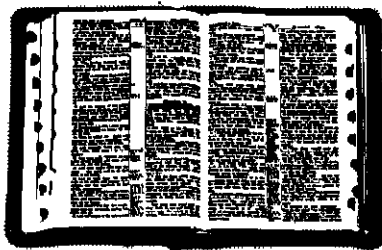


SEARCHING *the* SCRIPTURES

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



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

"DEVOTED TO THE SEARCH FOR DIVINE TRUTH"

VOLUME XXII

APRIL, 1981

NUMBER 4

THINK ON
THESE THINGS

H. E. Phillips
P.O. Box 17244
Tampa, Florida 33612



HOW TO DESTROY A SOUND CHURCH

Do you want to know how to destroy a faithful, sound church' of the Lord? There are a lot of people doing it, but I doubt any of them would admit that they are working toward this goal. You understand, of course, that I am NOT writing this article in the hope of finding some one to do such a dastardly deed. I am approaching the subject from a standpoint that will make the guilty realize what they are perhaps ignorantly doing to weaken the congregation of which they are members. If I do not reach the guilty, hopefully I will help all who are trying to make the church strong to identify by their actions those who are destroying the congregation of which they are members.

The formula for destroying the effectiveness of a strong and growing congregation is a rather simple and easy one. Of course, no one wants to admit that he wishes to be a party to any such work, but somehow the majority of religious people today seem to find and follow the formula to the letter.

There are many characteristics about a sound, strong and faithful church that distinguish it from others, and these are the vital points to attack first in destroying such a church. The devil knows this well, and he will plant in the hearts of as many as possible the will to do his work. We shall examine the approach of the weak and ungodly and their methods to destroy a sound church.

1. Every strong, effective congregation has a good teaching program. It must be acknowledged that a "teaching program" is not, within itself, an asset, but a good teaching program to teach the TRUTH is one of

the greatest assets any church can have. Consequently, to contribute something to the downfall or deterioration of the teaching arrangement and the effective implanting of the truth in the minds of children and adults alike will result in the destruction of a strong church.

There are a number of approaches to accomplish this destruction. Instead of regular and faithful attendance, an occasional attendance to Bible classes demoralizes the teacher, discourages the class, hinders the plan of teaching by the elders, and keeps you from learning. You could also roam from class to class in an effort to become lost and yet claim your fulfillment of responsibility for being present. That is a successful way NOT to learn and to keep others from learning.

I must not fail to mention that one of the most effective ways to destroy Bible study is to never prepare your lesson or participate during the class period. If possible leave your work material and Bible at home. Murmuring and complaining about the subject matter, the teacher, and other students in the class contributes to the destruction of an otherwise effective Bible study.

2. The second point in a strong church to attack and kill is the zeal and thirst for truth and righteousness. Just develop an attitude of apathy—I don't care—and encourage as many others as possible to do the same. Forget about the importance of expressing your love to God in obeying His commandments (John 14:15; 1 John 5:2,3). Be sure to come to the period of worship on Lord's day morning and Lord's day evening (if you are involved enough to come) with both the attitude and expression of doing as little as possible and expecting to receive as little as possible.

Find as many faults with the elders, deacons, teachers, preachers, and saints as you can think up. It makes little difference whether they are true or not. It will help distract your attention from the purpose in praying and singing the praises of God. Never bring your Bible to worship. Never listen to a lesson with self in view, and never make an application of any principle of truth to your own life. In substance, be as indifferent toward all that is done or said as is possible with you. Indifference on the part of a large enough number (and apathy is contagious) will completely

demoralize and destroy the work of a strong congregation.

3. One of the most effective tactics in destroying a sound church is to introduce false and divisive doctrines. Develop yourself into a professional critic, and attack under the guise of "deeper study" about every principle of truth that is presented privately or publicly. Try to make yourself a one man authority on every issue and an expert umpire in resolving every controversial issue. It does not require a great amount of knowledge of the Bible, but it does require a skill in perverting the truth and in ignoring other plain statements that are made in the Bible. It would help to enlist any others who might seem to think as you do to add to the false and contentious doctrines. It is important to undermine the oversight of scriptural elders and the sound doctrine from the word of God both privately and publicly. To make your opinionated doctrines even more effective, begin a campaign of setting one brother against another or one family against another within the congregation.

False doctrine is an effective method of destroying a sound church. But there is another very effective element to add to this false doctrine approach: adopt the practice of shifting responsibility to someone else, anyone else. Encourage the elders to give their responsibilities to others—to the preacher. This can be done almost without notice. The claim to oversight could be retained while literally assigning every decision and function of the elders to another person to the point that the elders do not really know what is going on. The quickest way for elders to lose their oversight and leadership is to lose the personal communication with the congregation to which they are responsible. This has produced more corrupt and unauthorized functions and organizations within the church than any other one single practice.

4. One other point in accomplishing the demise of a strong, faithful church is for a large number of the members individually to love the world and turn back to those things from which they were delivered when they obeyed the gospel. The word teaches us not to love the world, and then defines what the world is (1 John 2:15, 16). To love the world makes us enemies of God (James 4:4).

The slow drift both on the part of the ones who practice immoral conduct of the world and those in the church who tolerate it will in time lead to the ineffective influence of the church to preach the gospel of Christ to anyone. The Spirit said that they who are after the flesh will die, but those after the things of the Spirit will live. (Rom. 8:5-8).

The works of the flesh are listed in Galatians 5:19-21. The weakening of the church through immorality is made greater by the fact that immorality is tolerated and even excused by others in the congregation who do not practice it but will not take scriptural action to "purge out therefore the old leaven, that ye may be a new lump" (1 Cor. 5:7). One or two practicing the works of the flesh will soon destroy all the influence of any congregation and render it totally defenseless against the powers of this world. Such a church will lose its relationship to the Lord, and the candlestick will be removed out of its place.

Searching The Scriptures

Volume 22

April, 1981

Number 4

Published Monthly at
BROOKS, KENTUCKY

Second Class Postage Paid at Brooks, Kentucky
and at an Additional Mailing Office
USPS -487-440

CONNIE W. ADAMS, Editor

Office of Publication

52 Yearling Drive
Brooks, Kentucky 40109
Phone (502) 957-2257

SUBSCRIPTION RATES
\$7 per year in advance

Club rate: \$6 per year for
4 or more

Bundles to one address: 12
for\$ 5.00 24 for
\$10.00

Group subscriptions:
12 for\$ 5.00 per month 24
for \$10.00 per month

Address subscriptions and manuscripts to Connie W. Adams, P. O. Box 68, Brooks, Kentucky 40109.

Address supply orders to Religious Supply Center, Inc., P. O. Box 13164, Louisville, Kentucky 40213. Phone (502) 366-9014.

POSTMASTER: Send change of address forms to P. O. Box 68, Brooks, Kentucky 40109.

This is a sordid and sickening picture of the downfall of a good congregation and how to accomplish it. It is not a theory, but is in fact a cycle in which the history of many congregations is repeated many, many times. The purpose of this article is to impress upon everyone the need to avoid any part of this course that would lead to the destruction of any congregation.

It is so easy to allow oneself to drift from the truth, or to close our eyes to the drifting of another. The changes are slow and gradual, but the inevitable consequences are the same. This is the reason the word of God repeatedly exhorts each of us to watch and "examine" ourselves, whether we are in the faith (2 Cor. 13:5).

