford wrote the words to "It Is Well with My Soul." Let us examine the words of this song in light of the Scriptures.

In Both Peace and Sorrow (v. 1)

It is well with my soul "when peace like a river attendeth (to take charge of) my way." What can be more peaceful than sitting on the side of a river bank on a sunny day and watching the waters flow slowly by? Of course one can not truly say, "It is well with my soul" if he does not have peace of mind. But those in Christ have a great peace. "And the peace of God, which surpasses all comprehension shall guard your hearts and your minds in Christ Jesus" (Phil. 4:7). Knowing we have such great peace let us not forget its Source, but ever praise His name for it. In fact let us be like the Psalmist who wrote, "Ascribe to the Lord, O sons of the mighty, Ascribe to the Lord glory and strength. Ascribe to the Lord the

glory due to His name; Worship the Lord in holy array." Why? "The Lord will give strength to His people; the Lord will bless His people with peace" (Psa. 29:1-2, 11).

But we should also be able to say that it is well with my soul "when sorrows like sea-billows roll." Certainly we recognize that this statement is not quite so easy to make as the other. Indeed, how it is that one can say "it is well with my soul" when sorrows and troubles seem to be rolling over him like a flood? The answer is by having God as our Helper. "Cast your burden upon the Lord, and He will sustain you; He will never allow the righteous to be shaken" (Psa. 55:22; see also 1 Pet. 5:7; Heb. 13:6).

The Bible is filled with examples of individuals who, though everything seemed to be against them, still remained faithful to God and praised Him as they passed through their time of trials. Joseph, after being sold into slavery and being unjustly cast into prison, was able to say, "And as for you, you meant evil against me, but God meant it for good in order to bring about this present result, to preserve many people alive" (Gen. 50:20). The suffering Job was able to rise up in spirit and say, "As for me, I know that my Redeemer lives, And at the last He will take His stand on the earth. Even after my skin is flayed, Yet without my flesh I shall see God" (Job 19:25-26). Even though David would walk through the valley of the shadow of death he could still say, "I fear no evil; for Thou art with me; Thy rod and Thy staff, they comfort me" (Psa. 23:4). The apostles after being beaten for preaching Christ, "went on their way from the presence of the Council, rejoicing that they had been considered worthy to suffer shame for His name" (Acts 5:41). Even after being beaten and cast into prison Paul and Silas could still pray and sing hymns of praise of God (Acts 16:25). All of these individuals could say, "It is well with my soul" even in face of suffering and death because they trusted in the Lord.

The Word of God makes the same promise for all those whose faith is in the Almighty and who love to walk in His ways. "Consider it all joy, my brethren, when you encounter various trials, knowing that the testing of your faith produces endurance" (Jas. 1:2-3). "And we know that God causes all things to work together for good to those who love God, to those who are called according to His purpose" (Rom. 8:28). Surely we also ought to be able to say, "Whatever my lot, Thou hast taught me to say, 'It is well, it is well with my soul.'"

Even Though Satan Would Buffet Me (v. 2)

Satan is after us. "Be of sober spirit, be on the alert, your adversary, the devil, prowls about like a roaring lion, seeking someone to devour" (1 Pet. 5:8). The old dragon is out to make war with those "who keep the commandments of God and hold to the testimony of Jesus" (Rev. 12:17). Satan was after Peter for Jesus said, "Simon, Simon, behold, Satan has demanded permission to sift you like wheat; but I have prayed for you, that your faith may not fail" (Lk. 22:31-32).

But we can still say, "It is well with my soul"

because "Christ hath regarded my helpless estate." Christ intercedes for us as he did for Peter in Luke 22. "Therefore, He had to be made like His brethren in all things, that He might become a merciful and faithful high priest in things pertaining to God to make propitiation for the sins of the people. For since He Himself was tempted in that which He has suffered, He is able to come to the aid of those who are tempted" (Heb. 2:17-18). God has promised a way of escape from the snare of the Devil (1 Cor. 10:13). Of course it becomes our part to "submit therefore to God. Resist the devil and he will flee from you" (Jas. 4:7).

