

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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Restoration Footnotes

Earl Kimbrough

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Brandon, Florida 33511



FIFTEEN MILES FROM HEAVEN

Moses E. Lard, the well-known gospel preacher of the nineteenth century, kept a preaching appointment at Richmond, Missouri, in 1853. As he was hitching his horse near the meetinghouse, a black man named Dick, a brother in Christ, approached him and introduced himself. He told Lard that he once belonged to the church at a place called Stanley's, where an "old brother Warrinner" used to preach, but that after Warrinner's death, the church there ceased meeting, depriving Dick for a long time of the privilege of assembling with the saints. Yet, his faith in Christ had remained steadfast. "I have come fifteen miles today to hear you preach," he said, "and I have brought with me my young master, Thomas. . . . I think he would be a Christian if he knew how.

After being introduced to Thomas, Lard went into the house to begin to services. He strongly believed in divine providence and wondered to himself if God's hand were in the presence of Dick and his master. The audience was large, but not a Christian there had come fifteen miles, a considerable distance in that day. But here was a bondservant who, after having worked hard all week, had traveled that far to attend the meeting.

Lard was still thinking about Dick's words as he entered the pulpit to begin his lesson. "Thomas was in the congregation—a circumstance which I determined not to forget for the next hour and a half," he later recalled. And through his speech, he kept steadily in mind "a plain honest boy of sixteen." The simple sermon, deliberately delivered in the "plowman's phrase" that had been Lard's early dialect, accomplished its purpose. When the invitation was extend-

ed, Thomas went forward and gave the preacher his hand.

"Poor Dick was as near Heaven then, as he will ever be again, till he reaches that blessed abode. He could not sit, he could not stand, he did not shout, but clapped his hands; while tears ran over those toil-worn cheeks. He meekly occupied a distant corner of the house; and I felt, if angels delight to gather around the heart that is full of gratitude to Christ, surely they must have a strong pleasure in folding their wings in that corner just then." Thomas was baptized into Christ that evening.

A little more than two weeks later, at the request of Dick and Thomas, Lard went to the community near their home to preach for two days in the shade of some large trees. There a modest stand and some crude seats had been erected to accommodate the services. Resolved to make the most of the limited time, the first day Lard preached two and a half hours to a large audience of "an honest, agricultural people, blessed with pertinent common sense and sound hearts." The sermon made a favorable impression on most of those present. The next day the audience, undiminished in size, gathered again to hear another equally long sermon. At the close, four men came forward to confess Christ. Excitement was such that Lard thought it would be unwise to leave the people in their present mood in order to meet another appointment where nothing might be accomplished. So he decided to stay.

The third day eight more confessed their faith in Christ; and before the meeting closed, forty had been baptized for the remission of sins. Furthermore, those who remained of the old Stanley's church came to take seats in the assembly of the saints. On the Lord's Day, the brethren, old and new, met at a convenient place a mile distant to organize a New Testament church. They invoked the protection of God and resolved to be faithful in his service. "A table was then spread, and on it were placed the emblematic loaf and cup. The supper was then eaten in memory of the Master, a song sung, and the services of the hour closed." (*Lard's Quarterly*, September 1863, pp. 23-25.)

The church, known as South Point, was located in Fay County, Missouri. It came into existence primarily because a chattel slave who was also a bondservant of Christ loved both of his masters enough

to travel fifteen miles to hear the gospel. That journey may have been the difference between heaven and hell for Thomas, and for many others as well. God, in the exercise of his providence, very often uses what to us may seem to be an insignificant act of faith to accomplish his purpose.

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Editorial

Connie W. Adams

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APPRAISING "A REAPPRAISAL AND A WARNING"

Elsewhere in this issue appears an article co-authored by Ed Harrell and Tommy Poarch entitled "The Philippines — A Reappraisal and a Warning." We urge you to give it a careful reading before continuing with this article. Their article grew out of a two month trip around the world during which time they spent two weeks in the Philippines. We print their article for two reasons: (1) We have carried (as have other papers) considerable information about the Philippine work; (2) These are good and worthy brethren whose views deserve to be heard. With many of the views expressed by them we are in accord. However, we take exception to some of their comments and feel duty bound to devote some space to a response.

That there have been unworthy brethren in the Philippines, none could deny. We have some in this country. There has been a weeding out of such men over a period of time and that certainly ought to continue as long as brethren in this country support men there. Some of this has been made possible by men of integrity in that nation who have gathered and presented undeniable evidence for the benefit of churches here in forming a judgment as to their future involvement with such men. The work in the Philippines has been going on since the late 1920's and has survived Premillennialism, World War II, institutionalism and unworthy men. There are some men still at work who have been faithful all through the years with or without American support. We are fully convinced that should all American support be stopped immediately, such men would continue to work as they have in the past. While such cessation of support might greatly hinder the fruitful labors of some good men, it would certainly further identify any who work only for the loaves and the fishes.

The Nature and Extent of Their Trip

Brethren Harrell and Porch spent a total of two weeks in the Philippines and came away with the assessment that "sporadic visits" cannot give us accurate information. Well, gentlemen, that places your assessment in doubt, doesn't it? Faithful brethren have been in touch with the Philippine work for a number of years now. American service men stationed there have had a close-up view for a long time and their stays could not be described as "sporadic". Additionally, several visits have been made to the islands by members of such churches as that composed of ser-

vice families on Okinawa who supported preachers there. Since the late 1960's there has been much contact with that work. Beginning in 1970 and every year thereafter, teams of American brethren have made trips which have taken them to most of the islands where congregations exist. These include Roy Cogdill, Cecil Willis, J. T. Smith, James P. Needham, Dudley R. Spears, Earl Robertson, Larry Hafley, Leslie and Roy Diestelkamp, Jady Copeland, Frank Butler, Keith Burnett, William Battles, Wallace Little, Arnold Granke, Paul Casebolt, Jim Puterbaugh, Hiram Hutto, Leo Plyler, Ben Shropshire, Bob Buchanon, Harold Trimble and possibly others inadvertently omitted. The writer has also made two such trips and is personally acquainted with all the others who have been. There has been a wide exchange of information among the various brethren who have gone. I know about 400 native preachers by face. I have personally preached on the islands of Luzon, Mindoro, Tablas, Cebu, Palawan and Mindanao. Over the past ten years I have corresponded with many of the brethren and have a filing drawer full of such correspondence. I have traveled with them by plane, boat, horse-drawn conveyance, motorcycle, bus, taxi, jeep and by foot. I have stayed up nearly all night with many (after being in services all day and half the night) studying the Bible. I have laughed with them, cried with them, baptized some of them, rebuked some, apologized to some, exhorted and encouraged. I have traveled and worked for days at a time with some of the abler preachers among them. I have seen them under all sorts of situations. I have slept in their houses and eaten their foods. I have made it a point to stay in touch with the other men who have made such visits. Very frankly, I am much more disposed to trust the accumulated information and impressions of these 23 or so brethren who have gone to travel and labor among the churches (some making several trips) for periods ranging from one month to a full year than I am the appraisal of two brethren who spent two weeks, saw very few of the brethren and assessed the matter from that vantage point together with an accumulation of reports from various sources before going.

Brother Harrell did some academic lecturing while there. Neither of them went to Mindoro where there are many congregations and where the Philippine work actually began. They did go to Davao City on Mindanao but they did not visit the two provinces on that island where most of the congregations are found (Cotabato and Zamboanga). They did not venture out into the rough mountain areas near Davao City where there are many churches which were largely established and nourished by the late Ruben Notarte. Several American brethren have gone among those churches and they can tell you how "accessible" transportation is into that region. Ask Paul Casebolt, Leslie Diestelkamp or Ben Shropshire. They did not go to the remote island of Palawan where there are now many churches. They did not visit the Visayas where there are churches multiplying. How do I know this? I asked them face to face.

They spent some time in Manila, worshipped twice with the Pasay church, flew down to Davao City and

back and brother Poarch made a trip up to Baguio City where he met with a preacher whom he had been asked to see. While he made a visit to Philippine Bible College and talked with the president, he did not see Andrew Gawe or any of the faithful brethren in that area. They talked with at least two men who have personal axes to grind. It was one of these who reported that the late Romulo Agduma said he thought there might be \$1,000,000 a month support going into the Philippines. Not only do I not believe that this figure is anywhere close to reality, I don't even believe that Romulo Agduma said any such thing and have good reason to suspect the motive of the one who is said to have reported this to these good brethren. Their estimate of» how much American support goes over there ranged from \$150,000 to \$1,000,000 a month. That is a wide variance and only underscores the incompleteness of their actual knowledge of the situation.

Others Have Warned

All of the brethren who have gone over there in recent years have warned brethren in this country to do as much checking as possible before agreeing to support any preacher there. Reports have been published in this paper as to how much a school teacher is paid, a carpenter, and other lines of employment. We are indebted to these brethren for updating this information to current times. That should prove a useful guideline for brethren in making their decisions. I have had a part in locating support for several preachers in that nation. With few exceptions, these men have worked well. It was my practice always to urge the brethren who supported them to require a regular and frequent report of their work and a full disclosure of total support received. I have consistently advised brethren not to continue support to any man who was unwilling to do that. Others have offered the same advice. It is a fact that some men have collected names and addresses from periodicals which have fallen into their hands and have sent out blanket appeals to many different places. It was consistently my practice (and that of others I could name) not to recommend any man for support who had left denominationalism or liberalism within the last two years prior to considering such support. Others can speak for themselves, but this writer personally resents, not only on his own part, but on behalf of many good American brethren, to say nothing of faithful men in the Philippines, any statements about "buying converts" with promises of support.