Editorial

Connie W. Adams

P. O. Box 68
Brooks, Kentucky 40109



THE COURSE OF THIS WORLD

"And you hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience (Eph. 2:1-2). With these words Paul contrasted the present happy state of the Ephesians with the former deplorable condition in which they were found. Before they were made alive unto God, they served the Devil, were permeated by that spirit which continually dwells in the disobedient, and ordered their lives after the "course of this world."

The word "course" here is from the word AION, often translated age and sometimes **dispensation**. In our passage it does not denote a period of time, but a mode of dealing, or the cycle or present round of things. (W. E. Vine, **An Expository Dictionary of New Testament Words**.) The term "world" denotes the realm in which Satan's influence is felt.

Christians are ever warned against following the course of this world. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever" (1 Jno. 2:15-17).

The danger to the soul of a Christian from the course of this world is tragically exemplified in the report that "Demas hath forsaken me, having loved this present world" (2 Tim. 4:10). Christians are taught to regard themselves as strangers and pilgrims who are not to indulge in practices which war against the soul (1 Pet. 2:11). "No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier" (2 Tim. 2:4).

In spite of such sober warnings, it is a lamentable fact that too many who profess to be Christians have failed to heed these warnings and are so caught up in the course of this world, that little, if any, distinction may be noted between their lives and the lives of those who make no claim of serving the Lord.

(1) **The things of this world** have so captivated the hearts of many of the Lord's own, that they have excused themselves from those pursuits necessary to develop the graces which ever identify the Christian. Under the guise of "making a living" many have set their affections on things below, rather than those above. Bigger houses, more gadgets, cars, boats.

campers, sporting goods, a thicker carpet, a fashionable wardrobe, and such like have so occupied the thinking of many that they have lost interest in mansions in the sky and robes of righteousness. Such vain pursuits have robbed homes of mothers and children of natural parental affection and guidance.

(2) **The pleasures of this world** have captured the attention and occupy large segments of the time of modern people. It is unpopular in many places for gospel preachers to say anything against dancing, drinking, gambling, mixed swimming, movies and television shows which feature every unholy attitude or expression conceivable. Night time soap operas play to vast audiences among whom are found many who have been washed in the blood of the Lamb, but don't want to miss the next episode of Dallas or Knot's Landing, or Flamingo Road. Sex, both pre- and extra marital, lying, scheming, cursing, drinking, and you name it—all these and more are common fare. Sports- mania is epidemic in America today. Church members will miss worship periods, memorize statistics, and some congregations have even changed service times to keep from inconveniencing some sports nut. Boosters of rival teams have been known to have hard feelings though all were members of the same congregation. And if some player takes his hockey stick and knocks a rival in the head, or some football player is brutally injured, or a basketball player gets his legs cut out from under him after a lay-up, or there is a riot during a baseball game, then that makes it all the more spicy. After all, who wants a dull contest? We have heard Christians seek to justify their "innocent" wagers at a horse track or a Las Vegas casino. Social drinking finds more advocates all the time, even in Bible classes and pulpits.

(3) **The dress of this world** is more important to some than modesty, shamefacedness and sobriety, and that applies to both men and women. Indecent exposure is common among both sexes, including those who wear the name of Christ. Strapless, backless dresses are seen at worship gatherings, along with skin tight stretch pants and low necklines. Men, who obviously fancy themselves "macho" appear with their shirts unbuttoned nearly to their waist. I have seen a few of these real "he men" serve at the Lord's Table with their hairy chests exposed to the congregation. People who have "dress up" clothes and who wear them to appropriate occasions have decided that worshipping the God who made us is such an ordinary, common-place thing, that we must appear as casually as possible lest we allow someone to deprive us of our "liberty." Liberty is one thing; irreverence is another. Such passages as 1 Tim. 2:7-10 and Titus 2:3-5 are still in the Book and should be given due attention.

(4) **The speech of this world** has so invaded our ranks that many who ought to know better have become coarse and vulgar in expression. A few years ago my wife and I excused ourselves from a gathering in which a well known preacher was relating such an indelicate matter that we were both embarrassed. Upon leaving, we told him that we did not want to hear anymore of such talk. Some of the pulpit language is pretty salty

at times in some places. The vulgarisms of degenerate musicians have become part of everyday expression. Hear the word of the Lord. "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers" (Eph. 4:29). "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man" (Col. 4:6).

Having escaped the corruption that is in the world through lust, let us not become again entangled therein and lose our reward. All too soon the journey here will be over and we must stand before our God to give an account. Heaven awaits the righteous, and "every man that hath this hope in him purifieth himself" (1 Jno. 3:3).


ARTICLES ON THE CHRISTIAN AND WARFARE IN NEXT ISSUE

The long awaited articles presenting the two major views on the Christian and his relation to warfare will appear in the May issue. The editor and Ken Green and Eugene Britnell all regret the delay. The material is well written and thought provoking and we believe will be of great value to all Christians, but especially to young men who have to face this issue and decide what the proper course of action for them would be. Brethren Britnell and Green are both regular writers for this paper and personal friends. They have written without rancor and have tried to objectively set forth what each believes on this important issue of conscience. While both these men believe that debates, properly conducted, are profitable, and so does the editor, we have chosen a different format for this study.

We will print some extra copies in the event some may wish to order additional copies to hand to friends. We thank both men for the extra time and work this imposed on them. Both of them are extremely busy and have contributed this material only out of a desire to help in the study of this question. Watch for it in the **MAY ISSUE OF SEARCHING THE SCRIPTURES.**

**THE HOME:
God's First Great Institution**

By Grant B. Caldwell



Seven Lessons With Questions

1. Importance of the Home
2. Responsibilities of Husbands and Wives
3. What Makes a Marriage
4. Why Marriages Fail
5. Responsibilities of Parents and Children
6. The Training of Children
7. Problems of Youth

Price \$1.95

ORDER FROM: RELIGIOUS SUPPLY CENTER

Things Most
Certainly
Believed

Julian R. Snell
4724 E. Manslick Road
Louisville, Kentucky 40219



REDEMPTION (2)

Moses to Cornelius

In the initial article of this series we have attempted to stress the eternal purpose of God, identifying the grand central theme of the Bible as redemption. We have taken note of the introduction of sin into the human family, via Adam and Eve, by which the world stands condemned. Adam disobeyed God, this act of sin alienated him from God. Sin always produces the same result, "alienated and enemies in your mind by wicked works" (Col. 1:21). It was the fact of sin in Adam's case that alienated and it is the fact of sin in every son and daughter of Adam. This plight in God's purpose was to be averted in Christ. "For God sent not his son into the world to condemn the world; but that the world through him might be saved" (John 3:17).

God, unwilling that man be forever lost, conceived an extraordinary expression of love that would vindicate divine justice and touch the rebellious heart of humanity affecting reconciliation. To this end it was God's eternal purpose to **send** Jesus in the fullness of time; **establish** the church; **publish** the gospel; and reconcile all things unto Himself (Eph. 2:11-17). The admission of the Gentiles into the kingdom of God brought perfection to the plan of the ages.