Because My Sins are Forgiven (v. 3)

If my sins were not forgiven it is needless to say it would not be well with my soul. One who is a sinner is separated from God (Isa. 59:2). He is disgraced (Prov. 14:34). His wages is death (Rom. 6:23).

But because of Christ "my sin—not in part but the whole, is nailed to His cross and I bear it no more" and I can truly say, "It is well with my soul." As one reads about the Suffering Servant in Isaiah 53 he ought to be impressed with the fact that Christ had to suffer and die because of OUR griefs, OUR sorrow, OUR transgressions, and OUR iniquities (Isa. 53:4-6). And thus it is by the blood of Jesus Christ that we are justified in God's sight (Rom. 5:9). We receive the forgiveness of our sins when we by faith repent of our sins and are baptized (Rom. 5:1; Acts 2:38).

When Christ Returns (v. 4)

Verse four of the song expresses the thought that it will be well with my soul when Christ returns. But here again we must recognize that this statement could not be said of the sinner. He is without hope (Eph. 2:12). His soul has no anchor (Heb. 6:19). When Christ returns his sentence will be one of eternal punishment (2 Thess. 1:7-9). For the sinner it will be "a terrifying thing to fall into the hands of the living God" (Heb. 10:31).

But the righteous one can say, "And Lord, haste the day when faith shall be sight, The clouds be rolled back as a scroll, The trump shall resound, and the Lord shall descend, 'Even so' it is well with my soul." He, like Paul, will love to see Christ's appearing (2 Tim. 4:7-8). We ought to have this confidence. "And now, little children, abide in Him, so that when He appears, we may have confidence and not shrink away from Him in shame at His coming." Can we with the apostle John say "Amen. Come, Lord Jesus" (Rev. 22:20)?

Can you say, "And, Lord haste the day. . . ?" It is well with your soul?



Help Our Subscription Drive

We are expecting to have a mailing list of 10,000 each month by the end of 1979. That will complete twenty years of operation of the paper. Not many religious journals survive that long. There are yet many homes of Christians in this land which receive no religious paper whatever. Oh yes, they take daily newspapers, all sorts of magazines, have expensive television sets (sometimes two or three to keep down conflict among children over what program is to be seen when), have boating, fishing, camping and golfing equipment—but not one good religious paper.

Not only would it be good for YOU to receive such a paper monthly, but such a paper makes an excellent gift for a friend or relative. The single subscription rate is \$6 a year in advance. In clubs of four or more the rate is \$5 a year. You can send it to 15 of your friends for \$5 a month (\$60 a year) dropping the price to \$4 a year in these special groups.

Price Increase

As much as we dislike having to do it, there will be a rate increase January 1. All orders received before that time will be honored at the present rate and the automatic renewal plan assures you that you will continue to be billed annually at your present rate. In the last few months we have had an increase in printing costs and a substantial increase in postal rates. We will have further announcement about this later.

Welcome New Readers

Within the past two months we have received the largest number of new, single subscriptions from throughout the nation, that we have received in any equivalent period since we have been managing the paper. Brother H. E. Phillips and I have both received an outpouring of commendation for our stand on the marriage question. These have come in the form of phone calls from far and near, letters, and personal comments where each of us has gone since June. The only adverse reaction either of us has received is that a church in Oregon cancelled its order for a bundle of the papers. We made that up with a new bundle order the next week. We have much good material planned for the future. Stay with us and tell others.

THE NEWS LETTER REPORTS

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

CORRECTION

In our June editorial mention was made of a debate earlier this year between Andrew Connally and Olan Hicks. I incorrectly identified Brother Hicks as the "former editor of the *Christian Chronicle*." Tom O'Neal first brought the error to my attention and then a very nice letter from Leon Ramsey of the *Christian Bible Teacher* also pointed out the mistake. The former editor of the *Christian Chronicle* died several years ago with leukemia. Our apologies for this error.