Churches Need To Move Toward Self-Support

We agree with what they have said about the importance of developing churches which support their own men and work. There have been some churches in the Philippines which have had a part in supporting native men. On the last visit this writer made to the Philippines, Romulo Agduma urged that several sessions be devoted to discussing with a large number of preachers the urgency of teaching brethren to give as prospered and to assume as much of their own preacher support as possible as soon as possible. That was in 1975. At his suggestion I spoke three evenings and fielded questions from brethren for a long time

each night. While we rejoice in the good work done for so long by good men in South Africa, a work which these brethren heartily recommended, it should be said that American brethren have been working there for about 30 years on support from American churches and there are also some native men receiving American support now. Most of the sound churches in the Philippines have been developed within the past twelve to fifteen years and many of them are less than five years old.

Respecting Bible Principles

Whatever sociological presuppositions and personal judgments may be involved as to how best to develop self-supporting churches, there are certain Bible truths which must not be ignored. (1) It is scriptural for a congregation to send a preacher elsewhere to help another congregation (Acts 11:22-24). (2) It is scriptural for a congregation to send to meet a preacher's needs while he labors elsewhere (Phil. 4:15-16). (3) It is scriptural for a plurality of churches to provide wages for a preacher to labor elsewhere (2 Cor. 11:8-9). (4) It is scriptural for brethren to uphold the hands of those who preach the gospel on the strength of recommendation from those who know them (consider the closing verses of several of Paul's letters). Personal opinion about specific cultures and about the best way to encourage self-sustaining churches should not be allowed to over-ride these Bible truths. The nationality or culture of the man being sent, or receiving support does not enter the matter unless it is intruded by the personal opinion of some.

Cure Worse Than The Disease?

While these good brethren have sounded timely warnings about "paternalism" in foreign evangelism, it is difficult for me to see that their suggested remedy is any better, and, indeed, may be far worse. While there have been, and yet are, dangers in what they have called the "recommending" system, there are also dangers in their suggestion that "a more permanent American presence in the area" should be worked out. My question is a simple one. Why are American workers permanently needed in a country where there are over 600 native preachers? What would be their role? Would they be there to evangelize that country? Native men are already doing that. Many of them are well educated, experienced and frankly, many of them can preach better than some of us can. Would their role be that of supervisors? Is this not the essence of their suggestion? If so, then that is paternalism gone to seed. Is it not good old American arrogance to even suggest it? Is a work not to be counted worthy or valid unless there are Americans on hand to oversee it?

Further, while all agree that amends should be made in any case where a brother is receiving far too much support, we question the right of any two brethren to fix an absolute amount which covers all men in all cases regardless of family size or place of work, an amount fixed by men who live 10,000 miles from the scene they seek to regulate. Further, they have not taken into account the fact that some men in the Philippines have bought radio time, printed tracts, paid travel costs, bought Bibles, rented meeting places and other expenses from the total amount received

which brethren in other countries (some in South Africa, for instance) have counted as a "working fund" and from which such expenses are deducted from what is considered family living expenses. What is sauce for the goose in South Africa ought to be sauce for it in the Philippines. These brethren need to write some more "Reappraisals and Warnings."

Personal Talks

The writer spoke with brother Harrell about this by telephone soon after receiving this article and was recently in Birmingham where he met with both brethren Harrell and Poarch and said personally to them most of what is in this article. We are not out of sorts with each other. Both of them, as they stated, have a keen interest in the work of the Lord world-wide and both have had a part in such work in the past with future plans in that direction. All of us can learn from their experience and their warnings. Regardless of that, we felt some things needed to be said from a different vantage point. They do not, nor do I, want to see a running battle among brethren over this. Read it, study it, then use it as you think best. If either or both of these brethren think our remarks have been inaccurate or unjust, then reasonable space will be provided from them to say so.

THE PHILIPPINES—A REAPPRAISAL AND A WARNING

Ed Harrell and Tommy Poarch

We have just returned from a two-month trip which has taken us collectively to nine countries including the Philippines, Australia, Singapore, South Africa, Argentina, Italy, and England. We preached extensively and visited with many brethren who are receiving support from American churches. We want to report that we are thrilled by much of what we saw. Among others, we visited with Rollie McDowell in Australia, Phil Morr and Brownie Reeves in London, Gardner Hall and Tommy Holly in Buenos Aires; and Jimmy Lovell, Gene Tope, Piet Joubert, Paul Williams, Ray Votaw and others in South Africa. In each of these places we found the work to be vigorous and in need of additional workers. We hope to write some more specific reports about these impressions in the near future.

We feel compelled by conscience, however, to first write a serious warning about the dangers which we believe exist because of the tremendous flow of American money into the Philippines. We do this only after serious reflection. It would be much easier to say nothing. We know that some good people will be seriously offended by our conclusions. But we ask everyone to study the facts and to react with reason.

The clear truth—and one difficult for Americans to understand—is that American money can do harm as well as good. What is at stake is not simply the possibility that much American money is being wasted, but rather that the cause of Christ in the Philippines is being injured by the support that is being sent. If that is the case, and we believe it is, the

only solution is to begin to stop the money. We have made a full set of recommendations at the end of this article; the import of them is that this is the only short term solution to the many problems in the Philippines. We know that this is a drastic recommendation and we urge you to read the remainder of this article objectively to determine whether it is justified.

One further point of introduction. We are not the first American visitors to reach this conclusion. Others who have been to the Philippines—and some who have worked in other underdeveloped areas (and other countries must surely at some point bear the same kind of scrutiny)—have long believed that the Lord's cause is not served by wide-scale support of foreign preachers with American money. Even the strongest advocates of support for native preachers, including brother Wallace Little, admit that there are serious problems in such efforts. We believe it is time to face these perils directly, and we stand ready to answer any questions that are raised. We hope that the discussion that follows will reflect the dignity and honesty that the subject demands.

Not a Condemnation of Foreign Work

We want it clearly understood that this is not an attack on foreign work. Nor is it a defense of everything that is done in America. We both have a strong interest in seeing the gospel preached abroad. We have both lived abroad in the past and we both are making plans to go overseas again to try to establish the cause of Christ in Asia. We both work with congregations that have strong financial commitments to foreign work. Those who oppose institutional orphan homes supported by churches have often been accused of opposing relieving the needy; we hope this article will not meet with that type of emotional misrepresentation. If we are wrong, it is not because we oppose preaching the gospel abroad.

Not a Condemnation of Native Preachers

We do not believe that all Filipino preachers are dishonest and all American preachers are honest. We do believe that American churches are generally better able to judge the honesty and quality of American preachers and Filipino churches are better able to judge Filipino preachers. The difficulty of judging moral credentials and making sound financial decisions increases proportionately with the distance of the culture from America. For instance, in the cases of men like Rollie McDowell in Australia, Piet Joubert in South Africa, and Arrigo Corazza in Italy, it has been relatively easy for Americans to judge the quality of the men and the extent of their financial needs.

Underdeveloped societies present quite different kinds of problems. Money has a particularly corrupting influence in underdeveloped cultures; it attracts the avaricious; and it has the potential to do great harm to the cause of Christ. It may be that small amounts of money, used with great discretion and care, can help the cause in such countries. For instance, in South Africa there are growing and impressive churches among the Africans, coloreds, and Indians. These churches have grown slowly and solidly, based largely on the preaching of committed

native Christian men who asked no financial reward for their labors. After years of testing, a few natives have been given support. In each case, the men have been recommended and partially supported by their own brethren, receive support equivalent to others in their society, and work in close association with the more mature preachers of the country. We believe that the wisdom of the South African brethren is apparent in the strength and stability of the native churches.

The Philippines presents an entirely different scenario. Literally hundreds of preachers are receiving support from America (probably over 500); many of them are taking huge sums of money in the context of their culture; almost all are working without any Filipino support or any sustained association with mature American preachers. The essential ingredients for knowing the moral character of these men are almost completely lacking—we do not believe that sporadic visits can accomplish this purpose. We believe that it will be clear from the facts presented here that American churches have not been supplied with adequate and correct financial information.

In New Testament days churches supported men whom they knew and trusted. Questions about moral character, proper financial support, and general trustworthiness did not arise when congregations supported Paul, Barnabas and Silas. We believe there is an obvious wisdom in this. While such direct relationships may not always be possible, they are clearly highly desirable. American churches can act with confidence when they support those whom they trust. And, when people are converted in underdeveloped areas, they can act with confidence in supporting those that they know and trust. Only with great care can American churches escape both the accusation and the reality of buying converts with promises of support.

Not a Condemnation of the Philippines

We do not call into question the integrity or the accomplishments of those who have worked in the Philippines in the past. Although we sharply disagree with the methods of brother Wallace Little, we are not questioning his good intentions. Nor is this a condemnation of all Filipinos. We are confident that there are fine Christians in the Philippines.

The problem is that the work in the Philippines apparently has attracted dishonest leeches because of the huge sums of American money going into the country. Everyone admits this. Nearly every Filipino preacher we talked to told us horror stories of corruption. Brother Little agrees that there has been stealing and open misrepresentation about support. Filipinos are no different from Americans. If Americans were paid huge salaries (say \$100,000 per year) to preach, the result would be corrupting.

