

SEARCHING *the* SCRIPTURES

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



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

"DEVOTED TO THE SEARCH FOR DIVINE TRUTH"

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NUMBER 1

THINK ON
THESE THINGS

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HATING THE PROPHET

All through the history of sinful man the word of God has always had two effects upon man: it makes him repent and turn to righteousness, or it makes him hate the message and the prophet who brings it. When Ahab was king of Israel, he followed a very wicked course and gathered about him many false prophets who would prophesy as he desired. This is very much like religious conditions in the world today. The preacher who dares to speak what God has revealed on all matters, especially when it condemns the general practice of people, becomes the object of hate.

"And the king of Israel said unto Jehoshaphat, There is yet one man, Micaiah the son of Imlah," by whom we may enquire of the Lord: but I hate him; for he doth not prophesy good concerning me, but evil. And Jehoshaphat said, Let not the king say so" (1 Kings 22:8).

Ahab was not the last man to hate a prophet because he did not speak good concerning him. This attitude was characteristic of Israel all through their history. Stephen concluded his discussion with the Jews of the Synagogue with these words: "Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers" (Acts 7:52). For these words Stephen was killed by the mob.

The setting of the statement in 1 Kings 22 shows that the king of Israel had designs against another king and wanted the help of Jehoshaphat in the effort. He already had the death sentence passed against him by Elijah because of his crime of greed and murder. His evil

wife Jezebel had developed a plan which he carried out to have Naboth killed because he wanted his vineyard. When Elijah told Ahab that "in the place where dogs licked the blood of Naboth shall dogs lick thy blood even thine" (1 Kings 21:19), Ahab replied to Elijah: "Hast thou found me, O mine enemy?"

Paul inquired of the Galatians, "Am I therefore become your enemy, because I tell you the truth?" (Gal. 4:16).

Why is it that a man can be corrected—told the truth—about many other matters, but makes you his eternal enemy for telling him the truth about God's word? A stranger can be stopped on the street and told that he is going into danger if he keeps on in the direction he is going, and he will thank you and take another course. But your best friend can be sinning against God and if you tell him about it he will, in many cases, become your enemy.

Maybe the answer to this strange behavior lies in the nature of religion itself, and in the fact that most people do not like to be considered ignorant of such important matters. Most people think of religion as a thing so personal that it should not be changed. They think of it as a sort of heritage that belongs to their ancestors. For this reason it is an insult to tell them that they are wrong.

Men do not like to appear uninformed in the basic and important matters of life and eternity, but the terrible truth is that the great majority of this age is ignorant. To try to tell one the truth when he considers himself informed enough to know, is an insult.

But neither of these reasons appear in the case of Ahab's hate for Micaiah. It was a clear case of a man wanting to do a thing but not wanting to reap the consequences. He wanted to be told that he would be victorious in spite of the fact that he knew a prophet had told him he would die. Those today who want to hear "good" about themselves when they are doing those things that are wrong are in the same class with this evil king.

It will be observed that the truth was not changed because several hundred prophets spoke "good" of the king, nor was it changed because the king hated the prophet and had him put in prison. It is the same today. The truth remains the truth whether we believe it or not, and even if we hate the preacher.

The religious population of the world, whether actively practicing the precepts of their religion or not, will cry out against the man who has the conviction and courage to speak out against error in doctrine and practice. "Hast thou found me, O mine enemy?" they will cry. Many will say or think: "but I hate him; for he doth not prophesy good concerning me, but evil," Do not confuse the message with the messenger. You will not destroy the truth by killing the bearer of that truth. "Am I therefore become your enemy, because I tell you the truth?" (Gal. 4:16),

Foy E. Wallace, Jr. Passes

We received word that Foy E. Wallace, Jr passed away on December 18 at the age of 84. We take note of his death with mixed emotions.

Many brethren are indebted to him for the valiant battle he waged against Premillennialism. While editor of the *Gospel Advocate*, he engaged Charles M. Neal in debate at Winchester, Kentucky in January, 1933. This marked a turning point in that struggle. In 1936 he started the *Gospel Guardian*, later changed to the *Bible Banner* in which he waged war on the college in the church budget and against developing signs of a greater institutionalism. In 1950 he began *Torch* in which he wrote some of the clearest material anyone has ever produced in opposition to church support of institutions and centralization of power.

In 1956 he held a meeting at Glenwood Hills congregation in Atlanta, Georgia while the editor labored there. I have never enjoyed nor profited more from a meeting than that one. He spent his sixtieth birthday with us the day it ended. One night he exposed the sponsoring church and charged that it (1) made ecumenical elders, (2) was guilty of religious feudalism, and (3) made chain churches which he called "Piggly Wiggly churches of Christ."

It is regrettable that he allowed personal bitterness to alienate him from the brethren who appreciated his work the most. From about 1960 on he allowed his influence to be used by those who formerly he opposed. It was tragic to see him often preaching for small gatherings of people many of whom had no appreciation for his work and to whom he was only an aged, long-winded preacher.

We must leave his case in the hands of Him who judges righteously We still preach many things he taught us.

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By Earl Irvin West

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Editorial

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THE FAITH ONCE DELIVERED TO THE SAINTS

The first four verses of Jude sounded a warning to those within the church of that day to guard against "certain men" who would creep in "unawares" and undermine that system of divine truth which he called "the faith." Jude was written late in the first century when the issues facing the church had taken on a different complexion from those of the first few decades after Pentecost. By this time the formal Jewish opposition had lost its punch and the church faced the insidious threats of bizarre philosophical approaches which came in with the advance of the gospel in Greece and North Africa.

The trouble they faced did not come from frontal assaults on the faith from the unbelieving world but rather from the deceitful behaviour of those who professed allegiance to the truth while drawing away disciples after them. Attacks from without have always drawn the people of God closer together. The greatest devastation has always come from within.

A Body of Truth — "The Faith"

The appeal of Jude 3 is to contend for "the faith." This argues that there is a body of teaching distinguished from all human wisdom. What pertains to "the faith" can be determined. If not, then contention for it would be impossible. It is popular these days to argue that truth cannot be known absolutely, that every generation and every person must find what appears to him to be truth. Jesus said "I am the way, the truth and the life" (Jno. 14:6). Before Pilate he said "I came to bear witness unto the truth. Everyone that is of the truth heareth my voice" (Jno. 18:37). The fulness of grace and truth came by him (Jno. 1:14, 17). He promised his apostles to send the Holy Spirit to guide them into "all truth" (Jno. 16:13-14). There is a body of truth called "the faith" which may be known so that "saints" may contend for it.

Complete Truth — "Once" Delivered

The finality and completeness of this body of teaching is indicated by the word HAPAX translated "once" (KJ), "once for all" (NIV and NASV). This body of truth has one time for all time been made known. This passage strikes a death blow to all claims of latter day revelations. It argues the finality, completeness and all-sufficiency of God's revelation. There is nothing left to be added from human wisdom. Nothing should be subtracted from it. Indeed, "His divine power hath given unto us all things that pertain unto life and godliness through the knowledge of our Lord and Saviour Jesus Christ" (2 Pet. 1:3). It was during one interval of human history that God began and com-

pleted the revelation of that body of truth called "the faith." Paul said "once was I stoned" (2 Cor. 11:25). That exhausted the number of times he was stoned. "It is appointed unto man *once* to die" (Heb. 9:27). Man's appointment with death is summarized and finalized in that statement. When Jude said the faith was "once for all" delivered to the saints that argues for the fulness and completeness of divine truth in what God delivered. Every system of religion based on the claim of latter day revelations is therefore false including Mormonism, Adventism, Jehovah's Witnesses, Armstrongism and other systems of like nature. They all have in common the notion that divine revelation was *not* once delivered. If the fulness of its revelation occurred in the first century then all such claimants are proved to be false teachers, blind guides and deceitful workers.

Authoritative Truth — "Delivered"

When Jude said this faith was once "delivered" he emphasized the authoritative nature of this body of teaching. In Titus 1:3 Paul said that God "hath in due times manifested his word through preaching, which is committed unto me. . ." This has reference to the apostolic preaching, the kind which Paul did. There are three terms used in the New Testament to describe these men through whom this revelation came.

(1) **Ambassadors.** Paul said "We are ambassadors for Christ" (2 Cor. 5:20). It is a misuse of scripture to apply that statement to modern-day Christians. The term "ambassador" implies a commission, suggests an official embassy and includes credentials to demonstrate the authority by which these ambassadors spoke. To receive an ambassador is to extend recognition to the power which sent him. Likewise, the rejection of an ambassador is the rejection of the power standing behind him. Jesus said to his apostles "He that receiveth you receiveth me" (Mt. 10:40). These men were sent forth to bind and loose what had already been bound in heaven (Mt. 18:18). Unto them Jesus said "Whose sins ye remit, they are remitted unto them; and whose sins ye retain, they are retained" (Jno. 20:23). Unto these ambassadors of heaven the Lord gave the power to state divine law. The law did not originate with them for it was already settled in heaven. They made it known. Further, they were given credentials to show their official embassy in the miraculous powers they possessed. "Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds" (2 Cor. 12:12). The age of miracles belonged to the time of their ambassadorship. During the time they were involved in this apostolic preaching, their credentials confirmed their word (Mk. 16:20).

(2) **Earthen Vessels.** In order to "deliver" the faith, Christ chose the earthen vessels of the apostles into whose hearts he shinned the light of inspiration. "For God, who commanded the light to shine out of darkness, hath shinned in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us" (2 Cor. 4:6-7). The "earthen vessels" of this passage were those who had the light of divine inspiration and therefore does not relate to preachers other than those who originally "delivered" the faith. Since

they had "the light" of divine knowledge, their message was authoritative and not to be rejected.