The Old Testament era is generally accepted as the record of some 4000 years of human history which divides into the Patriarchal Age of about 2500 years and the Mosaic Age of some 1500 years. This last, the Jewish dispensation, is initiated with the giving of the Law at Sinai. The "words the Lord spake" were written in two tables of stone and Moses was mediator between the people and God as the Ten Commandments circumscribed the relationship of the nation of Israel and Jehovah (Deut. 5:5, 22). Such constituted a system ordained of God and designed to last until the first Pentecost after the resurrection of Christ. Then, a new law, the gospel, was established bringing to fulfillment all previous law instituted by God. "Blotting out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross" (Col. 2:14). But, why was the law added? "It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator" (Gal. 3:16-25).

In relation to the system and purpose of God which was to succeed it, the Law must be viewed as typical. The continuity of contrast between the Law and the

Gospel, designed to stress the superiority of the Gospel featured in Hebrews, emphasizes the point. "Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount" (Heb. 8:5).

The record of some 450 years of history dealing with a system of Judges who ruled and championed the cause of Israel is followed by the setting up of a kingdom. Saul, David, and Solomon ruled 40 years successively, giving us the 120 year united kingdom period. With the death of Solomon, division into two kingdoms develops. Ten tribes defect to become identified as the Northern Kingdom of Israel, and two tribes remain faithful to the house of David, the Southern Kingdom, Judah. Subsequent decline and fall of these bring us to what we here refer to as the gospel in prophecy.

The prophets occupy a major portion of the latter history of Israel. The scope of their work was both physical and spiritual. To this end they, as the mouth of God, taught and admonished the people in the right way of the Lord and kept in constant focus the promise of Messiah and His everlasting kingdom. They, in this sense, preached the gospel prophetically. They predicted every facet and development of the redemption to be consummated in the coming Messiah and establishing of the kingdom.

In character and power the Messiah was to be called, "Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." His was to be an everlasting government of peace established upon the throne of David to dispense judgment and justice forever (Isa. 9:6-7). He was to be an everlasting priest, "Thou art a priest forever after the order of Melchizedek" (Psa. 110:4), the Son of God (Psa. 2:7), possessed of unlimited power and dominion. "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool" (Psa. 110:1).

Messiah was prophesied as born in Bethlehem of Judea (Mic. 5:2), of a virgin. "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel" (Isa. 7:14). He was to be rejected, shamefully treated and crucified (Isa. 53); betrayed by one of his own (Psa. 41:9). The Psalmist prophesied that he would be raised by the power of God (Psa. 16:9-10), then the gospel would be preached from Jerusalem (Is. 2:2-3) and the kingdom would be thus established in the days of the Roman kings (Dan. 2:44). This is the gospel in prophecy of which Peter says, "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (2 Pet. 1:21).

The fourth phase in the development of God's eternal purpose may be designated **preparation**. The time chosen for the advent of the Saviour into the world was ripe. Every circumstance of human history blended to bring to fruition God's plan. Jesus was born of a virgin, lived and died under the Law of Moses which he unerringly kept. Only in His death could the

Law and the prophets be fulfilled, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled" (Matt. 5:17-18).

Forty days following the resurrection of Jesus was spent in teaching his disciples about the kingdom (Acts 1:3). Finally, they are told to tarry in Jerusalem "until ye be endued with power from on high" (Lk. 24:49). Jesus then ascends to heaven, as the disciples stand watching, there to be crowned king. Incidentally, if the church is not the kingdom, as some would have us to believe, Christ is king without one. Ten days later, on the day of Pentecost, the gospel was proclaimed in fact for the first time. No longer is it a matter of purpose, neither promise. Prophecy is fulfilled, preparation is complete, the plan of the ages has been nurtured and developed to maturity. Circumscribed by three cardinal truths which also are its focal point, the death, burial and resurrection of Christ is preached, the gospel as a matter of established and unquestionable fact is proclaimed.

The first Pentecost after the resurrection of Christ is both a beginning and an ending. The ending of the Jewish or Mosaic Dispensation and the beginning of the Christian Dispensation, the age of grace. The cross plus 50 days ushers in a period of apostolic activity commanded in "go ye into all the world and preach the gospel" which sees the Jew as the initial object of preaching. Finally, the Gentile as represented in Cornelius, hears, believes and is baptized, thus completing God's remedial system. God has done all he purposed and promised to do toward redemption, man must do the rest. (Our third installment in the series will deal with the completion of God's remedial plan).

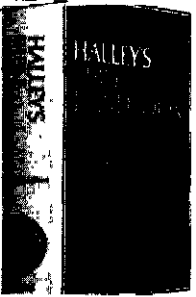
(to be continued)

Halley's Bible Handbook
H. H. Halley

A complete source for biblical information. Includes photographs, archeological discoveries, maps, church and Bible history, Bible fact and abbreviated commentary.

\$7.95

ORDER FROM: Religious Supply Center



Traveling?

Need help finding a place to worship?
Here is help.

1980 Church Directory
\$2.50

Order from: Religious Supply Center

Insight

Dee Bowman

2229 West Clare
Deer Park, TX 77536



FOUR GREAT FOUR-LETTER WORDS—LOVE

Everyone deserves the privilege of being loved. But more than that, everyone deserves the privilege of loving. Man thrives on love, both extending it and receiving it. Without it there is a void which cannot be filled, a nagging feeling of incompleteness and lack.

Love is very close to a lot of things. It has to do with devotion. It has to do with sympathy. It has to do with physical attraction. It is a part of mercy. It is the motive for grace. It is the reason for salvation. It is so high and so noble a sentiment, so great a quality that John affirms that "God is love" (I Jno. 4:8) and that "love is of God" (I Jno. 4:7).

Love is that disposition or state of feeling which shows itself in the seeking of the best interests of the object of the affection. Not only does it seek the approval of the object of such affection, it usually delights in the presence of that one. It is prompted by many motives: physical attraction between the sexes; sympathy for one's ill fortune; common interests and goals; but in all cases true love seeks the best for the one loved. When the Scriptures say, "God so loved the world that he gave his only begotten Son," it is a statement about his concern for and interest in mankind, the object of His affection.

We are to love God and our fellows. Remembering our definition, it becomes apparent what John meant when he said, "For this is the love of God that we keep his commandments," for to love God is to seek His approval, His fellowship, as well as the promotion of His cause. To love our fellows is to perfect His love in us, for "if we love one another, God dwelleth in us" (I Jno. 4:12). And in this simple statement is seen love's relation to approval as well as fellowship. When Jesus says, "on these two commandments hang all the law and the prophets" (Matt. 22:40), he seeks to show us that love is the supreme motive for all service. "Beloved, let us love one another: for love is of God; and everyone that loveth is born of God, and knoweth God" (I Jno. 4:7).

We are to love our enemies. When we come to understand that the love commanded in Scripture is not the maudlin sentimentality promoted by worldly sources, that it is rather an intellectual commitment to another's well being, then we can comply with the Lord's command, "Love your enemies, bless them that curse you, do good to them that hate you, pray for them which despitefully use you and persecute you" (Matt. 5:44). When we "were yet sinners (enemies, Jas. 4:4) Christ died for us" (Rom. 5:8). By such actions "he

commendeth his love for us." Such devotion to mankind is graphically illustrated by Jesus in his injunction in the mountain message of Matthew five. We must be like him. What a terrible fate would be ours if God had rejected those who rejected Him. How horrible our eventuality if Christ HAD called down his legions of angels (Matt. 26:53). Instead he willingly and out of great love, died for his enemies.