DEBATE

Royce Bell of the Westside church in Irving, Texas will meet Jack Langford in debate later this month. On September 11, 12 Royce Bell will affirm that water baptism is unto the remission of sins. On Sept. 14, 15 Jack Langford will affirm salvation by faith without water baptism. The first two propositions will be discussed in the Westside building at 2300 W. Pioneer Dr., Irving, Texas. On Sept. 18, 19 Jack Langford will affirm that Holy Spirit baptism places one into the church today. On Sept. 21, 22 Royce Bell will affirm that Holy Spirit baptism ceased and is no longer in the church today. These last two propositions will be discussed at 600 E. Weatherford, Ft. Worth, Texas. Sessions will begin at 7:30 each night.

ON GOING BACK HOME

As twilight wrapped her long arms around the last fading rays of light on May 13, 1978, a culmination of more than two years' waiting came about.

With Missie at my side, Memories in my heart, and a picture in my hand, we opened the door at 2523 W. Diana Street and entered. It was not the "going back" we had planned, because the one who had longed most to open that door had already passed through another one into God's own living room. But the picture in my hand was an attempt to fulfill his yearning, also to ease the loneliness of a frightened wife.

The picture in my hand, appropriately, was the last one made of the two of us, made one year ago as we were soon "to go back" to Tampa, and was a part of the book of memoria prepared for us by dear friends we were leaving in Cocoa.

Once inside the door "back home," while Missie sat at my side, I kneeled in God's presence, and somehow in the presence of the one whose picture I held, beseeching strength, guidance, and protective care in the assignment now before me. Somehow, it never seemed larger than at this moment, but with the help of the ever-present, all-knowing heavenly Father, my little family and a host of friends who care, I can begin to pick up the tools and find

my place of service in God's kingdom until I join the one who waits for me in that Eternal Home. Bobbie Miller May 13, 1978

JAMES H. DEASON, Route 2 Box 76-A, Hamilton, Alabama 35570 • In May of this year we completed two years of work with the West Hamilton church in this city. Our work has been very pleasant and we look forward to more of the same. The church here has been very active in preaching the gospel. We have conducted six gospel meetings over the past year with preachers from various places taking part. We have just completed a two week's concentrated effort in door-to-door evangelism. Many contacts have been made. Several have enrolled in our Bible Correspondence Course and several have agreed to home Bible studies. Bob Myhan of Chattanooga, TN came and assisted us in this work. I am scheduled to debate Richard Reynolds of the Church of God denomination August 29-Sept. 1. This will take place in the Sherif Memorial Building on Opp Avenue in Andalusia, Alabama. Propositions involve Holy Spirit baptism and the necessity of water baptism for salvation.

NEW CONGREGATION IN CINCINNATI, OHIO

WAYNE CHAPPELL—On Sunday, July 2, 1978, a congregations met for the first time as such in Cincinnati (Springdale), Ohio. It began with about fourteen families who were members formerly of the Lockland church. It will be known as the "Springdale church of Christ," since we meet in this northern suburb of Cincinnati. We are presently meeting in the basement of a Century 21 Realtor building at 365 W. Kemper Rd., near the intersection of Kemper Rd. and Rt. 4, about 1/2 mile west of Tri-County Shopping Center. This is conveniently located near I-275 about three miles west of I-75.

This new work is the culmination of a planned program of work by the Lockland church which involved canvassing during the summer of 1977 the entire area of Springdale-Forest Park-Greenhills (Approx. 12,000 homes). This work included offering a Bible correspondence course and follow-up work with those who enrolled. After ten years of work with the Lockland church, my family and I have moved to work with the new church. When you are in Cincinnati, you are invited to worship with us. We meet at 9:45 AM and 6PM on Sunday and 7:30 on Wednesday night. For information call 513-742-1156.

AUDE McKEE, 8612 Lanier Lane, Knoxville, TN 37919 - In April I held a meeting for the Southside Church in Monroe, La. They will average about 25 in attendance and this includes three students from the State University located there. These brethren have a comfortable building located just a few blocks south of I-20. It is easy to find by exiting at Texas Ave. and going directly south. Don and Linda Andrews, who did worship with us at West Knoxville, are now living in Monroe and they add considerable strength and stability to that work. We believe these brethren are worthy of the confidence and support of faithful Christians and urge the readers of *Searching The Scriptures* to worship with them when in that area. Also, the church needs a man to work with them full-time. If any of you know a good man that might be persuaded to take on a difficult task, write to Don Andrews about it. His address is: 113 York Dr., Monroe, LA 71203.