(3) Witnesses. The faith was "delivered" by witnesses who saw the Lord, heard him speak, knew directly of his deeds and could speak as eye witnesses of his resurrection. Jesus said to them just before his ascension "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). Peter said "We . . . were eyewitnesses of his majesty" (2 Peter 1:16). John wrote "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life. . . . declare we unto you" (1 Jno. 1:1-3). The special appearance of the Lord to Paul was to make him "a minister and a witness both of those things which thou hast seen, and of those things in the which I will appear unto thee" (Acts 26:16). The faith was "delivered" by chosen and empowered ambassadors who were vessels of earth into whose hearts the light of divine truth shone, and who were witnesses of the power and majesty of our Lord. What they "delivered" therefore is authoritative and binding on earth even as it is bound in heaven.

Trustees of The Faith — "The Saints"

Knowledge of the truth delivered and obedience to it made saints of them even as it does today. A saint is one made holy and consecrated to the Lord's service. Every saint should cherish the truth which set him free and should seriously consider his obligation to guard that body of truth which made him free. The faith is worth contending for. The word "contend" in Jude 3 represents the most strenuous effort required of man. It speaks of struggle, of intense effort. If the faith is not defended from those who creep in unawares then the hope of all mankind is lost. When saints grow weary from the struggle and retire from the field of battle then the enemy shall take captive souls at his will. Those of us who live now are deeply indebted to those who have gone before us who had to sort out truth from error and who, upon finding truth, contended for it with all their might. We owe it to the faith itself to contend for it. We owe it to ourselves. We owe it to our unsaved friends and loved ones. We owe it to generations yet unborn. What God delivered must be kept as he gave it. "There is one Lord, one faith, one baptism" (Eph. 4:5). Let us be constantly aware of the sly maneuvers of those who would slip into the flock, deny the faith, compromise with error and lead souls astray. "Watch ye, stand fast in the faith, quit you like men, be strong" (1 Cor. 16:13).

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A CHRISTIAN'S REVIEW OF "CAMPBELLITE QUESTIONS AND BAPTIST ANSWERS"

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INTRODUCTION

The first chapter of a book entitled "Bible Briefs Against Hurtful Heresies" by H. Boyce Taylor, published in 1977, is called "Campbellite Questions and Baptist Answers." The material was printed in the January 1977 issue of "The Baptist Challenge" edited by M. L. Moser, Jr. of Little Rock. In the first weeks of 1978, I reviewed the material in ten lessons on radio station KXLR in Little Rock. I now desire to review the material in writing for the readers of *Searching The Scriptures* and then I hope to publish the material in a booklet for a wider and more permanent circulation.

I sincerely hope that many good people who wear the name "Baptist" will have opportunity to read this review. I realize how prejudiced and emotional we can become about our religion, especially when someone questions or denies our cherished beliefs. Therefore, let me say in the beginning of this study that I have absolutely no hatred or animosity toward the Baptist people. Many of my friends and relatives—both dead and living—were and are members of the Baptist denomination. But truth should be more important to us than anything else on this earth, and to me it is. I hate no group or individual, but I certainly share the feeling of the one who wrote, "Through thy precepts I get understanding: therefore I hate every false way" (Psalm 119:104). If I say something which you find to be contrary to the scriptures, do not believe it. But if what I present in this review is the truth, then that's the way it is and it will be true when we all stand in judgment and are judged by that standard (John 8:31, 32; 12:48). Truth is not negotiable, and our rejection of it does not change it in the least (Rom. 3:3, 4).

What is "Campbellism"?

Before continuing, we need to say some things about Alexander Campbell and the use of the term "Campbellite." We shall begin with this definition:

"Campbellites: A term sometimes applied to Disciples of Christ (a) whimsically, by themselves; (b) ignorantly, by the non-church public; (c) viciously, as well as ignorantly, by the less enlightened members of the less enlightened sects." (Encyclopedia of Religion, Published by Vergilius Firm, 1945, p. 116.)

It has been said that when a football is thrown during a game, three things can happen and two of them are bad. In this definition, we find all three positions bad. I do not believe that Christians should accept an unscriptural name nor joke about such serious matters. And the other two alternatives are surely unacceptable to all honest people.

The truth is, there is no such thing on earth as a

Campbellite or a Campbellite Church! You never saw either. The term is used in derision by those who are envious of people who insist upon wearing a scriptural name—Christian. "Campbellism" is only a figment of the confused minds of denominational preachers. My resentment of the material under review and my defense of those who are called "Campbellites" is not to be construed as an admission of being a Campbellite. I reject the term, just as I do all human or unscriptural names in religion.

What About Campbell?

Alexander Campbell (1788-1866) and his father, Thomas Campbell, and the Campbell family came to America as Irish immigrants and were reunited in 1809. Thomas and Alexander, along with other great men of the restoration effort, had, through their study of the Bible, come to reject Catholicism, protestant denominationalism, and all human creeds. They came to reject their unscriptural baptism and were baptized (immersed) into Christ for the remission of sins as the Bible demanded. They issued such challenges as "Let us speak where the Bible speaks and remain silent where the Bible is silent" and "Let us call Bible things by Bible names and do Bible things in Bible ways."

I have in my office a picture of a monument which stands in the Cane Ridge Cemetery near Paris, Kentucky. It says that the man who is buried there was united with the Church of Christ at Cane Ridge in 1807. That was two years before Alexander Campbell came to America, and he was a Presbyterian when he came to this country. On the subject of names, he wrote, "But, alas, the enemies have blasphemed the blessed gospel by pasting our sinful names upon it to bring it into disrepute."

Campbell was a great man with a brilliant mind. But he was only a man, and was right only as he believed and obeyed the scriptures—the same as with any of us today. If anyone can name something which we teach or practice that originated with Alexander Campbell, we will reject the teaching and cease the practice—gladly and gratefully!

Our Review Begins

As we begin our review of the material, we quote the first paragraph:

"Three copies of a little leaflet published by some Campbellite brother have been sent to the writer of late. The leaflet is entitled 'Questions for Baptists.' At the head of the leaflet is the language of the Apostle Peter exhorting us to 'Be ready always to give an answer to every man that asketh you a reason for the hope that is in you with meekness and fear.' Believing in the sincerity of those from whom these questions have come, with meekness and yet with delight the writer undertakes to answer these questions."

Mr. Taylor does not mention the name of the author of the questions directed to the Baptists, therefore I do not know who he was. Since it is a common practice for some Baptist preachers to refer to Christians as "Campbellites," and because of certain statements made, I assume that the questions were written by someone in the church of Christ. Neither Taylor nor Moser would deny that by their use of "Campbellites" they have reference to the church of Christ.

The questions are clear, pointed and relevant, and as we shall see, merit better treatment than they received in Mr. Taylor's answers.

The Question, Answers, and Review

"1. 'Why are you a Baptist?' Because Jesus Christ and all His apostles were Baptists, for they were all baptized by the first Baptist preacher."

There's not a word of truth in his answer! Christ and the apostles were not Baptists, and the teaching and practice of John was as far from that of a modern Baptist preacher as black is from white or truth from error. Baptist preachers today baptize those who confess their "salvation" and "because of" the remission of sins. John baptized those who confessed their sins, and his baptism was for (unto) the remission of sins. Read Mark 1, verses 4 and 5.

If Christ and the apostles were Baptists, they and all those who were responsible for writing the scriptures did not know it, for no mention was ever made of it. If Christ received "Baptist baptism" he must have been in the Baptist Church. But that cannot be true, for he was baptized by John before the church was established—even according to Baptist doctrine. If Christ and the apostles were Baptists, then should not all people today be Baptists, and would it not follow that they must be in order to follow the Lord? It would be interesting to hear a Baptist preacher quibble and double-talk in answer to that question. Again, if Christ and the apostles were Baptists, what does that imply concerning the Catholics, Methodists, Presbyterians, and all others? Are they all lost, or would a Baptist preacher argue that they can be saved even though they do not follow Christ and the apostles?

We shall have more to say about John and the name in response to other questions and answers.

(This study will be continued in the next issue.)

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OUT OF CONTROL

No! deserves to be placed on the list of endangered species of words. It is on the verge of extinction from our vocabulary. With each passing day, more Americans demonstrate that they are unable, and unwilling, to restrain themselves from anything their impulses suggest, and the spirit of the day is caught by the refrain of a recent pop song which exhorted us all to get out on that floor and "boogie-oogie-oogie till we just can't boogie no more!" The result has been terrifying: having neglected the restrictions that served as our controls, many of us are spiraling downward in a moral tail-spin.

Many forms of this indulgent behavior are obviously serious. The epidemic of teenage pregnancies and VD, the prevalence of drug, alcohol, and tobacco addiction, the random violence menacing our cities, the sordidness served up to us as entertainment, and an unfortunately long list of other problems sicken us and let us know just how undisciplined we have become. But this lack of restraint is not confined to the moral weaklings in society. All of us, to some extent, have lost control. During the holiday season just passed, for example, how many among us restrained ourselves responsibly in the use of our credit cards? How many of us put reasonable limits on our eating? The inability to say No! is morally dangerous, no matter who suffers from it.

I believe the most regrettable aspect of our 'permissive society' is that it reflects a shortage of individual SELF-control. It is easy to blame our woes on society. But society is a collection of individuals. And if society is permissive, that only means that individuals, like you and me, are. Instead of waiting for society collectively to become more restrained, we need to begin now making ourselves more disciplined. We need the courage to assume responsibility for ourselves. We need to decide personally to choose the very best and determine, God helping us, that our lives will be reasoned and rational. No one can do that for us.