We should love truth. Far too few people really love truth. I know that is true for far too few people get to know truth and far too few people want it nearby at all times. In fact, I think I can safely say that most folks consider truth to be a burden, a chore to be borne, a responsibility to be shouldered. There are even people who will apologize to their peers because of their association with truth. But truth deserves no such relegation. Its value is incalculable, its worth inestimable. Who can put a price tag on discovery? Who can properly value the release from the grip of superstition, ignorance, prejudice that has taken place as a result of the ascertainment of truth? And who is it that could determine the worth of salvation? And are not all these the result of truth? It is no wonder the wise man enjoined, "Buy the truth and sell it not" (Prov. 23:23), for it is indeed a most precious commodity. How we ought to love it! We should love hearing it, learning it, discussing it, promoting it. Truth is the basis for our salvation (I Jno. 8:32), the power for our deliverance (Rom. 1:16), the means for our acceptance with God (II Pet. 1:3). Let us truly love it.

We should not love the wrong things (I Jno. 2:15). We would not inordinately love ourselves (II Tim. 3:2). We should be careful that we are not "lovers of pleasure more than lovers of God" (II Tim. 3:4). Let us seek out and embrace the kind of love that suffers long, is kind; that envieth not and vaunteth not itself; the kind not easily provoked and that thinketh no evil (CF. I Cor. 13). Let us "Not love in word, neither in tongue, but in deed and in truth" (I Jno. 3:18).

The Life and Epistles of St. Paul

Conbeare &
Howson



One of the most respected studies of the life of Paul has been this one prepared by Conybeare and Howson. It is the standard work on the life and writings of the great apostle.

Price \$12.95

ORDER FROM: Religious Supply Center
P. O. Box 13164
Louisville, KY 40213

WHAT CHILDREN ARE AT COLLEGE GENERALLY BEGAN AT HOME

(W. C. Hammontree reviews a speech entitled "Concern About Unconcern", presented by James R. Cope, President of Florida College, stressing the need for guidance and discipline to begin in the home.)

In an unscheduled speech during the 1981 Lecture Programs held on the campus of Florida College, January 26-29, President Cope responded strongly and emphatically to a number of problems, attitudes and rumblings that plague both the College and the parents. The audience of over one thousand visitors interrupted his remarks with applause on several occasions as he presented numerous thought-provoking, and often challenging, comments regarding the conditions that prevail in the church, the home and colleges today. Because of the changes taking place in the thinking of the students who are attending, and more importantly, in that of the parents who are sending, the College often finds itself under attack. President Cope said:

"We need not expect that the foundations of Florida College will be exempt from the beating rains, stormy winds, and rising floods of years to come. Just as this school has known its 'blood, sweat and tears' periods, so it needs be that to greater or lesser degrees the similar testing times will come. If the foundation stones laid 35 years ago are kept in place, none need fear that this institution will be standing a hundred years from now. We need to remember, however, that this school is run by men . . . poor, fallible though sincere, well-intentioned sons of Adam. Furthermore, that these men are the products of a variable, changing, and often fickle society, affected by changing mores and value concepts which, even among religious leaders, are ever in a constant state of flux, characterized by varying degrees of liberal and conservative thought.

I regret to say that there have been numerous schools begun on just such fundamental and conservative foundations, as has this one, which have long since left the faith of their founding fathers. College halls which once vibrated and resounded respect for God, His word, and His way, have long since echoed the destructive echoes of worldly, even atheistic, owls and bats."

President Cope spoke of the apostasy that had taken place in the church and pointed out that when this happened, faithful brethren rose to form new and faithful congregations. Just as this happened in the church, he said:

"If and when the Florida College you and I

have known, loved, and preserved, so departs from its original moorings that it is unworthy of patronage and support, that same day faithful brethren should start another institution to serve the peculiar moral and educational needs of Christian parents and children who at that time believe in the ideals which gave birth to this one.

If I told you that I am not concerned about the future of Florida College, I would speak a falsehood. But hear this, my brethren: I am much more concerned about what is happening to parents who send them, and to the young people who come here, than I am about the stability and perpetuity of this school which exists to serve the alleged needs of both Christian parents and their children."

Many who are associated with Florida College have, for the last several years, heard parents and college supporters express concern that occasionally some students are reported to be doing things while at Florida College that are improper. President Cope expressed his deep concern that such things can, and do happen, but warned that the attitudes of parents and others often foster such problems, and responded with:

"This school has lived 35 years because its patrons have believed this controlled environment, based upon biblical truth and enforceable moral regulations, is worth the price they must pay to have it for their children. All this time, most of these parents have had enough confidence in the administrators and teachers here to back them regardless of the restrictions and punishment of their own children when they have been severely disciplined... I confess to you that within the last ten to fifteen years I see a definite reassessment of moral values and attitudes which were not spawned here, but were brought to this campus. . . My brethren, God's people have always lived in the midst of the worldly ways of worldly thinking and godless people. Christians are said to be 'in' but 'not of' this world. Nevertheless, when Christian parents tolerate in their children immoral practices generally characteristic of the non-Christian world, there is no way for such children suddenly to become lily-white simply because they are exposed to the controlled environment of this campus."

The audience responded with nods of approval and applause as President Cope put the blame and responsibility uncompromisingly upon that which he believes has created these conditions. He said:

"I bring no wholesale indictment against any parent or child in particular. Yet, in both homes and churches I visit away from

the campus, more and more I see a lessening of respect for the hoary head, less reverence where worship is taking place, and more scoffing at regulations imposed by both public and private school officials. I observe an increasingly sloven, 'don't care' attitude toward neat, clean dress habits and the type clothing worn in public. I observe scanty, sexually suggestive, and often shameless attire worn by both male and female, plus a disgustingly increasing fondling of the bodies of the opposite sex, often in the presence of the youth's own parents! I see a 'don't care' attitude toward what older and wiser heads suggest as proper behavior and all this coupled with a 'nobody's going to tell me what I am going to think, say or do' disposition. These are some of the things I continue to observe in families of men usually thought of, in many churches, as the leaders and feeders of the flock of God.

I suggest to you, my brethren, that all these conditions did not happen overnight. I further suggest that these attitudes have not been born on the campus of this and similar schools. They have developed elsewhere, yet somehow the most ardent boosters often expect faculty and administration to wash all these soiled and torn linens without rubbing somebody's feathers the wrong way."

Just as these problems are often brought to, and do occur on, the campus of Florida College, President Cope emphasized that when it becomes known, action is taken to stop it. He referred to some who thought that things had taken place on the campus and believed that the College did nothing about it, by saying that too often those who know of such things...

"... instead of coming to the officials who can do something about it, or going through student government channels designed for the correction of such matters, that they just talk to one another, stew in their own juice, often upset their parents by their reports, and, instead of helping the situation by reporting irregularities, allow the situation to degenerate. The same thing is true off campus. Even our patrons and supporters sometime talk to their neighbors, friends, and brethren about things happening thousands of miles from where they live but somehow never get around to writing a letter or making a telephone call to personnel in the college who can do something about a situation which may, admittedly, be bad. Even though I am head of the school, and even though we have people who are giving their lives in an effort to help the sons and daughters of other Christians across this land, all of us frequently learn things away from campus

that we do not learn on campus."