We believe that the recommendations made at the conclusion of this article (which generally urge the cessation of support for Filipino preachers) will have a healthy effect in the Philippines. This is the only way we see that the bad element—an element that can only have a devastating effect on the spread of true religion—can be winnowed out of the work. The real Christians in the Philippines will remain faithful

without support—as they have in the past in the United States and as they are now doing in South Africa. Perhaps somewhere down the line a more discriminating judgment can be made about what the American role should be in encouraging Filipinos. We shall have more to say about that at the conclusion of this article.

The Question Is How

The question, then, is not whether we should support foreign work, but how we should go about it. We believe there is no substitute for sending good men to preach, and we want to urge brethren to think both about going and sending. The South African work provides a good alternative about how to proceed in poor cultures. In short, there are other ways. We are not bound simply to send money to places we do not know, to people we do not know, in amounts that we do not understand. The reports may be less spectacular than in areas where American money flows freely, but neither will one find the problems and perils that come with mixing money and conversion.

General Problems in the Philippines

We believe that several general problems pervade the work in the Philippines. We do not intend to explore the ugliest details. We do have considerable material in hand that deals with each of these problems and we would be happy to share this information on request. Please feel free to call either of us if you wish to discuss the matter further: Ed Harrell: 205-967-4804; Tommy Poarch: 205-798-4789.

1. **The Magnitude of the Problem.** A very large amount of money is going from conservative churches in this country to the Philippines. No one knows how much. We estimate the amount to be in excess of \$150,000 per month. Perhaps that much more is being sent by individuals. Before he died, brother Romulo Agduma reportedly estimated the amount to be around \$1,000,000 per month. This does not speak to the thousands of dollars that have been raised in the yearly "benevolent" campaigns that have been supported by Americans. Nor does it consider the constant "special" pleas for typewriters, motorcycles, auto repairs, and countless other personal appeals which most every American church has received. At the very least, the size of this undertaking deserves serious and calm review. Perhaps as many as a hundred preachers could be supported in foreign work with this kind of support. We need to look dispassionately at the alternatives.

2. **Over-support and Its Attendant Problems.** The main thrust of this article will be simply to demonstrate that the native preachers in the Philippines have been consistently over-supported and that they have come to expect and demand such treatment. We believe that the facts on this point are absolutely undeniable; in the next section of this article we present some examples of the extensive evidence we gathered. On the face of it, such merchandizing of the gospel is wrong. There is absolutely no excuse for paying a preacher two to five times what he could earn in a good job in his society. No American church would pay a preacher \$50,000 to \$150,000 per year. And no honest man would take that kind of compensation to preach

the gospel. The evil that undergirds such a system is readily apparent.

The first evil is the tendency to attract outright frauds and rascals with exorbitant salaries. Who would expect otherwise? We can not judge individual preachers on the basis of a brief visit (nor do we believe others can on the basis of occasional visits), but there can be no doubt about the immorality of the system. And we can tell you that stories of corruption are everywhere in the air in the Philippines—stories of adulterers, drunkards, liars, and preachers threatening mayhem and murder against those who oppose them. We can tell you that we have received letters from people in the Philippines who plead for anonymity lest they be murdered by those receiving support from the United States. It is unthinkable that such a system should be encouraged. One sure way to identify the wicked men is to ask them to work for the Lord from conviction. The time has come for a period of proving in the Philippines. We do not believe there will be an end of such charges until a purification takes place.

An additional form of corruption in the Philippines involves the deceptive solicitation of money. Many preachers in the islands receive more money than they report. Some of them make openly fraudulent reports. This practice is a matter of open discussion in the Philippines—preachers label these funds "undercover money." Some of brother Wallace Little's closest friends and advisers are guilty of precisely this practice. It is hard to label this practice anything less than lying—and apparently it is epidemic in the Philippines. "Undercover money" is probably an inevitable consequence of supporting unknown men in a remote and little understood society. Nor is it a problem that can be solved by occasional and transient visits. Men's characters can not be judged so easily; we believe that brother Little's experience in the Philippines forcefully illustrates that point.

It must also be noted that the benevolent relief that has been sent to the Philippines has been subject to misappropriation. Again, some of this has been made public and verified, but the feeling among some in the Philippines is that scandal goes deep into every such effort that has been made. Clearly, some Filipinos have enriched themselves off the generosity of American saints.

A final, and more far reaching, problem with over-support is that it undermines the independence and integrity of native churches. When a preacher is supported from America at a level far above that of others in his society, it clearly undermines the desire and ability of others to support their own work. There is little evidence of any effort on the part of Filipino churches to become self-supporting. The church in Manila (Pasay City), where two preachers are being supported at a level of probably around \$1500 per month, reported in December, 1979, an average attendance of 64 per Sunday and a contribution of about \$21.25 per week. But, even if Filipino Christians had the very best intentions and gave liberally, there is no likelihood that they could ever support their preachers at near the level they are now receiving from the United States. The discussion of wage levels that follows will

make that apparent. And so, what is left is a permanent dependence, a paternalistic relationship in which the native churches have little control over their own works (we know of a number of churches that have repudiated the preachers being supported from the U.S.) and have little incentive to support themselves.

3. The "Recommending System" as Denominational Organization. Perhaps the most destructive feature of the present system of support in the Philippines is the "recommending system" that is used. We believe that the problems discussed here are pervasive, though they are difficult to document. But it seems to us that such problems are inherent in any broad system in which support is sent on the basis of second and third-hand recommendations, or when one man, such as brother Little, tries to assume a broad role as a "recommender."

We believe that many Filipinos understand this as little more than a denominational hierarchy. And there has been some reason for them to so perceive it. For instance, we were sent a copy of a letter written by brother Little to a Filipino seeking support which stated: "Third, I need letters from (three Filipinos) who together represent me in your nation there, to make recommendations as to who should be supported, and who should not." It is hard for me to believe that this represents brother Little's practice, and surely not his convictions, but I believe it is a framework that many of the Filipinos understand. They talk openly of those who have "recommending powers" in their districts, and there have been repeated charges of "extortion" being practiced by those with such "powers." We believe the error and treachery of such a system is too obvious to demand further discussion.

Over Support—The Facts

While one may be dismayed by the apparent presence of wide-scale scandal in the Philippines, it is true that each man must be judged individually and one might be inclined to try to bear with the confusion until the multitude of charges could be investigated. And while the "recommending" system as it has developed in the Philippines is shot through with dangers, one might bear with it until some more permanent American presence in the area could be worked out. It will take some men of great wisdom and long experience in the Philippines to sort out all of those problems.

What can be demonstrated beyond any doubt is that many Filipino preachers (including some of brother Little's close associates) have solicited and accepted exorbitant salaries, sometimes with brother Little's assistance. To say that some of the Filipino preachers have misrepresented their needs is a gross understatement. To say that they do not deserve the confidence of American brethren is a simple fact.

The facts are these. It is virtually impossible to tell what most Filipino preachers are receiving because of the practice of soliciting "undercover" money. However, it is common for preachers to report incomes of \$300 per month and most we talked to in the Philippines blandly asserted that one needed \$300 to \$500 to live. As early as 1977 brother Little solicited

\$500 per month for two of his close friends. We do not know what many of those preaching in the Philippines are receiving, but we do know that one of the above mentioned men was reporting \$700 monthly income in 1979 and receiving at least \$50 more that was not reported. Some of those receiving over \$300 have reported themselves in dire financial straits, as have some of those making much larger incomes. There are probably many preachers in the Philippines who are receiving much less, but it is impossible to tell who they are. What we do know is that it is common to ask for, plead as a matter of necessity, and receive sums ranging from \$300 to \$750 and perhaps more. And in this category are most of the men most trusted by Americans.

Here are the facts about Filipino wage scales at the beginning of 1980.

1. Wages in the Ministry of Labor in Manila (From List of Positions in the Ministry of Labor With the Corresponding Upgraded Range and Minimum Salary Per National Budget Circular No. 305)

Nurse	\$ 61.75 per month
Electrician	\$ 53.25
Mason	\$ 43.62
Auto Mechanic	\$ 53.25
Bookkeeper I	\$ 79.25
Economist	\$115.25
Trial Attorney	\$137.00
Clinic Physician	\$151.37
Ministry Budget Officer	\$214.37
Chief Legal Officer	\$261.62*

*(This is the highest paid job in the Ministry of Labor aside from the Bureau heads who are appointed by President Marcos)

2. Current Pay Scales for Public Education Systems.

Secondary School Teachers with Masters Degrees	\$ 79.25
Jr. College Instructors with Masters Degrees	\$101.62
Jr. College Instructor III with Doctor's Degree	\$118.00
Highest Pay for School Principal	\$151.37
Highest Paid School Administrator	\$175.62
Top Pay for School Division Superintendent	\$204.00

We have a staggering amount of statistical material which comes out at the same place. A few jobs in the Philippines probably pay better than these. The top professors at the highest paying university in Manila, De La Salle University, earn slightly over \$300 per month; their job is comparable to that of a Harvard professor who makes \$60,000 a year. Some people working as business executives probably make considerably more money, as do business executives in the United States. But the evidence is overpowering; one who makes \$100 per month in the Philippines has a good job; the category at \$150 per month includes doctors, lawyers, professors, and other professional people.

It is a monstrous thing that has happened to us. Preachers are receiving two, three, four, five times as much as upper-middle-class wage earners. It is clear that the gullibility of American churches has made them subject to profiteers. The Filipinos have known it for a long time—it is time we found out.

What possible excuse could there be for this enrichment of a few men in the Philippines? Is it because they have great expenses that go with their preaching activities? Travel is cheap and readily

available. But perhaps they are helping others with this vast excess of funds. Who will believe that a man who takes money under false pretenses will be so kind hearted. And what of the Scriptural implications of such an argument. Is that a Scriptural plan for benevolence? Are a preacher's "wages" to include whatever "assumed" financial responsibilities he decides to undertake? Everyone knows the answers to those questions.