Too often we rely on salvation by legislation. We simply assume the answer to any social problem lies in more and stricter laws. Good laws, of course, are beneficial and necessary, but in a country where individual citizens cannot or will not place self-imposed checks on their own behavior in obedience to common sense, there is little hope that any externally-imposed regulations will help much. What is required at the present time is not a proliferation of legal statutes. We already have more laws than a policeman can shake a billy club at. What we do not have is sufficient self-mastery on the part of each person.

Parents, I suspect, need especially to take note of the

importance of moral self-restraint. It is not enough to force our children to do right. At some point in the future, our restrictions on their behavior will cease to be enforceable, and unless we have also taught them how to make responsible choices for themselves and equipped them with their own internal moral gyroscopes, we will see them flounder as adults.

In a certain sense, we who are Christians are 'controlled' by God. But in another important sense, we are to be controlled by ourselves. Listen to Paul: "I run in such a way, as not without aim; I box in such a way, as not beating the air; but I buffet my body and make it my slave, lest possibly, after I have preached to others, I myself should be disqualified" (1 Cor. 9:26f). Paul certainly understood that ultimately the restrictions were God's and that it would only be by His help that he could live within them, but he surely also understood that God expected Paul to be big enough to CHOOSE these restraints as his own and to exercise his own self-mastery in the application of them. Paul, with his vigorous and manly sense of moral self-command, would be appalled at the flabby impulsiveness of some of us who cannot even voluntarily cut down on our gasoline consumption, much less impose the limits of moral decency upon ourselves.

Contrary to popular thinking, reasoned discipline does not hinder freedom. To think so is to confuse true freedom with reckless abandon. Actually, control makes freedom possible. The steering wheel of a car restricts its movement. But unless we define freedom as the right of the car to propel us into any ditch or oncoming vehicle it pleases, we would say that adequate 'discipline' at the wheel is one of the restraints that allow a car to be useful and not destructive. Similarly, as an old saying goes, no human being is really free who cannot command himself. As Peter, writing by the Holy Spirit's inspiration, put it, "By what a man is overcome, by this he is enslaved" (2 Pet. 2:19). It does not take a very expensive dictionary to explain the difference between liberty and libertinism. From a purely practical standpoint, then, we need self-discipline to be useful as well as free. After all, the man who does not stand for something will fall for anything, and he who is everywhere is nowhere. But, more important, from the Biblical standpoint, a lack of personal control is sinful. Self-restraint is everywhere praised in the Bible as a virtue (Gal. 5:23, 2 Pet. 1:6, etc.). And Peter pointed out that, as the world gets worse, there is all the more need for us to be in command of ourselves: "prepare your minds for action; be self-controlled" (1 Pet. 1:13, NIV). As common wisdom tells us, following the path of least resistance makes men, as well as rivers, crooked.

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THE DAYS OF OUR YEARS

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In Psalm 90:10,12 we read: "The days of our years are threescore and ten, or even by reason of strength fourscore years; yet is their pride but labor and sorrow; for it is soon gone and we fly away. . . . So teach us to number our days, that we may get us a heart of wisdom."

These words were written by David nearly three thousand years ago. Yet they state a fact that is just as true, and contain an exhortation just as much needed today as when David wrote them. For in these words David teaches us something of the brevity of life, and of the value of time. This should be of particular significance to us at this season of the year, when our thoughts are tuned to the new year that we have just entered. Before you read this article we will have crossed the threshold of the year of our Lord, 1980. The year of 1979 is now history, and has taken its place with the preceding years as a part of the past.

For everyone, the beginning of another year should be a time for sober meditation. For we are now one year nearer to the end of our earthly sojourn than we were at the beginning of 1979. Which means that we have one year less to prepare for the day of judgment when we will receive according to the deeds done while in the body, whether good or bad (2 Cor. 5:10). A story that impressed itself upon my mind years ago, concerned a man who died very suddenly. His friends were heard to express their sorrow that he had not had time to prepare for death. They were wrong! He had those years that he had lived. That is, in fact, the purpose of living, — to prepare for death and the judgment (Heb. 9:27). How precious a thing, then, time should thus be! Yet how much of it is wasted by so many, impatiently waiting for comparatively trivial plans for the future to materialize, or some supposedly important date to arrive, and failing to realize that the present is all that we have.

A World Governed By Time

God, Himself, is not subject to, nor restricted by the limitations of time. Isaiah describes Him as "the high and lofty One that inhabiteth eternity" (Isa. 57:15). Peter said: "A day is with the Lord as a thousand years, and a thousand years as one day" (2 Pet. 3:8). Nevertheless it has pleased him to place us in a world that is governed by time. Some one has said that time is but a broken off fragment of eternity. One poet has said:

Out of eternity a new day is born.
Into eternity at night will return.

Living thus in a world of time, our plans and activities are carried out with due regard to its limitations.

Solomon said: "For everything there is a season, and a time for every purpose under heaven" (Eccl. 3:1). Recognizing that principle, the farmer sows his seed in the spring, and reaps the harvest in the autumn. For the wage-earner there is a starting time and a quitting time. Business transactions are carried out with due regard to time. Bills and installment payments become due at a certain time of the month, and beyond which they are reckoned as past due. Business documents, to be valid, must bear a proper date. A non-dated or improperly dated check can invalidate it, and justify a bank's refusal to cash it. The events of history have been recorded with respect to time, not only in terms of the day and month and year that an event transpired, but also with reference to whether it was B.C. or A.D.. Lawbreakers are often required to serve "time", which means being deprived of their liberty for that portion of their life.

And so, as our thoughts are turned toward the year that lies ahead, let us look again at the words of David: "The days of our years are threescore and ten, or even by reason of strength fourscore years; yet is their price but labor and sorrow; for it is soon gone, and we fly away." In these words David tells us that **Life Is Brief**.

While, to the child, time often seems to drag; for those that have attained the allotted span of seventy years, or even by reason of strength eighty or more years, life has seemed very brief. Ask anyone who has lived to ripe old age, and he or she will tell you how rapidly it seems that those years have flown by. And those of us who have reached, or passed middle age find that each succeeding year passes a little more rapidly than the preceding one.

There are various expressions used by the inspired writers of the Bible that teach us about the brevity of life. David likened man's life-span to "grass which groweth up. In the morning it flourisheth, and groweth up; in the evening it is cut down and withereth" (Psalm 90:5,6). Job said: "My days are swifter than a weaver's shuttle" (Job 7:6). To anyone who has seen a weaving machine in operation, the figure of the shuttle as it rapidly travels back and forth is suggestive of the rapidity with which our days come and go.

The writer of the book of James gives us an impressive illustration of the brevity of life, and some words of caution as to the uncertainty of our carrying the best laid plans to fruition. "Come now, ye that say, Today, or tomorrow we will go into this city and spend a year there, and trade and get gain: whereas ye know not what shall be on the morrow. What is your life? For ye are a vapor that appeareth for a little time, and then vanisheth away. For ye ought to say, If the Lord will, we shall both live and do this or that" (James 4:13-15).

Thus James compared our life-span to the wisp of early morning vapor that is so quickly dispelled by the rising sun. One moment it is there. In a few moments it is gone. And how much like life! Here is a man of forty years, at the peak of his physical and mental powers. One moment he stands before us, vibrant with life, and radiating confidence in his plans for the future. But tragedy strikes in the form of a heart attack, or an

automobile accident, or an assassin's bullet, and in the next moment he lies before us a lifeless corpse, his plans unrealized. Thus James taught us that we should make our plans subject to the will of God. "If the Lord will, we shall do this or that." Some one has well said that, Man proposes, but God disposes. Which means that God has a way of bringing the best laid plans of man to nought.

So because of the brevity of life, it was thus David's plea that God would

Teach Us To Number Our Days.

How much we need to remember that time is a precious commodity, and should not be wasted. During the past few years governments have become greatly concerned about the rapid depletion of non-renewable resources, — natural gas and crude oil. They are now telling us that the known supplies are rapidly dwindling and could conceivably come to an end in the near future. Therefore they are urging us to use what we have to the best advantage. While this is a matter to be deeply concerned about, of far more importance is the need to realize that time is also non-renewable. Once it is gone it is beyond recall.

Jesus taught both by word and example the value of time. On one occasion he said: "I must work the works of him that sent me while it is day: the night cometh when no man can work" (John 9:4). He lived about thirty three years on earth, and his personal ministry occupied but three and a half of those years. Yet think of what he accomplished in that time (John 21:25). And all because he realized the value of time, and used it to the best advantage.

The apostle Paul also taught us something of the value of time when he wrote: "Look carefully how ye walk, not as unwise, but as wise; redeeming the time because the days are evil" (Eph. 5:16). A footnote offers as an alternative reading, "buying up the opportunity." The idea suggested is that our lifetime is a time of opportunity. We redeem that time by making use of the opportunities as they come. Since the same opportunity never presents itself more than once, if we do not make use of it when it comes, it is lost forever.

A Proper Sense Of Values Needed

In placing a proper value on our time, we need to have a proper sense of values, and apportion our time accordingly. This raises the question of, How much of my time is given to preparation for eternity as compared to the time that is spent in earthly pursuits?

Some years ago I read an article by some one whose name I have forgotten, the substance of which was a breakdown of the average life of sixty five years and the amount of time spent in various activities. I remind you again that the figures given were the average, and not necessarily true of everyone. The facts presented were as follows:

1. Three years spent in education. That is as if one were to attend school twenty four hours a day for 1095 days.
2. Eight years spent in amusements. I presume that this represented time spent in watching television and attending ball games.
3. Six years spent eating. I remind you that this is the average.
4. Five years spent in transportation. That would be

the time we spend in our cars and other conveyances, going to and coming from work and other places.

5. Four years spent in conversation. Remember, this is average.

6. Fourteen years spent in work. Based on a forty hour week, I presume.

7. Twenty four years spent in sleep. So when the fabled Rip Van Winkle slept for twenty years, he got nearly all his at once.