In a comparison of this college's problems to other experiences in everyday life, he said:

"I doubt if there is any parent who has grown children who has not also been the last to learn some things about his own children. Millions of marriages end in divorce every year because one companion knew nothing of the activities of the other til it was too late."

Perhaps most of us, as parents, would feel deeply hurt if we should learn that our children had been guilty of some serious infraction while away at school. It may even be somewhat natural to want to put the blame on others. It is obvious that serious soul searching and deep reflections were taking place as silence fell over the audience while President Cope stated forcefully:

"Florida College is not a reformatory. Parents who have no realistic control of their teenagers while they are at home should not be shocked when these same children get into trouble here. It is even worse, and ultimately detrimental to the child and destructive of the home, when parents sympathize with and defend their children who disregard school regulations. It is not uncommon for us to learn that young people who get caught in their use of narcotics or alcohol here have been getting by with the same activities while in high school and living at home all the while the fathers and mothers never dreamed that their dear darlings were wild degenerates when outside their parents' immediate presence. . . Increasingly, this type student comes to this type school only to learn after arrival that we mean what we say about our regulations. He is soon in trouble, is often suspended, and then it is known that in some cases both the child and his parents tend to carry a chip on their shoulders, become openly critical of school policies, and sometimes become hard, if not bitter, critics. Some parents don't want their sons and daughters enrolled in the 'do-your-own-thing' tax supported college, but these same parents sometimes become critical of this school's officials for demanding respect for the very rules which distinguish Florida College from universities with such tolerant environments."

Obviously, such conditions and attitudes do exist and almost every parent and supporter of the College has heard something at some time that prompted deep concern. It seems that President Cope not only unveiled the problem, but struck at its heart when he said of parent's discipline and training of their own children:

"They cannot wait til they (the children) are ready for junior high, senior high school, or

college, to start discipline. These same parents must learn that they must begin by loving and respecting each other as husbands and wives. We spend fortunes, and the first 20 years of our lives, learning to make a living, but precious little time learning to make a life together with the opposite sex. We spend years preparing for livelihood, occupations and professions and little or no time preparing our minds or those of our children, for love and tenderness, the patience and politeness, the thoughtfulness and unselfishness, the common sense and common decency, the mutual respect and the mutual responsibilities of marriage. Shall we never learn and shall we never teach our children that happiness is not discovered in sex alone? Shall husband and wife never learn that happiness is a state of mind created by two persons committed to God and to each other in the completing of each other's whole being and personality?

Florida College would be derelict in its mission if it failed to support the home and hold before its students the sanctity of marriage and family life.

The time is now and the place is here for you and me to resolve anew to give ourselves, in the time we have left, to the building of faith and faithfulness into our own hearts and lives as parents and teachers. With an eye upon eternity, a heart prompting to action, a hand guiding the steps of those committed to our trust, by God's grace and as His people we cannot fail."

In his conclusion he stressed the College's role, and while pointing out its place in the moral development of each student, he made certain none could, or would, identify the College as the church. He said:

"Florida College is not the church of Jesus Christ, locally or generally. As I said earlier, it is not a moral reformatory to repair parental failures. It is not a missionary society to evangelize the world as an agent either of individuals or churches. It is designed, and continues, purely as a private educational entity . . . a human service institution. It sells human improvement services without financial profit to any stockholders, though it is dependent upon others than the parents and the pupils it serves. Though the graduate or non-graduate . . . the finished product . . . may not always have the finesse that a parent, or even the faculty itself, may desire, it should always be remembered that the raw material enrolled in September has much to do with the finished or unfinished product which leaves this campus at the end of a semester, a full term, or with a diploma two years later.

The thing that has amazed me is not the number which we have failed to improve, but the great number that Christians working here daily and prayerfully have succeeded in salvaging for useful citizenry, for both general society and the kingdom of God. Those who shall continue to operate this school need the constructive suggestions of faithful friends, and they must have it to preserve what has thus far been wrought."

(EDITOR'S NOTE: Along with brother Ham-montree, we believe James R. Cope hit the nail right on the head. His words are courageous, sobering to students and parents alike and ought to be well considered by all, whether patrons of the school or not. At the end of the next full year of work at Florida College, James R. Cope will retire as President. He has served well and long and deserves the gratitude of a host of parents and former students. His successor as President has not yet been announced and friends of the school will watch and wait with keen interest. The second generation in the administration of any human enterprise, whether school or publishing business, is always crucial as to whether or not said enterprise remains faithful to its original aims and purposes. We think it not out of place to express here our best wishes to those who have to make such a serious choice along with the earnest hope that the College Board, Administrators and Faculty will act consistent with God's will in their decisions and actions. CWA)

Books For Bible Study

God's Perfect Plan by Kelly Ellis

This twenty-six lesson booklet is a study of God's scheme of redemption. It also exposes some of the erroneous concepts about God such as those taught by Calvinists in addition to a positive presentation of God's work in the redemption of man.

Price \$1.95



Abstain From Every Form of Evil

This twenty-one lesson workbook is ideal material for teenage classes through adult.

With the effect which worldiness is having in today's society, every congregation needs to study this or similar material. Each lesson contains questions for classroom discussion.

Price \$2.25

ORDER FROM: RELIGIOUS SUPPLY CENTER

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

(No. 11)

Eugene Britnell

P. O. Box 5624

Little Rock, Arkansas 72215



We continue with the seventh and final point of question eighteen, and the question concerns the practice of "close communion." Mr. Taylor replied:

"We teach close communion because the Scriptures so teach. A. Campbell said open communion is both unreasonable and unscriptural. So said J. W. McGarvey and all other Campbellites of recognized scholarship. First Corinthians 11:18-20 shows conclusively that if there are sects or divisions or heresies present at the Lord's table you can't eat the Lord's supper. It is no longer the Lord's table but the table of men or of demons. God's alternative is close communion or none at all."

When reference is made to "close communion" or "closed communion" we are speaking of the practice of the Baptist people in refusing to allow the members of other denominations to eat the Lord's supper with them even though they may be present and desire to do so. They are as inconsistent on this as they are on many other things. They teach that all believers are saved regardless of what denomination they are in. So they plan to spend eternity in heaven with them but will not commune with them while on earth.

The New Testament does not teach close communion in the Baptist sense of that term. Certainly the Christians in a congregation should be united. In the verses in First Corinthians 11, Paul rebukes the disciples for desecrating the Lord's supper by turning it into a common meal and not discerning the Lord's body and blood. It is a spiritual communion, and should be observed in a worthy manner. Nothing is said about someone approving or disapproving of anyone eating it. The examination is to be done by each individual for himself, and not by the church. "But let a man examine himself, and so let him eat of that bread and drink of that cup" (I Cor. 11:28). It doesn't say let the church examine the man and then perhaps forbid him eating of the bread and drinking of the cup. No, it doesn't say that! That's only Baptist doctrine.