And there is ample evidence that the excess money has never been intended for such purposes. That is not the way the solicitations have been represented. Americans have been told repeatedly that these salaries were needed in order to live in the Philippines. One brother reported each quarter that he needed \$300 per month to feed his family, and much more to pay his rent, educate his children, etc. One wonders how all of the doctors and lawyers—much less electricians and carpenters—have survived.

Recommendations

We humbly and sincerely offer these recommendations as the best short term plan to follow:

1. Under no circumstances should Filipino preachers be supported above the level of \$150 per month.

2. Support should be STOPPED TO ALL those who have been receiving excessive salaries in the past.

3. No church should send money to the Philippines unless it is confident of the moral integrity of the man receiving the support and unless it is certain that he is reporting his total income accurately. Frankly, we do not see how that assurance is possible under the present circumstances.

4. Under any circumstances, American churches should initiate a plan for the regular reduction of support (perhaps over a three year period) which would encourage the transfer of responsibility to Filipino churches.

We hope that in the long term, when better conditions have developed in the Philippines, other possibilities may arise. It may be that a careful use of American money at some point in the future might be helpful. Here is an assessment written by a deeply concerned Filipino brother:

THERE ARE **THREE PROPOSALS** that may give SOLUTION to the major problems in the Philippine work—Itemized as follows: 1) TO CUTOFF ENTIRELY all Filipino preachers' support from American churches and CHECK WHO IS THE MOST FAITHFUL. Comment: Number 1 is too drastic; the INNOCENT ONES will be included to suffer. 2) TO WEDGE OUT/PURGE OUT THE UNWORTHY ONES and Continue the supports (moral and financial) to faithful, worthy Filipino preachers. 3) TO RECOMMEND ABOUT TWO TO THREE AMERICAN FAMILIES TO HELP AND STAY IN THE ISLANDS. To this, a close supervision to teaching and edification can be worked out among Filipino preachers and brethren in the churches.

There is much wisdom in what the brother says. We hope that the day will come soon when items two and three can come about. But we see no alternative at the present time to the recommendations we have made. We sincerely hope that some good men will undertake to live in the Philippines in the near future. In the meantime, we are convinced that American churches are only hindering the ultimate stabilization of the work there by the continuation of present financial policies.

ANSWERS for our hope

Send Bible questions to:

Marshall E. Patton

10511 Moonlight Way
Valley Station, KY 40272



QUESTION: (In an effort to justify the "Sponsoring Church Arrangement," the following argument based upon Phil 4:15 was submitted for review in SEARCHING THE SCRIPTURES and forwarded to me by Brother Adams.—MEP)

1. No church had fellowship with Paul in the matter of "giving and receiving" but Philippi. Other churches may have had fellowship in other matters, but not in "giving and receiving."

2. "Giving" and "receiving" are action verbs tied together with a copulative conjunction evidencing that they are of equal import. Since the Philippian Church was the subject of this action, they both "received" and "gave."

3. Since Paul "robbed other churches, taking wages of them" (2 Cor. 11:8), which was supplied by the brethren which came down from Macedonia (vs. 9), and the church in Philippi is in Macedonia, the wages must have come from Philippi. But it came from a plurality of churches.

4. However, Philippi was the only church that had fellowship in the matter of "giving" and "receiving" with Paul. Now since Philippi both "received and "gave," they must have "received" from other churches this was their "receiving," then they sent to Paul which was their "giving."

5. So, you see how clearly the Scriptures teach a "Sponsoring Church" and the proposition is proved.

ANSWER: One weakness of the above argument is the **impossibility** of connecting Phil. 4:15, involving the "Communication" between Philippi and Paul, with 2 Cor. 11:8, 9. While some scholars say that Phil. 4:15 **probably** refers to 2 Cor. 8,9, they offer little or no supportive evidence. This means, in the final analysis, their evidence is mere assumption. Other scholars take issue with this assumption; expose its error, and offer evidence to the contrary. This they do by carefully analyzing the grammatical construction of the passages and with a careful exegesis of the verses involved. Note the following on Phil. 4:15:

MACKNIGHT'S TRANSLATION: "Now to shew you how seasonable your present was, and that I honoured you be accepting it, **Know ye also, O Philippians, that after I first preached the gospel to you, when I**

went forth in Macedonia to preach, no church communicated with me in the matter of giving me money, and of my receiving money from them but ye only; I received money from no church but yours."

MACKNIGHT'S COMMENTS; "When I went forth in Macedonia. . . . In our Bible this is translated, 'When I departed from Macedonia.' But that translation is wrong, as appears from ver. 16. where the apostle saith, the Philippians sent once and again to his necessity in Thessalonica. For, Thessalonica being the chief city of Macedonia, their communicating with him in the matter of giving and receiving, was not after he departed from Macedonia, but whilst he was in that country."

R.C.H. LENSKI: ". . . the clause 'when I left from Macedonia' does not mean 'when I had left' or after I had left.' It simply notes the time, and there is no need to insist on the imperfect: 'when I was leaving.'

"note (translated 'when — MEP)—at the time when I left, before I got entirely away. For Thessalonica is located in Macedonia, and there the two gifts that were sent from Philippi reached Paul. That is why kai, 'even' is added: 'even in Thessalonica, 'before I actually got farther away. Two points are stressed: 1) the Philippian church had just been founded yet, infant church that it was, sent gifts to Paul; 2) it did this immediately, when Paul left Macedonia, while he was in Thessalonica, before he got any farther away from Philippi..

"Because of its simple aorist some think that 'when I left from Macedonia' intends to point to II Cor. 11:9. . . . This idea is unacceptable here where the two gifts that were sent to Thessalonica follow (v. 16), a gift that was sent to Corinth cannot precede." A. T. ROBERTSON: "No other church opened an account with Paul. **Of giving and receiving (doses kai lempseos)**. Credit and debit. A mercantile metaphor repeated in verse 17 by eis logon humon (to your account). Paul had to keep books then with no other church, though later Thessalonica and Beroea joined Philippi in support of Paul's work in Corinth (II Cor. 11:8f). But ye only (**ei me humeis monoi**). Not even Antioch contributed anything but good wishes and prayers for Paul's work (Acts 13:1-3).

"16. **Once and again (kai hapax kai dis)**. 'Both once and twice' they did it 'even in Thessalonica' and so before Paul went to Corinth. See the same Greek idiom in 1 Thess. 2:18."

DEAN HENRY ALFORD; "By this (Phil. 4:15) is not meant, as commonly understood, the supply which he received at Corinth (2 Cor. 11:9). . . . for even in Thessalonica

(which was an earlier stage of my departure from Macedonia) before the departure was consummated."

In the light of the above it is obvious that the expression in our common version "when I departed from Macedonia" identifies the time when Paul was supported by Philippi only. "When" means at the time —Not months later. Furthermore, it does not require scholarship on the part of a careful reader to see the difference between *when I departed from Macedonia* and *after I got to Corinth!* The former is in the Bible, the latter is assumed by men.

I have no doubt that the support Paul received at Corinth (2 Cor. 11:8,9) came from churches in Macedonia (1 Thess. 1:8; 3:6-8; Acts 18:5), however, to conclude that such support was sent through the church at Philippi is unwarranted! This support which he received after he got to Corinth cannot be the support received when he departed from Macedonia.

Another error in the argument of our querist is the false premise found in the following statement: "Since the Philippian church was the subject of this action, they both 'received' and 'gave.'" The action under consideration is identified by the word "communicated." Paul says, "No church communicate with me." Notice the expression "with me." This expression makes clear with whom the church at Philippi communicated, namely, Paul. This also makes clear that the action in the verse involved two—not one (Notice again, "with me"). But the action (communication) involved the matter of "giving and receiving." In the light of these facts, it does not take a scholar to determine who did the "giving" and who did the "receiving". This conclusion harmonizes with the "supportive evidence" of the scholars cited above. To affirm that this **action** was all on the part of the Philippian church—that this church both "received" and "gave"—is to ignore and contradict the facts of divine revelation and affirm a position which rests wholly on **assumption**.

There is no proof in Phil 4:15, or elsewhere, of the sponsoring church arrangement. Desperate efforts of able men have and continue to fail of such objective. Even if such proof were found, it would contradict the plain divine limitations of the following verse: "Feed the flock of God which is among you, taking the oversight thereof, not be constraint, but willingly; not for filthy lucre, but of a ready mind; (1 Pet. 5:2). This verse teaches that elders are limited in their oversight to the congregation where they are. This means that they cannot oversee any work beyond the ability of the congregation where they are and to which other churches are equally related. When elders oversee any work or project for two churches, they oversee too much to be scriptural elders. Faith in this divine limitation makes me know that proof for the sponsoring church arrangement has not been found nor indeed will it be.

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

(No. 5)

Eugene Britnell

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In this our fifth article on this subject, we come now to question six and the answer:

"6. 'Is it necessary to be a Baptist in order to be saved?' No. Jesus saves, not the church. The blood of Jesus washes away the stains of sin, not baptism (1 John 1:7). Men become children of God by faith in Christ (Gal. 3:26; John 1:12), not by the natural birth (Rom. 9:8; John 1:13), nor by obedience (Rom. 5:19), nor by works (Rom. 4:5), nor by joining the church (Acts 2:47). Men are born into the family of God by the new birth, but men are not born into the church. Luke says the Lord added to the church daily 'those who were saved.' Salvation first, then baptism and church membership."