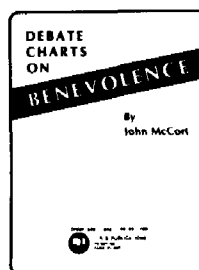
8. Three years spent in sickness and convalescence. For some, this figure may seem abnormally high, but was given as the average.

The interesting (and disturbing) aspect of the article was that it went on to point out that if one were to spend one hour each week in a church service, that in those sixty five years it would have added up to less than five months. Think of it! Sixty four years spent in pursuit of things that will benefit the body which one day will return to the dust from whence it came. Less than five months spent in preparation of the soul for eternity. Yet how many there are who think that an hour spent in worship on Lord's day morning fulfills their responsibility insofar as spiritual necessities are concerned. Such a concept is the result of a mixed up sense of values.

Yes, this life, which is a time of sowing, is short. Eternity, which is the time of harvest, is long. Lord, teach us to number our days!

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THE NEW JERUSALEM

QUESTION: In Rev. 21:2—When John saw this Holy City the New Jerusalem coming down from God out of Heaven and he was to be their God and dwell with men—When was this to take place and where? Is this literal or symbolic language? — D. H. M.

ANSWER: Three of the most popular views concerning this passage are: 1) A Premillennial View. Some premillennialist teach that this is the fulfillment of Matt. 5:5: "Blessed are the meek, for they shall inherit the earth" and 2 Pet. 3:13: ". . .we look for new heavens and a new earth, wherein dwelleth righteousness." They conclude that this is a picture of the righteous coming down out of heaven to dwell on this literal earth after it has been renovated, purified, and made the eternal abode of saints. 2) The Victorious Church In The Present. Some hold that this is a picture, in symbolic language, of the church of today—victorious over the tribulations and foes of the past (Judaism and Heathenism) and in a society entirely different from the past and more favorable for fulfilling the mission of the church. 3) The Glorified Church In Heaven. Some hold that this is a picture, in symbolic language, of the triumphant church after it has conquered all foes (symbolized in the preceding chapters); after the destruction of the present order (Rev. 20:11); after the judgment (Rev. 20:12-15), and finally at home with God forever—glorious and precious in His sight, the recipient of eternal bliss indescribable forevermore. This is the view I hold to be true.

In determining the truth on this issue, one should consider carefully the different uses made of the expression "the heavens and the earth" in the Scriptures. Not even "the new heavens and the new earth" are always used in reference to the same thing. The context of the expression throws light on its meaning in any given place.

In Gen. 2:1 the expression obviously refers to part of God's work during the creative week of chapter one. In Gen. 1:8 we find that the firmament is called heaven. The earth and the atmosphere which envelops it and which makes possible life on the earth is the "heavens and earth" of Gen. 2:1. This is God's order or arrangement for man's physical welfare—a physical dwelling place for man. The basic idea of "God's order or arrangement for man—a dwelling place—is always inherent in the expression. However, it is variously used in a material and spiritual sense. The context is the primary determining factor.

Concerning "heaven" the Bible is written in recognition of three (2 Cor. 12:2). These are generally understood to be; 1) the atmosphere that immediately

envelops the earth and which makes possible life thereon; 2) the planetary region, and 3) the place where God dwells. When joined with the word "earth" the reference is usually to man's dwelling place, either physical or spiritual.

Isaiah, in symbolic language, foretold the passing of the old order under Moses (a spiritual relationship for the Jews) and the establishment of the new order under Christ (a spiritual relationship for all) by use of these terms. In Isa. 51:4 God said to "my people . . . my nation" (Jews) that "a law shall proceed" from Him which would be "for a light of the people" (Jews and Gentiles). However, first, their heavens would vanish like smoke and the earth would wax old like a garment (v. 6). Thus, the old order would pass away. He then says, "that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people" (v. 16). Isaiah had already prophesied the new order, the law of which was to go forth from "Zion" and be for "all nations" (Isa. 2:2,3). The remaining chapters of Isaiah concern primarily this new order under Christ, hence, are Messianic prophecies. A contrast is drawn between the old and the new in these words: "For behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind . . . The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord" (Isa. 65:17,25). The word "create" emphasizes the complete newness of the new spiritual dwelling place for man. It is the same word found in Gen. 1. The contrast between the former enmity of Jew and Gentile and the peace between the two in "the new heavens and the new earth" is symbolized by the animals mentioned (Cf. 11:6-9; 2:1-4). The fulfillment of this prophecy of peace is established clearly in Eph. 2:12-16. The book of Isaiah closes, in beautiful symbolic language, picturing "all flesh" worshiping before the Lord from one appointment of worship to the next in what Isaiah calls "the new heavens and the new earth" (Isa. 66:22-24). Therefore, Isaiah's "new heavens and new earth" is the spiritual dwelling place for man in the gospel dispensation—the church or kingdom of our Lord.

Peter draws a contrast between "the heavens and the earth" which "were of old" and the "heavens and the earth, which are now" (2 Pet. 3:5-7). The former "overflowed with water" and "perished." The latter is "reserved unto fire against the day of judgment and perdition of ungodly men" and is to "pass away with a great noise" melting with fervent heat and being burned up (v. 10). The contrast seems to be material and between antediluvian and the postdiluvian dwelling places for man. Peter then expresses the hope of all saints, "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness" (2 Pet. 3:13). Peter also shows that this new order is after the judgment (v. 7). This parallels what John wrote in Rev. 21:1. John saw this "new heaven and new earth" after the destruction of the present order (Rev. 20:11) and after the judgment (Rev. 20:12-15). I, therefore, conclude that Peter and John's "new heaven and earth" is the eternal abode of the saints.

There is nothing in the Scriptures to indicate that this

"new heaven and earth" (Rev. 21:1) is the old heaven and earth made over—renovated and purified. Neither Matt. 5:5 nor related passages teach it. The expression "inherit the earth" in the original text is variously translated "inherit the land." Its origin involves God's promise to Abraham (Gen. 12:7). Until Canaan was conquered by Israel the Jews anticipated the time when they would "inherit the land." Afterward, the expression came to be used proverbially with reference to blessings anticipated at the hand of God (Cf. Psm. 37:3,9,11, 22, 29, 34). Isaiah said, "Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified" (Isa. 60:21). This verse is part of the Messianic prophecy which our Lord read and applied to Himself (Isa. 61:1-3; Lk. 4:16-21). Therefore, "inherit the land" here refers to the spiritual blessings received through Christ, the great deliverer. All spiritual blessings are in Him (Eph. 1:3). According to Isaiah the objective was "that I may be glorified." Paul says that this is done in the church (Eph. 3:21). Since Jesus was discussing kingdom principles in the Sermon On The Mount, it should not be thought strange that he should use this proverbial expression to show that "meekness" is a condition to the spiritual blessings in the kingdom.

The expression "coming down from God out of heaven" (Rev. 21:2) symbolizes ownership or origin of the "holy city, new Jerusalem" (the people of God). If such were seen coming up out of hell or up out of the sea or up out of the earth (Rev. 13:1,11), it would have symbolized a different origin. John saw holy people who truly were of God—the glorious church, "without spot, wrinkle, or blemish" (Eph. 5:27), "as a bride adorned for her husband." He then describes the bliss of this "new heaven and new earth"—the reward of the righteous, the eternal abode of the saints.

The Scriptures do not teach anything that would justify modern day concepts of "The New Planet, Earth," or a Utopian "World Of Tomorrow."

**WHAT THE CHURCH
NEEDS NOW?**

Wilson Adams

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Such is truly an important question especially in the wake of many modern campaigns, schemes, and denominational devices that have begun their advance into the Lord's church. As the cry goes forth as to the needs of the "modern" church, the answers echoed in return all too often reflect the attitude of many who see the church in nothing more than a physical role. "Fellowship halls," "youth programs," "puppet ministries," "bus ministries," and all forms of church supported recreation are among the answers received to our question. However, is this what the church needs now? Is this what marks the characteristics of a "strong" church? Many in the pulpit as well as in the pew answer emphatically, "NO!" by showing that the kingdom of God is not eating and drinking (physical), but righteousness, peace, and joy in the Holy Spirit (spiritual—Rom. 14:17). And yet, how many of us turn right around and think that if the church just had a large meeting house, large attendance, and large contribution that such would fulfill the needs of the church and automatically make it strong? Inconsistent? Indeed it is!

Notice if you will that it is to this problem that Paul addresses himself in 1 Cor. 1-4. The situation here was one that found the Corinthian brethren viewing the church from a carnal, fleshly, and human viewpoint and not from the spiritual standpoint of God (3:1-4). And the message of these first four chapters to us is that to be spiritual and understand spiritual things and gain spiritual values, then we **MUST QUIT THINKING CARNALLY ABOUT THE LORD'S WORK!** In view of this, Dear Reader, let me suggest to you that the church just needs now what it has always needed.

Gospel Preaching

Whatever happened to soul inspiring sermons on Repentance, Baptism, Faith, Discipleship, the Church, Worldliness, the Life, Death and Resurrection of Jesus etc. . . that used to ring boldly from the pulpits across the land? Whatever became of the preacher who could hold his audience spellbound because of his acute knowledge of the Word of God and yet at the same time not lose the simplicity of the message so that even the smallest school child could understand? Whatever happened to the preacher who would feed his audience spiritual food based on book, chapter, and verse rather than a constant diet of commentaries and writings of men? Now this is not to say that there are no inspiring sermons being preached today, or that there are no preachers who can hold an audience, nor is my purpose to condemn any who might quote a particular scholar to offer clarity on a specific point or word (I often do). **BUT THE FACT REMAINS THAT AT THE**

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ROOT OF MANY A PROBLEM TODAY, LIES THE LACK OF SIMPLE BIBLE PREACHING! I am convinced that in a good many places a generation may be arising that knoweth not the way of the Lord. Such should not be! As a young preacher, I take careful notice of the words of the older apostle to young Timothy to "preach the Word." NOT human opinions, NOT the writings of men, BUT THE WORD! It would seem that we have developed a tendency to think that to be a successful preacher in God's kingdom one must become a "specialist" in one field or another. And while there is something to be said for someone who has pursued knowledge in one particular area let us never lose sight of the fact that what we need to "specialize" in is the WORD!