He failed to offer any proof that Campbell believed in close communion, and he mis-represented McGarvey. In commenting on First Corinthians 11:28 and 31, McGarvey said:

"If we examined and corrected ourselves, we would escape the correction of God; but, as it is his judgments are visited upon us, so that we may not finally be condemned with the world (Ps. 94:12; Heb. 12:5-12). Verses 28 and 31 call for self-judgment, but there is no Biblical authority for the practice of those who take it upon themselves to judge as to the fitness of other

professing Christians to commune (comp. Rom 14:4). Moreover, these verses, in giving the true rule of practice, expose the departure of the Romish church, which calls for no self-examination, but makes confession and priestly absolution the preparation for communion." (*The Standard Bible Commentary* by McGarvey and Pendleton, page 119).

Please notice that McGarvey said there is "no Biblical authority" for the practice of those who judge the fitness of others to commune. Of course there isn't!

"19. Where in the New Testament do you find authority for these things (the seven points of question 18, EB)?"

Taylor's answer: "All Scripture references bearing on doctrine, polity or ordinances of the New Testament churches plainly teach that the once-delivered faith is the faith now taught and practiced by the Baptists. Given an open Bible and an open mind and a new heart and a Baptist will be the sure result."

I suppose that means that everyone who is not a Baptist has a closed Bible, closed mind, and an old heart. I have opened my Bible to every page many times, but I have not read anything about a Baptist, the Baptist Church, instructions for becoming a Baptist, or the command to be one. I think I have an open mind, so if anyone knows where I need to open my Bible to find such information, please let me know. So far, I have overlooked it.

Instead of Baptist doctrine and practice being the "once-delivered faith," I am ready to affirm that there is not one thing taught by the Baptist Church, peculiar to that denomination, that is in harmony with the scriptures. If one knew only the Bible, he or she would never dream of a Baptist Church or know of Baptist doctrine.

"20. Baptists are unscriptural in name, doctrine and practice; why be one?"

"Wrong again, neighbor. I am a Baptist because they are scriptural in origin, name, doctrine, faith and practice. The first New Testament preacher was a Baptist preacher. The material out of which Jesus Christ organized His church was prepared by this Baptist preacher and was therefore Baptist material. The church organized by Jesus Christ out of this material was a Baptist church. The only time all three of the persons of the God-head ever manifested their presence on earth was at a Baptist baptism (Matt. 3:13). No man could be one of the 12 except one who was baptized by the first Baptist preacher (Acts 1:21-22)."

We have gone over some of this before, but it is necessary that we answer every point made, and repetition is one of the laws of learning.

If the Baptist denomination is scriptural in origin, where is there a reference in the scriptures to its origin? If it is scriptural in name, where is it named in the scriptures? The same applies to all other characteristics.

John was not a Baptist preacher, nor was he a New Testament preacher. He lived and preached before the New Testament of Christ became effective (see Heb. 9:16-17). He did not prepare any Baptist material out of which Jesus organized a Baptist Church. He did not

administer anything close to modern Baptist baptism. He baptized sinners—those who confessed their sins (Mark 1:5)—and his baptism was for or unto the remission of sins (Mark 1:4). You mention baptizing sinners for the remission of sins today, and a Baptist preacher will have a running fit. No one opposes such practice as they do.

I deny that Jesus received Baptist (baptism), but while we are on that solemn scene, it is worthy of note that God acknowledged Jesus for the first time as the Son in whom He was well pleased after His baptism (Matt. 3:16-17). Baptists today want to be called sons of God before and without water baptism, and speak a lot more about being saved like the thief than they do following the example of Jesus Christ. The appearance of the three persons of the Godhead when Jesus was baptized has absolutely no significance for or relation to any denomination or denominational doctrine on earth today.

It is true that one must have accepted the message of John concerning the coming of Christ and His kingdom, and received John's baptism, in order to become an apostle of Christ. But what on earth does that have to do with the Baptist denomination which came into existence hundreds of years later? It is significant to note that one could not become a disciple of John without receiving his baptism, and those who rejected it are accused of rejecting the counsel of God (Luke 7:30). It is equally true that one cannot become a disciple of Christ without receiving His baptism, because His final instructions before leaving the earth included the statement, "He that believeth and is baptized shall be saved" (Mark 16:16). (To be continued.)

Reference Books

Zondervan Pictorial Bible Dictionary	Price \$17.95
Smith's Bible Dictionary	Price: 7.95
Young's Analytical Concordance to the Bible	Price: 19.95
Cruden's Unabridged Concordance	Price: 11.95
New Zondervan Pictorial Encyclopedia of the Bible (5 Volumes)	Price: 99.95
International Standard Bible Encyclopedia	Price: 75.00

Order From: Religious Supply Center

Those Impossible Years

By Bob Buchanan

Ideal study for high school class on topics of great interest and importance to them. Contains lessons on such subjects as:

Gambling	Rock Music
Drinking	Petting
Dancing	Immodest Dress
Smoking	Profanity
Drugs	Obscene Literature
Going-Steady	Behavior in Worship

20 lessons 53 pages
Enlarged and Improved

Order from: Religious Supply Center
Ky. residents add 5% sales tax

THOSE BIG, BAD ELDERS



Irven Lee

P.O. Box 866
Hartselle, AL 35640

I read and hear of serious problems that are caused by unfair and unscriptural elders. I do not deny or doubt that there are men who are called elders that are not worthy of honor. Paul was giving a warning which heaven approved when he told the Ephesian elders, "Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them" (Acts 20:30). If it was a danger and possibility then, it is such a danger in our generation.

The church could avoid many of the problems that unscriptural elders cause by being more careful in the selection of elders. Some lover of preeminence should not be allowed somehow to get himself appointed for this important work. Brethren often hesitate to offer any protest if a name is once put up for consideration for a bishop or overseer of the Lord's people.

I have known of this plan for selecting elders. After sermons on the qualifications, work, etc., three highly respected men who for some reason could not themselves qualify as pastors or shepherds were selected to receive lists of names from the brethren. The brethren were asked to list the names of the men whom they considered qualified, sign, and give the lists to either of the three men. The three would then go over the lists and get the names of those mentioned most often. Any who may have been on only one or two lists would not be put up for consideration. Those who were mentioned again and again would be written on the board for the whole congregation to consider. If there were scriptural reasons why one or more should not be appointed, these reasons would be written on paper, signed, and handed to one of the three to be examined by the whole assembly of brethren. If there were no legitimate objections for some, they would be appointed as elders.

There was evidently some system used by which the seven men were chosen to serve tables at Jerusalem, but the system is not bound on us today. The size of the congregation and other circumstances might make one plan more practical than another. The church at Jerusalem did somehow select seven men from among thousands (Acts 4:4; 5:14; 6:1-7). The apostles then ordained them.

The brethren should surely know not to select a lover of preeminence or an ungodly man for an elder. If qualified men are chosen, it then behooves every member of the church to honor and obey these overseers in matters of judgment. Only Christ the King can make laws. These laws have been given through our New Testament. Elders are not to enact laws. They are to plan for the things that will carry out the orders as given by the King. This plan for elders in every church

is of God and is to be respected by men (Acts 14:23; Tit. 1:5; Acts 20:17,28; Phil. 1:1).