WALLACE H. LITTLE, 2909 Old Greenwood Rd., Ft. Smith, Arkansas 72903 - In an on-going attempt to upgrade and maintain the accuracy of his *Directory Of Churches*, Bill Wallace seeks corrections, deletions and additions as appropriate. While this is in no sense an attempt to identify those, and those only which are acceptable to God, his purpose is to list only those who stand opposed to the churches contributing to the establishment and maintenance of any human institutions. Readers who are aware of such changes which ought to be made to reflect his intent, please send overseas corrections to me at the above address. Also, send all US changes to him at: William E. Wallace, P. O. Box 0, Newport, NC 28570. We appreciate your assistance.

REAVIS PETTY, 510 Proclamation Dr., Tampa, Florida 33612 - After four years of work with the North Street church in Tampa, I began on June 1, working with the church in Lutz, Florida. Lutz is located on U. S. Highway 41, 6 miles north of Tampa. We will be living; at the same address we have had in Tampa.

When traveling in this area, we would be glad to have you visit with us.

LEON ODOM RECOVERING

HAROLD FITE, 62nd St. and Indiana Ave., Lubbock, TX— Brother Leon Odom, who works with the Cuthbert Street church in Midland, Texas, underwent heart surgery Wednesday, May 31. Three by-passes were made on the heart, and another in the artery leading to one of his kidneys. He responded well during the surgery and was released from the hospital about June 10.

JERRY D. EUBANKS, 3737 14th Avenue N. St. Petersburg, Florida 33713 — The first Sunday of June, 1968, my family and I began our work in Plant City, Florida. Though optimistic in the beginning, little did we realize that we would live in that city for over ten years and enjoy the most pleasant association any preacher's family could ever hope to experience. The Mahoney Street congregation in Plant City, to my knowledge, is one of the best in the country as to its desire to do what is right and being conscientious in growing spiritually.

Several years ago the church involved itself in a call-in broadcast on the local radio station WPLA at 8:15 each Lord's Day morning. Brother Ed Britt, of the rural Cork congregation, and myself have worked this forty-five minute weekly broadcast. Many baptisms have occurred directly as a result of this widely heard program. To our knowledge, this is the first call-in program in the state of Florida as we are now in our sixth year. The Sunday morning worship is also broadcast live over the same station from 11A.M. to 12P.M. Two good men, brethren Ercelle Smith and Bill Womack, are the elders of this congregation and have, and are, doing a commendable job in this capacity.

This church is at peace and has been for the ten years I have known the work. Property is being sought presently for a future congregation to be started. Anyone who may be moving to this area or passing through on vacation will enjoy worshipping in Plant City at the Mahoney Street congregation. Notice the ad in the back of this paper as to the times of services.

On May 1, 1978, I resigned the work in Plant City. There are no internal problems and I can commend the work to anyone. The first Sunday in August I began work with the 14th Avenue N. congregation in St. Petersburg. Once more I am optimistic about the future and hopeful that another pleasant and prosperous work can be accomplished together with God giving us the increase. Notice the ad in this issue for the times of services at 14th Avenue N. Meet with us when passing our way.

NEW CONGREGATION IN NEW ORLEANS AREA

A new congregation began meeting on the west bank of the Mississippi River in the New Orleans area on 12 Feb., 1978. The first Sunday five families (21) were in attendance. At the present time we are meeting in the Terrytown Elementary School, 550 East Forestlawn, Gretna, LA. When in the area contact us at 504-392-1576 or 361-4919 for directions or transportation to worship.