Notice the words of the apostle in 2:1-5:

"And when I came to you, brethren, I did not come with superiority of speech or of wisdom, proclaiming to you the testimony of God. For I determined to know nothing among you except Jesus Christ, and Him crucified. And I was with you in weakness and in fear and in much trembling. And my message and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power, that your faith should not rest on the wisdom of men, but on the power of God."

Yes, the power of preaching lies in the Word and not in man! Paul later stated that preachers are nothing more than planters and water-boys for it is Almighty God who causes the growth (3:4-7). Yes, what the church needs now is, as one fellow put it, "just plain ol' gospel preachin'!" What characterized the growth of that early church? What made it strong? Gospel preaching by such men as Stephen, Peter, Paul, Timothy, Barnabas, and others. Men who preached Christ and Him crucified. May we follow their example!

Gospel Listeners

Not only does Paul admonish Timothy to "Preach the Word" in 2 Tim. 4:1-4, but the apostle also shows us that preaching is a two-way street. There is the message and there is the reception of that message. Notice verses 3 and 4:

"For the time will come when they will not endure sound doctrine; but wanting to have their ears tickled, they will accumulate for themselves teachers in accordance to their own desires; and will turn away their ears from the truth, and will turn aside to myths."

Yes, there are two things necessary for successful communication of a message. There must be (1) a transmitter, and (2) a receiver. Sometimes the receiver of the message of Christ is not very receptive to that message as evidenced by some of the reactions to first century preaching by Stephen, Paul, and even Christ Himself. So in this passage Paul admonishes Timothy not to become discouraged by those who reject the message (want their ears tickled) nor to detour himself from the message but to continually preach the Word "in season and out of season."

However, a simple study of the book of Acts will show that there ARE individuals earnestly searching for truth and that many of the first century gospel sermons were followed by great results (Acts 6:7; 9:31; 12:24;

16:5; 19:20). And I sincerely believe that with good sound Bible preaching today the same results will, can and do occur!

In other words, what the church needs today is gospel lovin' church members! Members who are zealous and at the same time couple such zeal with knowledge (Rom. 10:2). Members who will demonstrate the courage to change their lives and bring them into accord with God's Word and members who love the truth and who will uphold it. What does the church need now? Devoted Christians!

Gospel Elders

We're hearing a lot about shortages these days and we've no doubt heard of the "preacher shortage" in the church today (and sadly to say the shortage is a reality), but I believe that there is an even greater shortage of men who are willing to dedicate their lives to the role of a shepherd of a local flock. And if there is anything that the church needs today it would be godly shepherds or elders. Men who have developed the quality of sound leadership required of a bishop. Men who put the kingdom first and men who support sound preaching. And if you worship at a place where there are godly men who serve you need to thank the Lord for them and get behind them. But why does a shortage exist? Could it just be that there is a lack of preaching on the eldership? Could it be that men are too preoccupied with material gain and have no time for it? Could it be that there are some brethren in congregations without elders who feel that if elders were appointed that they would "lose their voice?" Could it be that brethren are busy reading more into the qualifications than God put there in the first place? Or could it just be that there is a general feeling among many that "we just don't need elders?" Such attitudes as this prove to be a sad commentary on those who profess New Testament Christianity. Please note that the Lord through the apostles appointed elders in every church (Acts 14:23; Tit. 1:5) and such is part of His plan for the organization of His church and we need to realize it. Furthermore, 1 Tim. 3:1 states that "if a man seeketh the office of a bishop, he desireth a good work" (A.S.V.) Herein lies the key. The office of a bishop is something that is not acquired with little forethought but should come after years of preparation. We need to instruct the young to begin now to prepare and order their lives in such a way that one day they can serve as elders in God's kingdom.

A great church is NOT great because it has a large building, large crowd, large contribution, great campaigns, and all kinds of ministries. A great church is great when it's full of great Christian people. And Dear Reader, let no one mislead you into thinking that the "modern" church needs something different than the church of New Testament times for the church just needs today what it has always needed: Gospel Preaching, Gospel Listening, and Gospel Elders.

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Overseas Preaching Report

Wallace H. Little

1201 Meeks St.
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WORK IN VARIOUS PLACES

This time, we have reports from several different places to include. The first is from Mel Rose, in Anaheim, California, and although that is hardly "overseas", it does concern work among Spanish-speaking people, and is well worth considering here. Various portions are quoted directly.

"... another Spanish congregation was started in Garden Grove, meeting in the Fairview building. It was my pleasure to visit this new work earlier, and get acquainted with the brethren. Bro. Ed. Roman and some other good brethren are helping and encouraging this congregation, and I anticipate that things are going to develop there in a fine way. Besides this new work, I understand that bro. Frank Ventura and those working with him are planning to begin a Spanish speaking congregation in the Bellflower area, perhaps as early as December. This will make the third conservative, non-instrumental Spanish church in this part of the state. All will have been organized within the past two and-one-half years. We rejoice to see the Spanish cause take hold in Southern California. . . I reported that I had completed work on a Spanish tract exposing the errors of the 'Jehovah's Witnesses'. I have already received four or five substantial orders for the new tract, which I proposed to "sell" for .10 cents each. One of the orders came from Mexico, along with a check for \$10.00 for 100 of the tracts. When I took them to the post office for shipment, I was shocked to find that it cost \$3.36 to mail these tracts! And it only costs about a dollar less to send a similar amount of tracts here in the US. . . Since there is a tremendous lack of Bible class material IN SPANISH, I put together a work book last year (ESTUDIOS BIBLICOS FUNDAMENTALES) which is now being used in different congregations. (I'll be reprinting this book soon, because I'm out of them.) Now, I'm working on another series of lessons, covering the Old Testament. . . "Estudios en el Antiguo Testamento" . . . Friends, I have lost another \$50.00 in support! That makes \$225.00 since June! . . . I am still in need of \$150.00 in additional support each month. I know I ask a lot, but I do not ask it for myself alone, but for the work's sake. Will you help me? . . ."

A recent letter from a close friend and gospel preacher in the Philippines reads, in part: "Wally, as far as the work here is concerned, it is progressing slowly, but satisfactorily. As per record of our daily evangelism, it shows that the previous two months we have approached 160 homes and these have heard the message of saving power of the gospel from us. From the said number of homes, only one soul has responded to the

gospel call. He was baptized into Christ. . . Pray for us that we will work harder for the cause of Christ in the Philippines." My comment: 160 home Bible studies in two months averages 2 and ²/₃'s per day. That says nothing of the work involved in making the contacts and setting up the studies in the first place. Nor does it count the number of attempts where the request for a Bible study was "no". And yet the man asks our prayers that he work harder for Christ's cause. He has mine.

Ray Votaw in South Africa writes: "On August 2, 1954 a frightened and bewildered young couple and their two baby daughters disembarked from the Pretoria Castle at East London, Cape Province, South Africa. Twenty-five years have now passed since that time. Thena and I didn't plan to be away from the U. S. A. (home) that long. The only way we have been able to continue was to simply take a few years at a time. We did this and here we are. . . it has been my privilege to preach the gospel not only in the Republic of South Africa but also in Rhodesia, Zambia, Swaziland, Lesotho, Transkei, Bophuthatswana and Kaw-Zulu. My travels have taken me to most of the countries of Africa, many in Asia and Europe and some in South and Central America. We have reared our three daughters in this country and are now watching our six grandchildren grow up here also. . . we are still fit and expect several more years of productive work in these parts. . . Let me try to 'nutshell' my gospel ambitions for South Africa. I could talk about baptisms and establishing churches—and I have so reported many times. Yet my fervent prayer and heart's desire is to leave South Africa having 'replaced myself' among the native blacks, Coloureds and European Whites. I'm talking about leaving men—native to the country—who without American prodding or dollars will effectively carry on gospel work among their own people. This is better than self replacement. Such men by the very fact that they will be working among their own people and motivated by a love for the truth will be better for the Kingdom of God in this country than I could ever be. . . This idea of local replacements, I feel. . . has been done among the native blacks and Coloureds with men like James Lekgeu, Hendrick Morris and others. Progress has been made toward this end with European Whites. I plan to work harder at this among this group in the months ahead. I have believed for years that this kind of thing is real progress. My conviction becomes firmer with each passing day as I witness the shattering disarray of churches which have been built around the personalities of Americans and propped up with American dollars. . . I'm thinking about the church in South Africa in the next generation—not just years. . ."

Finally, there is a report from Piet Joubert, a native preacher in South Africa with some interesting observations. Read on.

"South Africa is a country of many nations and colours. This is a very big problem. Honest efforts are being made to the complex problem. The religious divisions are also many. Among the black people there are more than two thousand different denominations.

"The truth has, therefore, a great deal of work to do here. Our biggest problem is having men with the

knowledge of the truth, and the patience, to proclaim it. There are no short cuts to calling men with the truth, and developing them to become faithful men who teach other faithful men. The teacher, therefore, and the brethren supporting him, must recognize this need. Not everyone baptized is going to become the truly faithful teacher. They are few in number.

"Congregations that have been established, then left by the teacher before the babes have been matured, have suffered the consequences. The few who tried to hold on withered under the pressure.