If a factious man is trying to draw away disciples after him, good elders would be in his way (Tit. 1:9-11). This heretic would then do all he could to discredit the elders and get them out of his way (3 John 9,10). Diotrephes used malicious words. Others of similar disposition could be expected to do the same. We hear of those evil elders in some cases when the evil is in the accusers rather than in the accused. We are not to receive an accusation against an elder except before two or three witnesses (1 Tim. 5:20). If the church is going through a crisis because of a trouble maker, it needs its elders. Do not be a part of a faction that would destroy the leadership of God's people when they are in battle with error.

A parable came to my notice recently in a letter from a brother in Christ whom I shall not identify. It did me good, and it might help people in many places, so I am taking the liberty with the writer's permission to copy it here.

"And a certain young preacher asked his elders, saying, 'Good brethren, what good thing shall I do to keep my job here as preacher?'

"And the elders said unto him, 'Thou knowest the duties of a minister: preach the gospel to the lost; teach, admonish, and edify the saints; reprove, rebuke, and exhort with all long suffering and doctrine; avoid all worldly lusts, including covetousness, and avoid every appearance of evil; keep yourself unspotted from the world.'

"And he said, 'All these things have I done ever since I began laboring here with the congregation. What lack I yet?'

"Now when the elders heard these things, they said unto him, 'Yet lackest thou one thing. Go, dispose of that moonlighting business that you are pursuing on the side and which is absorbing so much of your time, your interest, and your efforts; and devote your full time to making full proof of thy ministry by doing the work of an evangelist—which is the job we hired you to do. Then thou shalt have greater favor among the membership. You cannot serve two masters; for you will cling to the one and neglect the other. You cannot serve God and mammon.'

"But when the young preacher heard this, he turned away very sorrowful; for he yearned mightily for great possessions, and he was making money hand-over-fist in the operation of his moonlighting business on the side.

"And when the elders saw that he turned away sorrowfully, they said, 'How hardly shall they who yearn and strive to get rich quickly find either the time or the desire to serve the Lord whole heartedly?'

There are no perfect elders, preachers, or churches. There are times when preachers are mistreated and not adequately supported. There are also times when preachers do things for "filthy lucre's sake" which they ought not to do. Many of the Lord's faithful servants earn much or all of their personal support and preach unselfishly. This is not the same as the case when a man accepts full time work with the church and then does much more for himself than for the church.

We are hearing and reading of so many conflicts between elders and preachers. These men are due to be very faithful servants who seek first the kingdom of God. Preachers are in error sometimes, and elders are at fault sometimes. Regardless of where the fault lies, it should be corrected. The cause of Christ is suffering in many communities. Let there be peace. Preachers like Diotrephes and elders that would be lords over God's heritage are both very serious problems (3 John 9,10; 1 Pet. 5:1-5). Each should be shunned by faithful churches.

MY SERVANTS THE PROPHETS

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



LET US RISE UP AND BUILD Leadership & Spiritual Renewal, Example & Discipline, Nehemiah 8

"The word of God is powerful, sharper than a two-edged sword. . ." So it is, as we open our text to Nehemiah 8 and observe Nehemiah and Ezra working together to effect a spiritual rebirth of Israel.

Ezra stands with thirteen priests on a platform erected at the Water Gate to read the Law. As Ezra opens the Book to read, all the people stand. He now prays for the blessing of God, exalting Him as "the Great God." The people respond by answering "Amen, Amen", and "lifting up their hands and bowing low with their faces to the ground." These actions by the people: (1) standing when the Book is opened, (2) saying "Amen, Amen" (so be it Lord), (3) holding up their hands, and (4) bowing low to the ground, are simply reflections of the feelings in their hearts. They are outwardly demonstrating that they realize their need for Jehovah and His forgiveness. The lifting of the hands above the head with the palms turned upward represented the traditionally Jewish way of saying "I am empty handed. I have nothing. Everything that I need comes from you." But as we can see here, this is a ground-swell action of the people. This is the most basic of grass-roots movement. What eldership or preacher would not relish this attitude from the members of a local congregation? So what part does the leadership play in this action of spiritual renewal?

There were several factors that brought about this attitude which the people exhibited. First, the unyielding desire of Ezra to teach God's truth is doubtless one of them. Ezra 7:10 is probably one of the most powerful verses in all of God's word on teaching. "For EZRA set his heart to study the law of the Lord, and to practice it, and to teach His statutes and ordinances in Israel." Note the order: First, to study!

Without knowledge, no matter how well we have mastered the art of communication, we need to stay in our seats and not stand to teach. It is the midnight oil of study that fuels the fire of learning His word. Secondly, Ezra set his heart to practice what he taught. How many times have we made this point in these lessons: that the leaders must practice what they teach? Far too much emphasis has been placed on the visuals, the methods, and the aids, (which are important), but little if any has been placed on the life that the teacher must live. Some of the most creative and exciting teachers I know are "hot" one quarter and "cold" the next. No consistency of practice! Thirdly, after Ezra had learned and sought to practice, then and only then was he ready to communicate this knowledge to others. His example had to be a factor in the people's desire to hear him proclaim the word.

Another factor in the attitude of the people was the example of Nehemiah. We have spoken of his example in previous lessons. But, still another facet of Nehemiah doubtless brought these people to their senses: the ACTION of Nehemiah.

The Need For Discipline In The Face Of IMPURITY

Nehemiah assembled the people in Chapter 7 to discuss leadership. HANANI, his brother, and HANANIAH were placed in charge because they were "faithful men and feared God more than many." This is the proper delegation of responsibility. First faithful leaders then, security of the city, the gates, and finally the purity of the officials and priests. In verses 61-65, there appeared several who could not prove their genealogy so they were purged from the priesthood. V. 64, "these searched among their ancestral registration, but it could not be located; therefore they were considered unclean and excluded from the priesthood." What courage and spiritual toughness it took on the part of Nehemiah to exclude these men. The kind of courage that most leaders do not have today when it comes time to discipline the unfaithful, immoral and ungodly that are coddled and cuddled by so many local churches. In the first place, Nehemiah took time to investigate the lineage. Too often among ourselves we can't find leaders who will take time to visit a wayward member, to study with the weak, or to look up and encourage those missing the assembly. Yet, Nehemiah was on top of the situation by calling the assembly and purging the immoral from the rolls. It is not unusual for a member to miss the assemblies for a year or more and no elder, deacon, or preacher make even one personal visit to correct the situation. How many do we lose every year simply by neglect?

Notice the result of Nehemiah's purge. Verse 66, "the assembled together was 42,360 . . . and the heads of the households gave to the work . . . and governors gave to the treasury . . . and the rest of the people gave to the treasury." After the courageous purge, Israel gave to God's cause. Then as Chapter 8 begins, they assemble "AS ONE MAN at the square . . . and asked EZRA to BRING THE BOOK OF THE LAW." Realizing the impurity of Israel and seeing the purging of the wicked, Israel's attitude was one of giving and readiness to learn. Was this not the case in Acts 5?

Ananias and Sapphira are struck dead for their immoral materialism. Note the result: V. 11 "great fear came upon the whole church and all who heard of these things ... the people held them in high esteem. And all the more believers in the Lord, multitudes of men and women were constantly added to their number." Isn't it time that we saw what the example of discipline and moral purity means to the church? As long as adulterous marriages, flagrant unfaithfulness, and gross materialism exist, the church will undergo no spiritual renewal and the respect of the world is lost. Can't you hear the discussion in the business meeting if Nehemiah had brought up these conditions of the priests for a vote? "Why, we can't do anything about these people because they've lived in Jerusalem as long as I can remember." Or, "It'll kill the church to exclude these people." Or, "Well, we just can't really be sure . . . after all, there may be some records we are missing." Brethren, we do not mean to sound harsh and unloving, for all of us know the admonition of Gal. 6:1; "... spirit of gentleness, looking to yourself." Yet, after all the gentleness and humility is duly considered, it finally becomes time to ACT!