NEW CONGREGATION IN BREMEN, INDIANA

On September, 1977 a new congregation of the Lord's church met for the first time in the home of brother T. R. Mitchel, 318 N. East St., Bremen, Indiana. It had its beginning with two fine families from the Caroline St. church in South Bend, IN. Five have been baptized since the congregation began. Average attendance now is about 15. These brethren have a desire for the truth and the spreading of the gospel in the Bremen area. Bremen is an old Indiana town and the home of Indiana's governor, Otis Bowen. There are a number of denominations in this area and there is much work to be done. The Brethren of the Caroline St. church in South Bend commend these brethren for their zeal interest and courage to begin such work. They have regular morning and evening services on Sundays and a Thursday evening Bible study. Some brethren from Caroline St. have gone down to assist in teaching as well as others from Peru, Indiana and Hicksville, Ohio. Anyone passing near Bremem on Route 6 east of U. S. 31 will find it easy to locate where the brethren meet. For further information call or write T. R. Mitchell, 318 N. East St., Bremen, Indiana 48506, phone 219-546-4471; or Dennis Clemmons, 61666 Mayflower Rd., South Bend, IN 46614, Phone 219-288-9987.

DOUG SEATON, Rt. 1, Box 147, Concord, NC 28025 — The work here is progressing. So far this year (1978) we have had five baptized, five restored, and ten to identify with us. Five came from liberal churches including a medical doctor and his family. Our attendance is now in the 70's and the contribution is in the \$500 a week area. Recently we began supporting Jimmy Jenkins \$100 a month. He is preaching in Plymouth, NC. We have been fortunate in that the people we have been baptizing are generally young married couples with children, so our attendance is picking up real well. We are still getting response from our newspaper articles. They are especially helpful as a means of identification. Generally, when I talk to someone I am recognized from the picture in the paper.

THAYER STREET LECTURES

The elders at Thayer St. in Akron, Ohio have set Sept. 18-21 for their fall lecture program. At 9:30 A. M., Tuesday, Wednesday and Thursday, Jeff Kingry will speak on "Materialism" and its influence on the church. At 10:30 the theme will be "Great Events," with Morris Hafley of Salem, Ohio, speaking on Tuesday on the "Birth of Christ." On Wednesday, Ken Williams of Norton, Ohio will speak on "Pentecost" and on Thursday Edward "Skip" Paquett of Tyngsboro, Mass., will speak on "The Conversion of Paul."

At 1:30, Wayne Walker of Harpster Avenue in Akron will direct a period of worship in song. At 2:30 on Tuesday, Brother Walker will speak on "TV Ministry." One Wednesday, Truman Smith of Houston, Texas will discuss the subject of "Bus Ministry" and on Thursday, Bob Buchanan of Paris, KY, will speak on "Conferences and Workshops."

The evening services begin at 7:30 on Monday, Tuesday and Thursday. At this hour, Guy Roberson of Lufkin, Texas, will speak on "Woman's Work." At 8:30 J. D. Tant of Roswell, GA will deal with the "New Morality." As in the past, we are urging

our members to open their homes to out of town guests. If you plan to be with us overnight for what we expect to be an outstanding program, please notify us in advance so we can make arrangements.

PREACHERS NEEDED

CRYSTAL RIVER, FLORIDA — The church here is looking for a faithful gospel preacher to work full-time as soon as possible. The church is made up mostly of retired people, as this is basically a retirement community. Those interested should contact: Owen Stephenson, P. O. Box 392, or Albert Corbin, Rt. 2 Box 70, Crystal River, FL 32629.

SOPCHOPPY, FLORIDA — The church here in the Big Bend area of the state, just 35 miles from Tallahassee needs a preacher. This is a small congregation but in a growing area with great potential. We have a new building. Some outside support would be needed. Contact: T. Fletcher Harrell, Rt. 2, Crawfordville, FL, phone 904-926-3485 or James E. Gunn, 511 N. Meridan St., Tallahassee, FL 32301, phone 904-224-1928.

SHIPPENSBURG, PA — This small congregation of 40-50 needs a full-time preacher. We can supply the majority of the support. Contact Dennis Adams, Box 177, Rt. 1, Shippensburg, PA 17257, or phone 717-423-5590.

RICHLANDS, VA — A small congregation with good potential needs a gospel preacher to work fully with them. Part of the support can be furnished here. If interested write to: Church of Christ, Box 190, Richlands, VA 24641 or phone 703-963-9687.

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(Taken from bulletins and papers received by the editor)