We are learning some interesting things, aren't we? Now we are told that one does not have to be a Baptist in order to be saved. Then why be one? Is it necessary for one to be a Christian to be saved? I believe that we have proven that one must be, therefore Christians and Baptists must not be the same.

He says that Jesus saves, not the church. The question was not who saves, but rather what must one be to be saved. It is true that Jesus saves, but what does he save? The Bible says that he is the Saviour of the body, the church (Eph. 5:23).

We are told that the blood of Christ washes away sins, not baptism. First John 1:7 tells what washes away sins, but Acts 22:16 tells when this takes place: "arise, and be baptized, and wash away thy sins, calling on the name of the Lord."

It is true that we become children of God by faith in Christ, but not by faith only nor at the point of faith. The verses given do not prove his argument. Galatians 3:26 is a statement of fact, present tense. "For ye are all the children of God by faith in Christ Jesus." But look at the next verse. It begins with the word "for" (from the Greek "gar" which means to give a reason for a preceding statement) and says: "For as many of you as have been baptized into Christ have put on Christ." So by faith they were baptized into Christ. Is salvation in or out of Christ? Is one in Christ before being baptized into Christ? John 1:12 does not say that the believer IS a child of God. It says the believer is given the power of right TO BECOME a child of God, proving that other acts of obedience are necessary. Jesus said, "He that believeth and is baptized shall be saved" (Mark 16:16).

Taylor contends that one is not saved by the natural birth, or obedience, or works, or by joining the church. Well, that's a mixture of truth and error. Certainly one

does not become a child of God by natural or fleshly birth. We are not saved by works of the old law of Moses or the meritorious works of man, or even by "joining" the church. We are saved by obedience to the Lord's commands and our works of faith. We are told that Jesus saves those who obey him (Matt. 7:21; Heb. 5:9) and will come to condemn those who do not obey the gospel (2 Thess. 1:8). James says, "Ye see then how that by works a man is justified, and not by faith only" (James 2:24). See also Acts 2:40; 10:35; Phil. 2:12 and Revelation 20:12. If we are not saved by works, why is God going to judge us "according to" our works?

He says we are born into the family of God by the new birth, but not into the church. Does he not know that the church is the family of God? The church is called the "house of God" (I Tim. 3:15), meaning the family of God.

We are told that the order is "Salvation first, then baptism and church membership." That is not what Acts 2 teaches. The truth is: the people heard and believed the gospel preached by the apostles. At the point of faith, being "pricked in their hearts" or minds, they asked what to do. Peter did not tell them that since they were believers they were saved and should join the church. He told them to "Repent, and be baptized every one of you in the name of Jesus Christ for (unto) the remission of sins ..." (Acts 2:38). When they did that they were saved and added by the Lord to the church. By the same process and at the same time that one becomes a Christian he becomes a part of the church, the body of the saved. One cannot be saved out of the body of which Christ is the head and saviour. So the true order was hearing, faith, repentance and baptism, and the result was remission of sins or salvation and membership in the body of Christ.

"7. 'If so, which kind of a Baptist—there are about a dozen different Baptist denominations?' No kind at all. A sinner is saved by the blood of Jesus before and without baptism, if saved at all. In Exodus 12:13-28, the blood was applied in Egypt; they were not baptized until three days after at the Red Sea (Ex. 14:22; I Cor. 10:2). In Romans 4:1-25 Paul shows that Abraham and David were justified by faith without works; and that Abraham's faith in a crucified and resurrected Christ was the same faith that we have today. You ask how could Abraham's faith be in a crucified and resurrected Christ before His birth? Read Romans 4:17 where Paul says on that very question: 'Even God who quickeneth the dead and called those things which be not as though they were'."

Our friend dodged the point of the question on the different kinds of Baptists. The truth is, there are a good many more than a dozen, including some who profess to keep the sabbath and worship on Saturday. And his arguments are wrong again.

The blood which was applied to the houses in Egypt was not for the salvation of Israel, but rather was to spare the firstborn of the families of the obedient. As to when the people were saved from bondage, we shall let the Bible, not a Baptist, give the answer. It says: "Thus the Lord saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the seashore" (Exodus 14:30). What day was

that? Was it the day or night when the blood was applied to the houses? Was that when the Egyptians were dead upon the seashore? No! That was the day they crossed over and were saved by the waters of the Red Sea. If this be denied, then I ask, what would have happened had the people of Israel refused to cross the Red Sea? They would have perished, and so will the one who rejects the counsel of God (Luke 7:30; Mark 16:16) by rejecting baptism.

He does not understand the kind of works under consideration in Romans 4. In Romans 5:1 the same apostle says that we are justified by faith in Christ. Then in the next chapter he says that we are baptized into Christ and "raised up" to walk in newness of life (Rom. 6:3-4). Does that contradict what he said in chapter four? Certainly not! It is true that God calls things which are not as though they were, for God can see the future, but God does not call upon one to believe something as an historical fact before it occurs. The gospel is God's power to save us (Rom. 1:16), and Paul defines the gospel as the death, burial and resurrection of Christ (I Cor. 15:1-4). How could Abraham, David, the Corinthians, or anyone today believe these facts before they happened?

Let us remember that James says that Abraham was "justified by works" (James 2:21). Does he contradict Paul in Romans? No. Paul was speaking of the covenant God made with Abraham and James is speaking of the acts of obedience by which the scriptures were fulfilled which declared that Abraham believed God (Rom. 4:3; James 2:23). We are commanded to "walk in the steps of that faith of our father Abraham" (Rom. 4:12). When does Abraham become our spiritual father? Let the Bible answer: "For as many of you as have been baptized into Christ have put on Christ . . . And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." (Gal. 3:27, 29.)

(To be continued)

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REMINISCENCE of W. A. CAMERON

(No.3)

(Author's Note: William Alan Cameron, about whom these lines are written, is the great uncle of the writer. Upon the death of his first wife, Maude, he courted and married the youngest sister of my paternal grandmother, Alberta Westbrook. Sis. Cameron made her home with her daughter and son-in-law, Mary and Bob Stoner, living at 6164 34th Avenue N., St. Petersburg, Fla. 33710. On January 5, 1980 she was 96 years old. On Friday, January 18th she died peace fully and in hope of meeting the Lord whom she served all her adult life. While I had hoped she might have the joy of reading these lines, since she was alive and doing well as we began writing these articles, death has decreed not. Nevertheless, it is my hope these lines will bring fond remembrance of her as well as Uncle "Billy" and cause our readers, their friends and ours alike, in remembering a faithful and valiant preacher of yesteryear to resolve to serve more diligently that we may be numbered together finally. Like Abel of old, bro. Cameron "being dead, yet speaketh").

Mr. W. A. Cameron

Perhaps you have forgotten some of the accomplishments of those fruitful preaching years, Uncle Billy, though I doubt it since you seem to be a rather meticulous record keeper. Any way, I take the liberty of comparing notes with you for a bit. 1897 to 1908 you traveled nearly 30,000 miles without the aid of automobiles and airplanes or other modern inventions. 1,930 sermons were preached in 56 different places, 806 were baptized and 19 churches were established. The next 16 years, from 1908 to 1924, was when you were in your prime, 38 to 52 years old, now don't take offense, I know you think your prime lasted a lot longer than that, Largo, Florida was home for most of this period and the records say you preached 4,127 sermons at 35 different places and baptized 888. During this period you established 12 churches. While we both recognize the Lord is not keeping box score, there is some value to the rest of us in noting the record. These records witness to sacrificial and zealous efforts and attest the truthfulness of the Lord's promise and its fulfillment, "my word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the things whereto I sent it" (Isa. 55:11).

Uncle Billy, I remember it being said that when you

first came to Florida there were no paved roads in the Central and Gulf Coast areas. Of course the main artery, U.S. #1, from Miami was paved, but in this section oyster shell and sand was the paving. At the turn of the century there were only three small congregations of the church east of Apalachicola River. Today there must be well over a 100 in this area. You must indeed feel a sense of justifiable pride when you realize at least an appreciable number of these is the direct result of the Lord's labor through you and probably half of them have sprung from the seed of the kingdom you planted during this time.

Cherry Sink is one of these congregations which must remember you with gratitude. When you came to that community in September 1902 there was a handful of brethren, but with no place to meet. It was from the Baptist that a meeting house was borrowed in which to hold a meeting. Between then and December 18th the brethren built a rough frame house and you held their first meeting before the year ended. You record eighteen consecutive meetings held at Cherry Sink during the last week of December. The close of that first meeting in 1902 also marked the completion of your first year as a full time preacher. That year you traveled 4,000 miles, preached 278 sermons, and baptized 102 souls into Christ. For the years work the ledger notes you received the sum total of \$545.19. Out of this all expenses were paid as well as providing for your family. In this age of inflation and high prices we wonder how you did it. 1902 to 1955 records 56 meetings held with the Cherry Sink church.

Gilchrist County has many members of the Lord's body and there are three other churches in that area which stand as monuments to your work of faith and labor of love. These are Midway, Bethel and Trenton. Six meeting houses were built during these years for these four churches. Besides preaching nearly 800 sermons and teaching hundreds of Bible classes you baptized 180 people. It would be hard to find another group of people that has benefited more or been blessed more richly from your labors than these of this county.