"Here in Durban, a congregation has been established among the white people. The attendance is between seventy and eighty. More important is the fact that some of the men are beginning to develop into teachers.

"Among the Indian people a congregation has also been established. The white brethren have been attending to the Indian work and teaching them. Since then brother Jim Lovell has arrived in South Africa, from the States, and is working full-time with them. Brother Cass arrived from Port Elizabeth, another part of South Africa, and another congregation has been started among the Indian brethren. A third congregation has been started since. Always with the thought in mind, find faithful men and help them develop into teachers. This does take time.

"Trying to teach people for only a few hours a week is not a great help. They must spend much time in studying themselves. Many of the members do some studying at home. But studying enough to be future teachers needs much more study. We have to keep searching for these people.

"I understand Gene Tope is returning to South Africa. He is coming to the Durban area as well. The stronger we can develop the work in this area the better for the future.

We appreciate your efforts in trying to encourage the brethren by assisting the work overseas. The brethren here are very conscious of the efforts of the brethren in America. They give much thanks to God for the assistance."

NOTE:—Read Mt. 9:37,38. Anyone interested in preaching the gospel elsewhere, or encouraging others to do so? What will WE do about the plenteous harvest?

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(Following is the text of my lesson delivered in the Crescent Park lectureship at Odessa, Texas, November 6, 1979. Quotations cited to substantiate arguments that have been made are from the "Smith — Lovelady Debate" (SLD) and the "Bamett — Cheatham Discussion" as published in the "Gospel Anchor" (BCD — GA). At the request of brother Connie Adams, and in the interest of truth, this material is submitted to readers of *"Searching The Scriptures"*. The concluding part of this study will follow next month. —Robert A. Bolton).

At the invitation of this good church, and in the providence of Almighty God, I consider it a distinct privilege to be permitted to stand before this intelligent audience to speak on the subject of "Marriage, Divorce and Remarriage — The Moyer Position." and after a great deal of thought, I deem it perhaps as much significant and appropriate, as it seems coincidental, to have this presentation sandwiched between the two lectures on "Cultism!"

Regarding the "Moyer" position, I would like to make some pertinent observations. I regret that the name "Moyer" has been so generally attached to the position under consideration, although I suppose that historically, such could hardly be avoided in view of the pressing of this position among brethren by my late and beloved friend, Lloyd Moyer, whom I heard preach on this subject and with whom I discussed this matter privately upon more than one occasion, and who, incidentally, baptized by wife years ago.

Many others have espoused the same basic position completely separate and apart from and totally independent of Bro. Moyer, although it seems that perhaps some younger men today hold this position because of the tremendous influence of Bro. Moyer upon them. And so, with regard to the so-called "Moyer Position," I would prefer to refer to it as the "One Loosed, Both Loosed" theory. This, I believe, will keep personalities out of the study and help prevent prejudice.

May I also point out that although I have reason to believe that some who hold this position are not honest and sincere, for the most part those who teach the "One Loosed, Both Loosed" theory do so as an honest conviction that the scriptures so teach.

Although certain arguments are made by some teachers of this theory, which arguments are rejected by others who hold the same basic views, in reality they are all designed to defend the right of the guilty party in a divorce to remarry with God's approval.

Time will not permit a complete and thorough discussion of this matter, as it would take the wisdom of Solomon to answer all the arguments and questions that might be raised with regard to marriage, divorce and remarriage, and my name is not Solomon!

Very simply put, the position we examine is that when there is a divorce because of fornication, not only is the innocent free to remarry, but the guilty fornicator, having been divorced by the innocent, is also free in the eyes of God to remarry. In its various aspects, the position is as follows:

There is a marriage bond between husband and wife, which if broken for one must be broken for both, so therefore, both are free to remarry. When a divorce has taken place for the only cause permitted by the Lord, fornication, then both parties to the divorce are at the same time without a mate and equally free to remarry.

Also, the position is that adultery, defined as "the sex act with the spouse of another," is the only prohibition to remarriage, so since in a divorce for fornication, one is no longer married, the other cannot be married, and therefore, any sex act by definition for either cannot be adultery since both are unmarried.

In addition, a necessary position advocated is that even in a divorce obtained for "any cause," although neither is free to remarry without committing adultery, the first one to remarry commits adultery, thus freeing both parties, after repentance, to remarry.

Thus, it will be readily seen that, in reality, there is absolutely no prohibition to any remarriage of either party after divorce for any reason. As one advocate of the "One Loosed, Both Loosed" theory recently affirmed in debate: "unscripturally divorced and remarried people may continue in the remarriage without further sin!"

Now, from this point on in this study, the procedure I will follow will be to state the specific argument made, cite one or more quotations from recent debates which set forth the argument, and make a very brief answer to the best of my ability.

ARGUMENT: When Jesus said, in Matthew 19:9, "Whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery; and he that marrieth her when she is put away committeth adultery," the phrase "except for fornication" modifies both the "a" and "b" clauses of the passage.

QUOTATION: "Mt. 19:9b — 'Whosoever marries her which is put away doth commit adultery' Jesus didn't say, any put-away. He said 'Except for the cause of fornication.'" — (SLD — 174).

ANSWER: It is apparent from this argument that those who make it consider Matthew 19:9b as an elliptical statement, that is, that Jesus omitted words, in this case the exception clause of Matthew 19:9a from Matthew 19:9b, which are necessary to understand what he meant. Thus, Jesus is made to say that whosoever marries a divorced person commits adultery, unless the divorced one was put away for fornication. Therefore, one divorced without the cause of fornication is forbidden by the Lord to remarry, but the divorced fornicator may remarry with God's approval. Can anyone seriously believe that Jesus withheld the privilege of remarriage from the innocent divorced one, while allowing the divorced guilty fornicator the right to remarry with God's approval, thus putting a premium on sin? Surely not! But, as someone has said, "A little adultery makes everything all right!" Believe it, who can?

ARGUMENT: The first word of Matthew 19:9b, the word "and", is from the Greek word "Kai" and means

"or," not "both." It is an "either — or" proposition, not "this and that" but rather "this or that!" Thus, Jesus is made to say: "Whosoever shall put away his wife, except for fornication, and shall marry another, committeth adultery; 'or' he that marrieth her when she is put away committeth adultery." Therefore, where a divorce has occurred without scriptural cause, whichever one marries first commits adultery, thus freeing the other partner to remarry.

QUOTATION: "If you put away your wife and you marry another, dear friend, Jesus Christ said you are going to commit adultery. Well, what if I put her away, and I don't remarry; but she does? Then dear friend, 'Whosoever shall marry her that is put away commits adultery.' It's one or the otherit is this little word 'and' that is causing a lot of our problems." — (SLD — 131).

ANSWER: The words "and" and "or" are not synonymous terms in either Greek or English. Thayer says, "Kai (and).....marks something added to what has already been said, or that of which something already said holds goodalso, likewise." — pg. 316. Furthermore, as one Greek Grammarian states, "Kai has only two significations: and also." For one to contend that he has just as much right to translate "Kai" as he pleases, either "and" or "or" is laughable stupidity and a manifestation of either gross ignorance of Greek and English or a deliberate attempt at evasion of truth. Every translation I have checked, and I have over 25 in my library, that translates "Kai" either in the body or margin in Matthew 19:9b, translates it "and." Not a single one of them reads "or!" Yet, we are boldly told by some who contend for the "One Loosed, Both Loosed" theory that "and" means "or." Such reminds me of the sectarian preacher who contends that "eis," translated "for" or "unto" in Acts 2:38 means "because of." Pshaw!

ARGUMENT: Matthew 19:9b is an interpolation and is not in the original text at all.

QUOTATIONS: "Matthew 19:9 likely has no 'b' part in the Greek New Testament. Only three Greek manuscripts prior to the 9th century include the latter part, and the form of it is not the same among them. There is considerable evidence that Matthew 19:9b is an expansion of the text by copyists who accommodated this statement to the firm text of Matthew 5:32." "Matthew 19:9b does not teach anything. As I pointed out, it is an interpolation." — (SLD — 69-70 and 263).

ANSWER: Now can you imagine it? While arguing that the first word of the "b" clause of Matthew 19:9, "and" means "or," and that the exception phrase in Matthew 19:9a must be understood as modifying the "b" clause, lo and behold, we are now treated to the claim that the entire "b" clause is an interpolation and doesn't belong in the text at all! It would certainly be interesting to hear one of these modern day textual critics tell us exactly how something must be understood to belong to something that doesn't really exist at all! Sounds to me like they are prepared to preach it either "round or flat!" In order to justify the position, simply read the passage either way, and they will teach it their way.

As to rejecting this part of the text as an interpolation added by copyists because recently discovered manuscripts do not contain it, the words of

John Burgon, in regard to the rejection of the last 12 verses of Mark for similar reasons, seem most appropriate. Burgon said: "I am utterly disinclined to believe — so grossly improbable does it seem — that at the end of 1800 years 995 copies out of every thousand, suppose, will prove untrustworthy; and that the one, two, three, four or five which remain, whose contents were till yesterday as good as unknown, will be found to have retained the secret of what the Holy Spirit originally inspired. I am utterly unable to believe, in short, that God's promise has so entirely failed, that at the end of 1800 years much of the text of the Gospel had in point of fact to be picked by a German critic out of a wastepaper basket in the convent of St. Catherine; and that the entire text had to be remodeled after the pattern set by a couple of copies which had remained in neglect during fifteen centuries, and had probably owed their survival to that neglect; whilst hundreds of others had been thumbed to pieces, and had bequeathed their witness to copies made from them." — 'The last twelve verses of Mark,' — Pg. 31.