As the records show, your move to St. Petersburg which was to become home was in 1924. It was on the 20th of January the first assembly of New Testament Christians is noted when you and three others of like precious faith came together. Just one month later 39 others, upon learning of this, joined with you to make the 43 names to be known as the Lord's church in St. Petersburg, Florida. From then on you seemed to be fairly content to largely confine your labors to this area. It is a thrill to know local obligations in the Lord's kingdom did not completely curtail protracted meeting work. As I note the next 30 years plus, from the time you were 54 to nearly 87, you preached 4,800 sermons, baptized 400 and established 5 churches. I owe you a debt of gratitude for the careful record keeping which in these lines of reminiscence is invaluable.

Disston Avenue congregation and W. A. Cameron are inseparably joined in history. The congregation was organized Wednesday evening, November 6, 1929.

After such a long tenure there this date must have almost faded from you along with the circumstances which saw 43 members in a store building at 201 Disston Avenue South where they met until January 30, 1939 when they moved to 901 Disston. About 35 years preaching for the same congregation must be some Kind of record and one which I am sure you can look back on with satisfaction in the accomplishments along with sadness in the disappointments.

I am going to leave my reminiscence here where you ended an illustrious life of service to our Lord. Surely you will tolerate a brief summary as I have the notations. 65 years a Christian and actively preaching the glorious gospel 60 of those years. That 60 years is made up of labors and activities which stagger the imagination. You preached more than 11,000 sermons, baptized over 2,000 souls into Christ, traveled something like 110,000 miles and established some 36 churches. There are unquestionably many more churches which you helped plant and scores of others which you watered to thereby encourage spiritual growth and development. My hat is off to you, I am encouraged to continue to the very end because of what you have done and meant to me personally. All the while I know you would give God the glory, honor and praise, even as we reverently do.

Such labor of faith and love as here remembered can but bring a sense of comfort and security when it comes time to cross the chilly waters of death. To die in hope is the only comfort one can have, a hope based on having served the Lord, and in whatever measure, large or small, accomplished his will for us, must indeed be the aim of all. Rest in peace, dear kinsman, until in the morn of the resurrection we shall see Him and hopefully be with Him eternally.

Your brother in the Spirit and
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EVIDENCES — THE RESURRECTION #2

In our last article we noted all the precautions that were taken both by God (in His providence-having Jesus placed in a new tomb, hewn out in the rock) and by the Jews who were afraid His disciples would steal the body, making the removal of Jesus' body by man all but impossible. However, the thing that we observe as we read the Scriptural account is that no amount of precaution could have kept Him in the tomb, for **He was (is) the Son of God.**

Let's notice the sequence of events that took place in Matthew 28:2-6. "And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: and for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said..." According to the apostle Paul in I Corinthians 15, there were over 500 witnesses to the resurrection, with the "greater part" (which would have been more than 250) still alive at Paul's writing (I Cor. 15:6). Thus it was not a matter of **someone, somewhere thinking that he MIGHT have seen the Lord.** No, for Paul said hundreds of witnesses still lived when he wrote the Corinthian letter.

Another interesting thing about these circumstances, and the one to me that is the most convincing, is the fact that the place where the body Jesus was buried was only a "stone's throw," as it were, from the place where the apostles preached in Jerusalem. On the first pentecost after the resurrection of Christ, having been seen of them for 40 days, according to Acts 1:3, those who had witnessed Christ after His resurrection stood up and preached to the multitudes gathered in Jerusalem. If ever there was a group of people in the position to know whether or not the resurrection was a hoax, surely they would have known.

When Peter and the rest of the apostles preached to them that ". . . this same Jesus, whom ye have crucified, God hath made Him both Lord and Christ" (Acts 2:36), about 3,000 of them believed the apostles' statement, and were baptized. Then in Acts chapter 4, more than 5,000 believed the apostles' preaching. I ask again, were not these people in the best position of

anyone to know whether or not Jesus' body had been stolen or whether the apostles were telling the truth? Surely they were!

I therefore, conclude that with all the precautions that were taken to keep him in the tomb, none were successful. And I, along with the 8,000 people who heard the testimony of the witnesses, believe that God has made Jesus both Lord and Christ.

If you believe that testimony of the apostles concerning the Christ, and believe you are a sinner that needs to be saved by the grace of God but have never acted on your belief, why not do as those on Pentecost did and ask, "What do I need to do?" Then let Peter answer as he did in Acts 2:38, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit."

B. G. HOPE —

AT BEAVER DAM, KENTUCKY

I would like to make a few observations on the B. G. Hope I knew and loved, as a gospel preacher, family man and as a very dear friend. I will leave the history of his work for someone qualified to write.

I feel that I knew bro. Hope in a "special way". I worked in the office with him for eight years in the publishing of the church bulletin and as his personal secretary. I first met bro. Hope in 1950, shortly after he moved to Bowling Green, Kentucky to work with the 12th Street congregation there. It wasn't until the fall of 1968 that he moved to Beaver Dam to work with the church here, that I really got to know him.

Bro. Hope had the reputation of going to the aid of churches when they were having problems. We were experiencing some at that time, some that are normal to most churches at one time or another. So bro. Hope was invited to come and work with us. Although he was 65 years old at the time, handicapped with crippling arthritis and knowing that problems existed, he still accepted the call and started his work in October, 1968. After looking the situation over he started writing and preaching on the subjects: Attitudes, Attitudes, and Attitudes. After a few weeks or maybe months, we began wondering if he knew any other subject. If my memory serves me right, he hadn't been here much over a year until you could see the attitudes of the members changing and more love towards one another was being manifested. He knew how to bring out the best in people. His lessons were plain and easy to be understood. He was the best Bible class teacher I have ever sat under.

Bro. Hope was known throughout the brotherhood for his gentle and wise counseling. Young gospel preachers were continually knocking on the office door seeking his advice. They were always welcomed. He encouraged and helped many young men to start preaching the gospel. He was happiest when he was helping someone else.

He was a devoted husband and father. His family was closely knit together. I have been in his home many times when the family was gathered together, children, grandchildren, great-grandchildren and sisters. You could feel the presence of the great love they had for one another. Because of a visual defect, he was unable to drive a car in his later years. Mrs. Hope had to be ready at all times to drive him wherever duty called. She was a "jewel" and still is. She never complained but it bothered him that he had to disrupt her activities. He would more than make it up to her doing extra's around the house.

My husband and three daughters shared the closeness that I felt toward bro. Hope. He gave my husband and me sound and much needed advice in the rearing of the girls while they were still teenagers. He either said the ceremony or participated at each of their weddings. He was and still is — a source of inspiration to all our family. We each loved him dearly and our fond memories will sustain us and influence us throughout our lives.

In our working together we shared many happy moments discussing the work of the church and discussing our families and their needs. We also went together when some of those moments were of a sadder note.

Bro. Hope was a very sensitive man. He was gentle, kind, considerate, courteous, a gentleman in every sense of the word. He always esteemed others better than himself. He was a lover of good poetry and he had his favorite poem, "The Bridge Builder", framed and hanging on the office wall. The words of this poem best portray the kind of man he wanted to be and really was. I don't know when in time this poem was written but it could truly have been written to depict his life.

THE BRIDGE BUILDER

An old man going a lone highway
Came at the evening, cold and gray,
To a chasm vast and wide and steep,
With waters rolling cold and deep.
The old man crossed in the twilight dim,
The sullen stream had no fears for him;
But he turned when safe on the other side,
And built a bridge to span the tide.
"Old man", said a fellow pilgrim near,
"You are wasting your strength with building here.
Your journey will end with the ending day,
You never again will pass this way.
You've crossed the chasm, deep and wide,
Why build you this bridge at eventide?"
The builder lifted his old gray head.
"Good friend, in the path I have come," he said,
"There followeth after me today
A youth whose feet must pass this way.
The chasm that was as nought to me
To that fair-haired youth may a pitfall be;
He, too, must cross in the twilight dim--
Good friend, I am building this bridge for him."

Bro. Hope worked with the church at Beaver Dam for eight years. He moved to Glasgow, Kentucky in October 1976 to start a new work at the age of 73. We

hated to see him go. He saw the church at Beaver Dam become scripturally organized. While he was here our contribution grew so that we were able to help in the support of several gospel preachers away from home. **When** he left, we were at peace with one another and still are. I doubt that he ever did a better work anywhere, but it is beyond our ability to determine the extent of the good done. His influence lingers on and for years to come we will continue to profit from his labors here. May we follow him, as he followed Christ.

Mrs. Frances Haven
Cromwell, Kentucky 42333

MY SERVANTS THE PROPHETS

Rodney Miller
15 W. Park St.
Orlando, FL 32804



NEHEMIAH (2) The Leader

To appreciate the activity of Nehemiah we must see the background of the situation into which Nehemiah was **catapulted**. Of course this period was after the exile and after the preaching of Haggai and Zechariah. **Note the following chart:**

444	*444	425
NEHEMIAH 1-7		NEHEMIAH 8-13
EFFECTIVE LEADERSHIP <i>Emphasis: Rebuilding of the walls</i> *COMPLETED IN 52 DAYS!		SPIRITUAL RENEWAL <i>Emphasis: Instruction of the people</i>

Just as Ezra's work was divided into two phases: Effective leadership and spiritual renewal, so was that of Nehemiah.