Now, my friends, I am not a scholar nor textual critic, and must reach my decisions on such matters based upon what such scholars and critics have said, but this one thing I know: I have never found one of these disputed texts, be it Mark 16 or Matthew 19, to be contradictory of the truth taught elsewhere in the New Testament. Such tactics as this, designed to bolster and prop up a false theory, are more in harmony with the attitude of the Jehovah's Witnesses or Latter Day Saints toward the word of God than with faithful brethren who have a love and respect for truth. Do you really think for one minute that if these brethren could establish the truth of their theory that they would ever have resorted to such an argument? I leave it for you to determine their reasons!

ARGUMENT: Being married to a person is the same as being bound to that person. Thus, marriage is equated with bond, so that where one exists the other must necessarily exist also, and where one is broken, so is the other.

QUOTATIONS: "If you are still bound to your mate, you are still married to your mate If they are still bound, they are still married. If they are still married, they are still married in the eyes of God . . . one who is not bound is one where there is no marriage. They are not bound. If they are not bound, they would have to be bound if there is a marriage." — (SLD - 58, 73, 31).

ANSWER: It should be evident from these quotations that the position is that marriage and bond refer to the same thing, so that what breaks one, breaks the other. If that is so, then where marriage exists the bond exists also. Let us simply apply this idea to several examples in the scriptures:

Mark 6:17-18....."For Herod himself had sent forth and laid hold upon John, and bound him in prison for the sake of Herodias, his brother Philip's wife; for he had married her. For John said unto Herod, it is not lawful for thee to have thy brother's wife." Now, good people, regardless whether it was simple adultery or incest as some contend, Herod and Herodias were married. The passage says they were. According to the argument, if they were married, they were bound to each other, so it could not be unlawful. Yet, the text says it wasn't lawful. Therefore, Herodias was married

to Herod while bound to Philip. Marriage and bond are not the same.

Romans 7:2-3....."For the woman that hath a husband is bound by law to the husband while he liveth; but if the husband die, she is discharged from the law of the husband. So then if, while the husband liveth, she be joined to another man, she shall be called an adulteress: but if the husband die, she is free from the law, so that she is no adulteress, though she be joined to another man." Now, the woman in this text was married to a second man while her husband lived, so according to the argument, we would expect her to be bound to him. And if married and bound to him, she could not be an adulteress. Yet, the passage says she is an adulteress, apparently because although married to another man, she was still bound to her husband. Thus, again we see that marriage and bond are not the same.

1 Corinthians 7:10-11...."But unto the married I give charge, yea not I, but the Lord, that the wife depart not from her husband (but should she depart, let her remain unmarried, or else be reconciled to her husband); and that the husband leave not his wife." In this passage, Paul refers to the departed wife as "unmarried," the opposite of being "married." Thus, according to the argument, she is not bound to her husband. But, apparently she was still bound to him although not married to him. Therefore, again we see that marriage and bond are not equal. And so the argument will not stand.

ARGUMENT: The expression, "While the husband liveth," in Romans 7:3 refers to the time when the wife becomes an adulteress, not how long she is one.

QUOTATIONS: "Whenever brethren read that passage, they get the idea that she is an adulteress until her husband dies. That's not what it's saying. She's not an adulteress until her husband dies. If that is so, kill him. If that would save you from being an adulteress, kill him. . . .repentance is the time when she stops being called an adulteress, rather than at the death of her husband. It's not the death of her husband that's involved. She divorced her husband. She married another. . .that's when she became an adulteress. How long is she going to be one? Not until he dies. After she becomes an adulteress, it makes no difference whether he lives or dies anymore. She is one until she repents 'While he liveth' tells when, not how long." (SLD — 132-134).

ANSWER: Consider two passages of scripture with the same identical construction — Hebrews 9:17 and 1 Samuel 1:28, and try the assumption made on each. In Hebrews 9:17, Paul says, "For a testament is of force where there hath been death; for it doth never avail while he that made it liveth." Surely we can see that the expression, "While he that made it liveth," must refer to "how long." Also, in 1 Samuel 1:28, Hanna said to the Lord concerning her son Samuel, "As long as he liveth he is granted to Jehovah." Now, would anyone in his right mind ever conclude that this expression doesn't deal with "how long?" and besides, every authority I have consulted says that 1 Corinthians 7:39 is a commentary on Romans 7:3 or vice versa. In other words, "While the husband liveth," of Romans 7:3, means the same thing as the expression, "as her husband liveth," of 1 Corinthians 7:39, which passage reads, "A wife is bound for so long time as her husband liveth; but if the

husband be dead, she is free to be married to whom she will; only in the Lord." And so, my friends, in spite of the fact that the passage does not say she is an adulteress as long as her husband doesn't remarry, or as long as she fails to repent, but that she is an adulteress as long as her husband liveth and she be joined to another man, we are treated to the IPSI DIXIT assumption that "while he liveth" tells when, not how long! I leave it to your good sense of judgment to determine why such an interpretation is made. Obvious, isn't it?! (CONCLUDED NEXT MONTH)

**CALIFORNIA AUTHORITIES TAKE CAPTIVE
THE CHURCH AND WORK
OF ALMIGHTY GOD:**

Tom Moody
907 Carson Lane
Jacksonville, AL 36265

"The outrageous unconstitutional invasion and captivity of the Church and Work of the Living God continues."

"By court order . . . the state of California had taken captive of the complete operation and property, assets, and management of the Church of the Living God. . ."

Quite alarming, isn't it? I mean, the very idea of the state of California having, not only the audacity and gall, but also the power to actually take captive the church and work of Almighty God!

If you are familiar either with the recent turmoil within the so-called Worldwide Church of God, or the flamboyant writing style of its founder, Herbert W. Armstrong, you may have immediately recognized the origin of the statements quoted above. Those quotations and others throughout this article are taken from a letter to "Brethren and Co-workers with Christ", written by Herbert W. Armstrong and dated February 7, 1979.

Much more amazing and outrageous than the "invasion" and "captivity" of Mr. Armstrong's cult, are some of the claims which Herbert Armstrong has made through the years and continues to make.

1. THE CLAIM THAT HIS CHURCH IS THE "CHURCH OF GOD" — This claim is seen to be both utterly false and ridiculous by the very statements of Armstrong which are quoted above. Armstrong says that the CHURCH AND WORK OF ALMIGHTY GOD has been invaded and captured (His letter, page 1, paragraph 6). He did not say that one congregation has been invaded and the people held prisoner. He did not say that some were merely making an attack on the church. He made a blanket statement that THE work and THE church has been taken captive. Of course, what Armstrong means is that the HEADQUARTERS of his church were taken over by the state. (That because of alleged misconduct by church leaders.) This could not happen to the TRUE church of God because God's true church has no earthly headquarters. Suppose a court wanted to place the church of Christ in receivership as they have done to Armstrong's church — how could it be done? What offices would they take over? How

could the courts exercise any control over the church of Christ? They might try to control one congregation, but that would in no way affect any other congregation because churches of Christ are not tied together denominationally with earthly headquarters or official offices. The "headquarters" are in heaven. The founder, head, and "general overseer" is Jesus Christ (Ephesians 1:22-23). The only scriptural earthly organization is the structure of each local congregation with its bishops and deacons (Acts 14:23; Philippians 1:1; 1 Timothy 3:1-14). Jesus said in Matthew 16:18 that the "gates of hell" would never prevail against His church — but then I guess Jesus never had to reckon with the state of California!

2. THE CLAIM THAT HERBERT ARMSTRONG IS AN APOSTLE OF JESUS CHRIST — On page three, paragraph nine of his letter to brethren and co-workers Armstrong speaks of Satan leading human political powers to "fight against Christ's ADVANCE-AMBASSADOR ANNOUNCING HIS SOON COMING!" (Emphasis his). He continues in the same paragraph to state that prophecies show why they object to "Christ sending His Apostle now to Kings, Emperors, Presidents and Prime Ministers around the world." Of course, Armstrong is the one making these world-wide jaunts, thus, he, in his thinking is a modern apostle of Christ in fulfillment of Bible prophecy!

On page six of the letter, Armstrong asserts: "And today I think there is no non-Jew as much loved and honored in Israel at Jerusalem, from President, Prime Minister, and on down, as Christ's chosen Apostle . . ." Naturally, Mr. Armstrong is speaking of himself. His humility is touching!

However, Armstrong cannot be an apostle of Christ today because he is not a "witness" of Christ (Acts 1:22). He is not a WITNESS because he was not with Christ from the baptism of John until He was taken up (John 15:26-27; Acts 1:21-22).

3. THE CLAIM THAT HERBERT ARMSTRONG IS A MODERN "JOHN THE BAPTIST" — Not only does Herbert W. Armstrong claim to be a modern John the Baptist, he actually makes the claim that the prophecies concerning a forerunner for Christ apply primarily to him and that John the Baptist was merely a FORERUNNER to Armstrong and his work.

In his letter, page six, paragraph four, referring to Isaiah 40, Armstrong writes:

" . . . verses 1-5 speak only of the second coming of Christ! So God has raised up someone to prepare the way before Christ's Second Coming! As John the Baptist, crying out in the PHYSICAL wilderness of the Jordan River, prepared the way for the human-born Jesus to come to His MATERIAL temple. He would, as we now know more than 1900 years later establish the Kingdom of God. So John was the type or forerunner of one TODAY crying out in the SPIRITUAL wilderness of RELIGIOUS CONFUSION, preparing the way for the spiritually GLORIFIED CHRIST to come to His Spiritual Temple His church. . ." (all emphasis his).