FOR MORE THAN 90 YEARS "IT CAN NOT BE DONE"		
536	516	444
EZRA 1-6	BOOK OF ESTHER	EZRA 7-10
EFFECTIVE LEADERSHIP <i>Zerubbabel: Emphasis on rebuilding the temple.</i> <i>Prophets: Haggai and Zechariah (Zech. 1-6)</i>	<i>The book of Esther comes chronologically between chapter 6 and 7 of the book of Ezra.</i> <i>It spans from 484 to 465 BC</i>	SPIRITUAL RENEWAL <i>Ezra: Emphasis on the separation and purification of the people.</i> <i>Nehemiah follows directly the work of Ezra</i>

As we follow the chart of Hebrew history we see that when Nehemiah returned to Jerusalem the remnant had been in Judaea for about 90 years! Ninety years of occupation of the land and the job of rebuilding was still not completed. Ninety years with men like Haggai, Zechariah, Zerubbabel and Ezra preaching their hearts out to these people! They were only in captivity for 70 years and now they had forgotten every lesson that caused them to go into captivity in the first place.

What, then, had transpired during those 90 years before Nehemiah arrived? First, the new temple had been rebuilt under Haggai and Zechariah. It was small and inferior to the first one and had taken some 21 years to complete. The remnant laid the foundation on their return, only to turn aside and build their own homes while God's house was forsaken. Finally, after 16 years, Haggai and Zechariah moved the people to rebuild.

Then, some 60 years after the completion of the temple, Ezra found the spiritual condition of Jerusalem in total moral decay. Inter-marriage of the princes, priests, rulers, and Levites with the pagan nations around Jerusalem threatened to destroy the bloodline of the Messiah. Possibly, between the death of Zerubbabel and the coming of Ezra, (458 B.C. — Ezra 7-10), the level of spirituality sank into the mire of the swine. Ezra accepted the challenge with good, but short-lived, results. The baton was now to be passed to Nehemiah. The good of Ezra's reform was now dissipated, and God's people once again returned to the mire of sin. The city was still in a state of disrepair and spiritual Jerusalem had forgotten God. A bleak and tragic picture? Yes, it was. But before we become too pious, consider the history of the church in North America. Our nation is barely over 200 years old, and there have been at least two major apostasies concerning church organization, the Missionary Society and the sponsoring church, in that brief period. Each apostasy was followed by reform and restoration, but it didn't last long.

Nehemiah returned to the city with its walls in ruins and gates of charred ashes, to be a leader of reform. That makes **HOW** he worked, what he **SAID** and what he **DID** important to us in modern America. We have seen in our last issue our need to rebuild and restore. Nehemiah faced opposition in almost every form, yet the walls were rebuilt. Then the spiritual reform of the people which was to follow was even a greater feat of leadership than the physical rebuilding of the wall. Therefore, we will, in these studies, take this period of history and this great man of God, Nehemiah, and open God's word on the subject of leadership. The need for spiritual leadership has been discussed in previous articles on Haggai, which ought to be reviewed if there is any doubt as to the power of dynamic leadership. The qualifications for God's leaders are so demanding because the function of God's leaders is so determinative. So many souls, so many lives, depend on the leadership in God's cause that it makes the responsibilities of an FFA Air Traffic Controller seem like child's play by comparison. Of course, that is not to minimize the responsibility of one who watches the radar screen and literally holds in his mind the lives of hundreds of people each moment. One mistake and L-1011 will collide with an A-300 Air Bus and as many as 700 people could die in the air. Yet, that is still pale when compared with the man who holds the eternal destiny of his brethren in Christ in his hands. This destiny is eternal in nature because a mistake on his part will doom the church to a split, souls to hell, and all of it totally and completely irrevocable for eternity.

In our study together from the Old Testament prophets, we have noted both the power and the relevance of their message. Out of the many lessons we discussed, one theme keeps recurring as an especially meaningful and needed one, which was the lesson on Haggai on leadership in the church today. Therefore, it is beneficial that we open the pages of Divine writ to that subject again.

This time we will examine the subject of leadership from the aspect of Nehemiah's work in rebuilding the walls of the city of Jerusalem.

THE HIGH COST OF DISCIPLESHIP

Don R. Hastings
203 N. 12th St.
Dade City, Florida

Many people are concerned with the **high cost of living today**. However, few have paid any attention to the **high cost of discipleship**. Even many, who are the disciples of the Lord, have given very little thought to the cost for the privilege of being His disciples. One major reason for this unconcern is that many are unaware of the demands the Lord has placed upon His disciples. In our efforts to convert others, we emphasize the wonderful privileges that a Christian enjoys. However, we have failed to point out, with equal fervor, the great responsibilities imposed by the Lord upon those who would become His disciples. We have failed to present the complete picture. This ought not to be!

It seems to be a trait of mankind to want something for nothing. This is particularly true in the religious realm. We want the joy of wearing the name, "Christian", our sins washed away, fellowship with the Father, Son and Holy Spirit, prayer, having the hope of receiving the "crown of life", etc. Yet, we don't want to accept the responsibilities that go along with such highly esteemed blessings.

What is the high cost of discipleship? The Lord has answered this question very clearly and emphatically. We must permit His answer to impress itself deeply upon our hearts that we may examine ourselves to see if we are paying the cost, and so we can teach others what the Lord expects of them should they desire to become His followers. The Lord wants us to inform others of the cost. He did (Luke 9:57-62).

HERE IS WHAT IT COSTS TO BE THE LORD'S DISCIPLE

1. We must place the Lord above everyone. "If any man cometh unto me, and hateth not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple" (Luke 14:26). No one is permitted to come between the Lord and our worship and service to Him, He demands, and deserves, first place in our lives (Matthew 6:33; 22:37). We must not allow our parents to hinder our obedience to Him. We cannot permit our husband, wife, or children to interfere with our faithful service to Him (Matthew

10:37). Many have allowed others to keep them from obeying the Lord and becoming His disciples. Some, who have become Christians, are not worthy to be the Lord's disciples for they have allowed others to hinder them from doing their Master's will.

2. We must sacrifice worldly pleasures, desires, passions, and life for Him! "Then said Jesus unto His disciples, If any man would come after me, let him deny himself, and take up his cross, and follow me." (Matthew 16:24). It is hard to practice self-denial, but we must. We must put to death our old man of sin (Romans 6:6; Galatians 5:24). Paul was a wonderful child of God because he had accomplished this difficult task (Galatians 2:20). We must crucify our fleshly desires if Christ is going to live, and reign, within us. Our first thought, in every situation, should always be, "What would Christ want me to do?" Having discerned His will in the matter, we should proceed to do it. The cross we are called on to bear, is an emblem of sacrifice. Christ sacrificed His life on His cross for us. What are we sacrificing on our cross for Him? When we refuse to assemble with the saints because we are too tired, have company, the weather is bad, or we want to go somewhere else, are we practicing self-denial? No! When we look at some filthy picture at the theatre, on television, or in a book, are we practicing self-denial? No! You can make further application of this principle.

3. We must renounce all that is ours for Him! "So therefore whosoever he be of you that renounceth not all that he hath, he cannot be my disciple." (Luke 14:33). Paul said, "... I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things, and do count them but refuse, that I may gain Christ . . ." (Phil. 3:8). This is the precise attitude every disciple must possess towards his worldly attainments and possessions if he is to be a worthy disciple. With this attitude, we will not permit the pursuit of worldly riches, knowledge, or fame, to come above our service to the Lord. Nothing on this earth is as valuable as the Lord's approval of us. We must be willing to give up anything that hinders us from putting "on the Lord Jesus Christ" (Romans 13:14).

4. We must continually abide in His Word! "Jesus therefore said to those Jews that had believed him, If ye abide in my word, then are ye truly my disciples." (John 8:31). We must not go beyond the teaching of Christ (II John 9). This means that we have book, chapter and verse for everything we believe and practice. The silence of the Lord is prohibitive. If what we are doing cannot be found in His Word, we are not His true disciples.

Are You Paying the Costs of Discipleship?

Examine yourself and see. If you are not, don't expect the Lord to reward you. If you are paying the cost, you should not feel that you are earning the "crown of life" (Luke 17:10). However, because you are doing your part, God through His grace, will give it to you (Ephesians 2:8,9). If you think the cost is

too great, then think about the consequences of refusing to pay (II Thessalonians 1:7-9).

Please Renew Promptly

THE NEWS LETTER REPORTS

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

News Items to: Wilson Adams, 317 Trinkle Ave., N.E., Roanoke, VA 24012

A GOOD MAN IS GONE

We are saddened to report the death of Bro. Mitchell L. Clair. His son Garreth L. Clair writes: "My father, Mitchell L. Clair has gone to face the final Judge of all men. It is my belief that after about 50 years of faithful service he will receive the crown that he so diligently sought in this life. Dad began his labor for the Lord about 50 years ago serving congregations in Lothair, KY; Brown's Fork, KY; Welch, WV; Jaeger, WV; Chicago, IL; Glendale, AZ; and Paradise Valley, AZ." Services were conducted on February 28, 1980 in the Chapel of the Chimes at Phoenix, AZ. Our sympathy is expressed to the family.

PREACHERS NEEDED

STAMPING GROUND, KY — The Caesarea church of Christ is looking for a middle aged man with experience. Anyone interested may call Tommy Curtis at (502) 535-6886.

LOUISVILLE, KY — The Oak Grove church needs a full time preacher. Attendance is 45. We can furnish most of the support. A two bedroom house with full basement as well as payment of utilities is provided. Please contact Russell E. Smith, 9503 Slay ton Ct., Louisville, KY 40229. Phone: (502) 968-9880.

MERRITT ISLAND, FL — The congregation on Plumosa St. in Merritt Island is looking for someone to work with us. We are a small congregation of about 75 in number. We have a three bedroom house in a good neighborhood. Some outside support will be needed. We are located in the central Brevard County area referred to as the Space Coast Area. Central Brevard has a population of 50,000. If interested please write to the church at P.O. Box 591, Merritt Island, FL 32952 or call Cloyce D. Walden at (305) 636-8255 or (305) 636-4361.

SHIPPENSBURG, PA — The church in Shippensburg, PA is seeking a full-time preacher to begin work in early summer. We will be able to provide a house with partial support. The average attendance is 45-50. Anyone interested can contact Dennis Adams at 34 Eton Ct., Chambersburg, PA 17201. Or call (717) 263-4022.

CLEARWATER, FL — The Northeast church of Christ in Clearwater is seeking a good man to work with the church. We have been meeting for about 4 years at our present location at 2060 McMullen-Booth Rd., This is a new developing area that promises good opportunity for growth. We are presently able to provide a good portion of his support. Anyone interested may contact: Lee Phillips, 2226 Curtis Dr., So., Clearwater, FL 33516.

MONTI CELLO, KY — (Richard Megronigle) I have just completed four years work with the church here and Lord willing plan to move and work with the church in Corrigan, TX the first of July. The brethren here have recently completed a new meeting house, are able to support a man full-time and have a very nice modern 3-bedroom, 2 bath, brick home for the preacher and his family. Anyone interested should write to the brethren, church of Christ, North Hwy. 90, Monticello, KY 42633.

NEW CONGREGATIONS

LONDON, ENGLAND — (Sewell Hall, 33926 Beechnut, Westland, MI 48185). Visitors in London this year will have opportunity to worship with a new congregation south of the Thames River in the Elephant and Castle area of the city. The church is presently meeting in Jubilee Centre Hall on Rockingham St., only four minutes walk from the Elephant and Castle Underground Stations. The area is served by the Bakerloo and Northern Lines; buses feed into the area from all over London, and it is less than one mile from the Waterloo and London Bridge railway stations.

Phil Morr and Brownlee Reaves, supported primarily by Eastside in Athens, AL, are working with the church. Although living several miles from London, they are diligently evangelizing the area with encouraging results. Those planning to visit London should take these phone numbers: Morris (0732) 355-940; Reaves (0892) 22-359. They can also give information about other congregations meeting in England.

CORINTH, MS — (Eric George, 121 Auburn St., Florence, AL 35630) A new congregation of the Lord's church has been meeting in the Central community near Corinth, MS. This is only the second non-institutional church in this area, the other being the Second and Meeks congregation in Corinth, where most of the members at Central came from. Attendance averages about 30.

At the present Alan Kay, also from Florence, and I alternate Sundays preaching. Two elders (Milton Grisham and Arnell Grisham) oversee the work at Central. We have just completed a week-long gospel meeting and support from the community was encouraging with 5 to 10 non-members visiting every night. We also rejoice in the baptism of a daughter of one of the members.

We are located about 3 miles north of Hwy. 72, between the Strickland and Farmington communities on Old Hwy. 72. If you are visiting in our area we would be happy to have you visit with us. Correspondence may be addressed to the Central church of Christ, c/o Milton Grisham, Rt. 3, Box 457, Corinth, MS 38834.

D. R. BRIGHT, Box 24, Wickett, TX 79788. This is to report that Bro. Jack Kirby of Las Cruces, NM has just completed a six day meeting with the church here. His lessons were outstanding and three precious souls were added to the Lord. We give thanks to the power of the gospel and to Bro. Kirby who so ably set forth the terms contained therein.

MARK NITZ, 917 4th St., Cincinnati, OH 45215. I have recently begun work with the Lockland church here in Cincinnati. The church is under the leadership of two fine elders with much foresight. The work looks promising and I'm enjoying it.

P. J. CASEBOLT, 313 S. 4th Ave., Paden City, WV 26159. At present, I am still living in Paden City, and working with the Cedar Ave. church in Moundsville, WV. My meeting schedule for the remainder of 1980 is as follows: May 5-11, W. Main, Barnesville, OH; May (no date), Daugherty St., Charlestown, WV; Aug. 4-10, Chesapeake (Charlestown area), WV; Sept. 15-21, Macdale, WV; Sept. 29-Oct. 5, Beckley, WV; Oct. 20-26, Morgantown, WV; Nov. 3-9, Cambridge, OH; Nov. 17-23, Wallace, WV. In the past I have limited my meeting schedule mainly to the Ohio Valley area. My plans now are to expand my meeting work into other areas, especially during the winter months. Few congregations plan meetings from December to April, so if I can be of help to churches in a warmer climate, preferably the Florida area, please contact me.

STEVE POLKS, Kissimmee, FL. This is to announce that Danny Graham from Florence, AL will begin full time work for the church meeting in Kissimmee beginning in June of 1980. Danny is currently finishing up his third year at Florida College. He and his wife (the former Linda Clark) will be a tremendous boost to our efforts in this area. We are excited about the prospects.

E. RAY COATES, 800 Forest Hill Rd., Macon, GA 31204. The work carried on at the Women's Correctional Center in Hardwick, GA by David Fraser of Gordon and myself has progressed with good interest and attendance. On February 26, Dave delivered a good gospel message to the inmates there, and six women who had been studying with us previously obeyed the gospel. It made the job of bringing a baptistery (250 miles round trip) worth the time and expense. When these women return to their homes we will contact the congregation nearest them. In the meantime those baptized are continuing in our study groups each Tuesday evening. Dave is teaching classes each Tuesday in the men's prison and I soon will be starting another class there with him. Pray for us and our students.

SUPPORT NEEDED

MIKE T. ROGACS, 4159 Mesa, Brookline Station, MO 65619. Having preached full-time for nine years I moved to Southwest Missouri three years ago. I am presently working with a small church in Republic, MO part time by also teaching in a nearby public school. We have decided that if possible I could devote my summer months off from school on a full time basis with the church helping to build up the work. To do so I need to raise \$900 a month in support. As of this writing I have \$350 a month committed. If any church can help with any amount for only the three month period of June through August it would greatly help our efforts. Phone: (417) 883-1338.

HERB BRASWELL, Rt. 2, Box 358-D, Cedar Bluff, VA 24609. On July 1, 1980 I plan to move to Cedar Bluff, VA at which time I will have completed 18 months of labor with the church here at Shippenburg, PA. We have come to love and appreciate the brethren here very much. Several were baptized and the members have grown spiritually. The prospects for growth look good for the future of this congregation. In moving to Virginia I will be working with the brethren in Clintwood and with the church at Rich Creek, VA. We also plan to mail out a paper twice a month. Beginning July 11 will be in need of additional support. Any brethren that can have fellowship with us and would desire more information please contact me. Until July 1 my address is: 418 E. King St., Shippenburg, PA 17257. Until sufficient support is received I will continue to labor with my hands. Pray for us.

JIM HARTMAN, P.O. Box 317, Byrdstown, TN 38549. In the middle of May, I will be moving to work with the church here in Byrdstown, TN. I am in need of \$1,000 a month in outside support. References can be sent to all those who are interested in helping the Lord's cause here at this place.

DEBATE IN VIRGINIA

WILSON ADAMS, 317 Trinkle Ave., N.E., Roanoke, VA 24012. This is to inform the readers that on June 24, 26, 27 Bro. Benton Graves who preaches for the church of Christ in Ridgeway, VA will have a discussion with Mr. Roger Hawley of the church of Jesus Christ of Latter Day Saints. Mr. Hawley claims to be a Melchizedek priest and thus is a fitting representative. The propositions read:

- a) Resolved: The Bible is the all-sufficient Word of God for man. There is no need for modern-day revelations. Affirm — Benton Graves Deny — Roger Hawley
- b) Resolved: The church of Jesus Christ of Latter Day Saints is the church restored in this day. Affirm — Roger Hawley Deny — Benton Graves
- c) Resolved: The church of Christ of which I am a member is of divine origin and it's members are divinely authorized to administer the ordinances of the gospel. Affirm — Benton Graves Deny — Roger Hawley

The discussion will be conducted in the Drewrey Mason High School auditorium. Housing can be arranged for most. Contact Benton Graves at 1-919-623-6725 or 1-703-956-3880 or write to 213 Dunn St, Eden, NC 27288.

THE SPANISH SPEAKING WORK

LUPE M. ALVAREZ, JR., 3227 Weisenberger Dr., Dallas, TX 75212. We started the month of February in a good way when one of our regular visitors obeyed the gospel. I am now having a class at one brother's house and it is really turning out well. We started with two Catholics, and now in only three weeks time we are having four Catholics and one Baptist. I am really encouraged with this class because several questions are being asked which makes it that much more interesting. Also I have another class with a group of people who believe in keeping the Sabbath. We had 14 present at the last session. I reported before about a couple I baptized at Galveston Hospital in Pasadena. I recently found out that the man has died. I am so glad that the Lord permitted us to preach to him the gospel and giving him time to obey. They lived at Morton, TX and I conducted the funeral along with Brothers Luis Trevino and Robert Spencer.

ENRIQUE DE CISNEROS, Apartado Postal #1306, Hermosillo, Sonora Mexico. More than a year and a half ago we arrived in the city of Hermosillo, Sonora with the purpose of beginning a work for the Lord. Today there are 14 members of the church here. We do not have a building but are meeting in a special room in my home which will seat more than 40 people. At the present we have an urgent need for a car. The buses are overcharging and are not dependable transportation. The members have a hard time getting to the services on time. We are informed that for \$2,000 we could buy a pickup which will greatly ease the problem. The brethren here have given beyond their capability and we not have \$500. If you can help in any way with financial assistance it would be appreciated.

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