Armstrong refers to Isaiah 40:10 (KJV) and making the comment that Christ is coming to rule

with a STRONG ARM, asks: "Could there be any significance in turning those two words around?" Here, he clearly implies that Isaiah 40:10 is a specific reference to him, because by turning the words STRONG ARM around you would have ARMSTRONG. Of course Isaiah 40:10 does not even use the words STRONG and ARM together. The Bible says STRONG HAND. The word "arm" is used in another phrase and is the fourth word after "strong". Using Armstrong's logic, we should be looking for a prophet name HANDSTRONG instead of one named ARMSTRONG!

Herbert Armstrong gives no proof and not even a good excuse for his arrogant claim that he is a direct fulfillment of Isaiah 40:1-10. He gives no real reason why anyone should read Isaiah 40:10 and conclude that they should decipher the name "Armstrong" from it. He offers only his dogmatic assertions.

Many more examples could be given of Armstrong's amazing, but false, claims and assertions. The ones we have noticed, however, should clearly suffice to expose Herbert W. Armstrong as a false teacher, false apostle, and false prophet. His so-called Worldwide Church of God is a false religion.

The New Testament Book by Book

By Roy E. Cogdill. A preacher of over fifty years, Brother Cogdill has tried to give an introduction to each book of the New Testament, covering, author, date, addressees, purposes of writing and outlining each book. For home or class use. Paper \$3.00, cloth \$4.50.

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CAN MAN BELIEVE IN GOD?

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Science cannot properly answer the question, "Where did the earth and its life come from?" because it is a philosophical question, not a scientific one. Science treats only observable data; its function is to make observations and predictions in regard to things already in existence. A scientist can rightly treat only observable data and then is concerned with how that data functions; he is not, scientifically, concerned with where that data originated.

The question of how all began on this earth is not a scientific question; consequently, a scientist is no more qualified to answer than is anyone else. Science answers only "how" things work, not "why." For example, it can explain how rain appears in describing the rain cycle observed in nature; it cannot, however, explain why it rains: the first time rain fell, why did it? Why had it never fallen before? As no observable data exists to answer those questions, science cannot deal with them; they are seen to be philosophical questions.

Depending upon which philosophy a scientist assumes regarding the origin of all present matter, he will explain the universe and its elements accordingly—no longer as a scientist, however, but as a philosopher. That is why equally qualified and reputable scientists are found supporting either side of the evolution-creation controversy.

In the final analysis we must determine which philosophy is the more reasonable: is it more logical to believe in the Bible's account of the beginning or to believe we are the product of an explosion of gases and matter, molded into our present forms by evolutionary chance? As we pursue this question in future articles, let us be constantly aware that we are not pitting science against the Bible but, rather, philosophy against philosophy—creation against evolution—to see which is the more reasonable.

THE NEWS LETTER REPORTS

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

Romulo B. Agduma

With heavy heart we report the death of Romulo B. Agduma of Kidapawan, Mindanao, Philippines, on November 24. We have no details at this time.

He was one of the ablest men among the Filipino brethren. He fought valiantly against liberalism in his beloved nation and was largely responsible for turning the tide. His paper, *The Gospel Preacher* was a forceful weapon.

It was my privilege to work with him in 1971 and 1975 and to enjoy the warm hospitality of his home. He was my friend. We express to Sister Agduma and their children our deepest sympathy.

CWA

PRISON WORK

DAVID FRASER, P.O. Box 409, Gordon, Georgia 31031 — A few months ago we sent in a report of the work being done in the woman's penitentiary in Milledgeville, Georgia. We are happy to report again that on September 4, 1979 there were four more women baptized into Christ inside the walls of this institution. In this we rejoice and continue to give glory and praise to God for the power of His word and for the opportunity to be allowed to teach in this place.

We do encounter problems (I will not go into such now) with some officials of the institution which necessitates some affirmative action to get such rectified. However, brethren, we need your prayers for Ray Coates and myself and for your New-born sisters in Christ, that they may remain faithful as they serve out their terms in a difficult atmosphere and that they may go on to be faithful and productive servants in the kingdom of the Lord after their release. RALPH POX (for the elders) University Heights Church of Christ, 328 Clifton Ave., Lexington, KY 40508 — We are interested in obtaining the name and address of anyone now living in the Lexington area to whom we may be of spiritual service. We realize that some

come to this area to work or go to school and do not attend services or associate with Christians. Sometimes this continues for long periods. Since such practices are fatal to spiritual growth, we wish to do everything in our power to keep that from happening. If there are any here you would like for us to contact, whether members of the Lord's church or not, please send us their name, address, phone number and any other information you think we need. Also, if any come to the A.B. Chandler Medical Center, V.A. Hospital or one of the other medical facilities in this city we would like to know of it so we may be of service to them or those who attend them while here.

NEW WORK IN PINEHURST, TEXAS

BARRY M. PENNINGTON, P.O. Box 726, Pinehurst, TX 77362 — Beginning the first Sunday in September, 1979, several families began meeting in the Pinehurst-Decker Prairie Community Center located in Decker Prairie between Tomball and Magnolia off Highway 149. There are liberal churches in both Magnolia and Tomball. Houston continues to expand and consequently many people are leaving the Big City to go to the northwest suburbs. That brings many people to the Pinehurst area.

Other faithful churches are located at least 30 miles away in Kleinwood, Cypress-Fairbanks, Conroe and Humble. As far as we know, we are the second faithful work to exist in Montgomery County. Being north of Houston and Harris County, Montgomery County is really growing. We expect steady growth. Of course, we Kleinwood area is much closer to Houston and consequently they are really growing! But we're quite a ways on out in the country and it shouldn't be long until Houston is at our doorstep also.

My father, W. I. Pennington, had intended to help begin this new work, but he discovered a malignancy in his liver after thorough check-ups in Pasadena. He is still at Pasadena and both he and mother need your prayers and continued support. So I plan to work in the Pinehurst area. I am seeking \$1200 per month support. So far I have \$700 committed. Is anyone able to help? A commitment for six months would help us now.

The church at Pinehurst presently meets on Sundays for Bible classes at 8:00 A.M. and for worship at 8:45 A.M. and 6:30 P.M. Mid-week classes are conducted in the homes at present while we seek a permanent location. Please contact us at the above address or call 713-351-7721.

THREE FAITHFUL CHURCHES NEAR CLARK

AIRBASE IN PHILIPPINES

SSgt. D. JAMES NEDDO, PSC No. 2, Box 13168, APO S.F. 96367 — In June, 1979 two brethren from the Mid-Island church of Christ, Okinawa visited preachers in the Philippines which they support. During this visit it became apparent that if there were brethren assigned to Clark Air Base they were not aware of the three faithful congregations near this military installation. Attendance by Christians located at Clark Air Base would not only be edifying for themselves, but would be a tremendous asset to the Filipino saints. If you know anyone assigned or being assigned to Clark Air Base, or anywhere in the Philippines, please contact either TSgt Bill Cox, PSC No. 2, Box 12205, APO S.F. 96367; or Castorio F. Gamit, Mabini, Dau, Mabalacat, Pampanga 2024, Republic of the Philippines.

In the recent report to the Mid-Island church from two of their brethren regarding the growth of the church in the Philippines it was very disappointing to find that so much of the basic necessities for spiritual growth and development were not available to them. This is due to the economic conditions of the country. For example, one

congregation was unable to partake of the Lord's Supper for two weeks because they could not afford a bottle of grape juice. This particular problem has been solved, but the following are a few examples of what is desperately needed by some congregations in the Philippines: (1) Bibles in the dialects (there are several different dialects); (2) Song books in the dialects and in English; (3) Tracts in English; (4) Communion trays and cups; (5) Concordances and commentaries. Also, numerous saints and their children are in need of any clothing you may have. For information contact the writer at the above address or Bill Cox whose address is also in this news item.

PREACHERS NEEDED

MOBILE, ALABAMA — J.W. Evans has worked with us for the past five years. He will retire January 1, 1980. The Tillman's Corner church will be glad to hear from any preachers who might be interested in working with us as soon as can be affected in 1980. If interested please write a brief resume to L.A. Hymel, 3054 Kendale Dr., Mobile, AL 36606 or call him at 205-478-3488.

CHIEFLAND, FLORIDA — The Chiefland church needs a **full time** preacher to come and work with us. Dwayne **Derrick who now works** with us will be moving to Alabama around the first of the year. **Our** attendance averages around 150. We will furnish full support Those interested should contact Ray Smith in Chiefland, Florida 32626. Phone 493-4429 days, or 493-4665 nights.

RICHMOND, VIRGINIA The German School Road congregation is in need of a full time gospel preacher. Attendance runs in the 40's. Between 1/2 and 2/3 of the financial support can be **provided locally**. Please write the church at 730 German School Road, Richmond, VA 23225; or call either Steve Legat (804-275-5837) or George Saylor (804-272-6988).

INVESTIGATE

SEARCHING THE SCRIPTURES is glad to carry as news items (without charge) information concerning churches needing preachers or preachers interested in moving. It is impossible for us to know the immediate circumstances in every congregation which so advertises or the suitability of every preacher who may announce that he is available to move. We are not a preacher-placement service. Both congregations and preachers should make their own investigations of each other. We consider such items as news and make no charge for this space. — Editor.

WILLIAM S. IRVINE

With sadness we report the death of a faithful brother in Christ who had spent 41 years preaching the gospel. William (Bud) **Irvine** passed away on October 26, 1979 at the age of 57 years. He had been preaching since he was 16. A gall bladder operation revealed a terminal malignancy. A week later he suffered a heart attack and died.

While much of his preaching had been done in Texas, he was working with the Nelson Avenue church in Garden Grove, California at the time of his death. Funeral services were conducted in that building by L.L. Stout with congregational singing led by Ford Carpenter. He was buried at Forest Lawn cemetery in Cypress, California. We express our deepest sympathy to his wife, their three children and all the family.

IN THE NEWS THIS MONTH

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(Taken from bulletins and papers received by the editor)	