Just as a child, after being disciplined, comes to his parents with tears on his soft cheeks, there is a priceless moment of love and compassion, and communication, that could never be purchased in any other way. SO IT IS WITH THE CHURCH. If there is no respect for the leaders because everyone knows they won't do anything, there will never be spiritual renewal. But when that action in love and tenderness is preceded by a powerful life of (1) study, (2) practice, and (3) teaching, it can turn people to their God with a magnum force previously unknown.

HONESTY

Ernest A. Finley
416 20th Ave. N.
Texas City, TX 77590



"Honesty" signifies truthfulness, integrity, freedom from fraud; It implies a refusal to lie, steal or deceive in any way or be false to a trust.

The Bible has much to say about honesty and a good bit about lying as well. Jesus tells us that the devil is the father of lies: "... He was a murderer from the beginning, and standeth not in the truth because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father thereof" (John 8:44). If you need proof that Satan is the father of lies, go back to Gen. 3:3,4. God told Adam and Eve if they ate of the tree in the midst of the garden they would die. The devil said, "Ye shall not surely die." Who lied? Not God! Paul wrote to Titus of "... God, who cannot lie..." (Tit. 1:2).

If man is to avoid hell he must refrain from lying. Hear John: "But for the fearful, and unbelieving, and abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, their part shall be in the lake that burneth with fire and brimstone; which is the second death" (Rev. 21:8).

Not only will lying lead to the loss of the soul but experience teaches that lying is hurtful even to the physical body. There are certain physical symptoms often associated with dishonesty, cheating or lying. It is not at all uncommon for one who lies to experience a dry mouth, sweaty hands, a change in blood pressure, pain in the stomach or even sleepless nights. Lying and cheating can wreck one's health.

There are various kinds of lies indicated in the scriptures. There is the simple falsehood (a bald-faced lie, as we would say) as told by Isaac in reference to Rebekah, his wife. He said she was his sister in order to avoid an attempt by some man in Gerar to kill him and take his wife. His deceitfulness was discovered by Abimelech, king of the Philistines, and he was rebuked for it (Gen. 26:6-11).

Another kind of lie is the half-truth, as more than once told by Abraham. He told the Egyptians that Sarai was his sister. Later, he deceived the people of Gerar in the same fashion. (See Gen. 12:10-20; 20:1-8). But for divine intervention Pharaoh and Abimelech would have taken Sarai as a wife. It is true that Sarai was Abraham's half-sister. But he had held back the fact that she was also his wife with the intent to deceive. This, in effect, was a lie.

The scriptures also give us an example of an implied lie. Satan addressed God with a question regarding Job, "Doth Job fear God for naught?" (Job. 1:9). Here, Satan says in effect that Job knew which side his bread was buttered on and that he only served God because God has blessed him. He also stated that if God took away what Job had that he would curse Him to His face (Job. 1:10,11). Satan was proven to be wrong in the test that followed but he had, nevertheless, implied a lie in the question asked.

You and I should always speak the truth, always be honest—at whatever cost. We should be honest, for in doing so, in this respect, we will be like Jesus. He is said to be "full of grace and truth" (Jno. 1:14). In avoiding dishonesty, we can avoid being like Satan, the father of lies (Jno. 8:44). We must avoid lying because lying is a sin, a violation of God's law, "Thou shalt not bear false witness" (Matt. 19:18). Another reason to avoid lying is because God hates, "A false witness that speaketh lies" (Prov. 6:19). Lying is inconsistent with the new man that we become in putting on Christ, "lie not one to another; seeing that ye have put off the old man with his doings, and have put on the new man, that is being renewed unto knowledge after the image of him that created him" (Col. 3:9,10). A man confirms the fact that he is a fool when he deals dishonestly with others, "As the partridge that sitteth on eggs which she hath not laid, so is he that getteth riches, and not be right; in the midst of his days they shall leave him, and at his end he shall be a fool" (Jer. 17:10). Those who lie are outside the fellowship of God, "Without are the dogs, and the sorcerers, and the

fornicators, and the murderers, and the idolaters, and every one that loveth and maketh a lie" (Rev. 22:15). It is folly to lie.

The Word of God also points out that there are many ways in which to lie. One may lie by denying that he sins, "If we say that we have no sin, we deceive ourselves, and the truth is not in us . . . If we say that we have not sinned, we make him a liar, and his word is not in us" (I Jno. 1:8,10). We lie if we profess to serve God and at the same time give ourselves over to sin, "If we say that we have fellowship with him and walk in the darkness, we lie, and do not the truth" (I Jno. 1:6). If one professes to know God, that is to live in fellowship or relationship with Him, and yet does not keep His commandments, he is a liar, "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him" (I Jno. 2:4). One who claims talents or capacities that he does not truly possess is a liar, "As clouds and wind without rain, So is he that boasteth himself of gifts falsely" (Prov. 25:14). The man who claims to be a prophet of God when he is not is a liar, "Beloved, believe not every spirit, but prove the spirits, whether they are of God; because many false prophets are gone out into the world" (I Jno. 4:1). The man who uses a false measurement or weight device is dishonest, in fact, he is a thief, "A false balance is an abomination to Jehovah; But a just weight is his delight" (Prov. 11:1). Paul indicates that some so-called scientists are liars, "O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so called:" (I Tim. 6:20 KJV). Yes, dishonesty manifests itself in many different ways.


But let us not close our study without a few more practical observations. Let us be careful that we not manifest dishonesty in preparing our tax returns. Many people, some even professing to be Christians, cheat the government of taxes that are due. God says, "Render to all their dues: tribute to whom tribute is due; custom to whom custom; . . ." (Rom. 13:7). Be careful and exact in the way you punch your time-card and the way you fill out your expense account or you may wind up being a thief. Certainly, there is no place for one's "borrowing" a little glue, or a few bolts, or some paint, or some tools from the plant you work for. This is stealing—it's dishonesty. Cheating on examination tests, copying assignments from classmates or anything of like nature is dishonesty. "White" lies, or "polite" lies, are still lies. The misrepresentation of merchandise is dishonesty. If the prospective buyer asks if the "old klunker" uses oil, tell him it does if it does. "Knocking" a product to force the seller to cut the price is not honesty when the "Knocking" is not in harmony with fact. Solomon wrote, "It is bad, it is bad, saith the buyer; But when he is gone his way, then he boasteth"(Prov. 20:14). Did you get too much change at the grocery store? If you did, and you failed to return it, you acted dishonestly. Do you borrow and then fail to return that which you have borrowed? That is dishonesty too. Do you re-use a stamp that the canceling machine failed to cancel even though you know it has already carried one letter?

Careful, now—your integrity is on the line. Embellishing a "tale," told as fact, to make it a bit more interesting or amusing, when you know it really did not happen that way exactly is dishonesty. Making up excuses for failure to attend Bible study or worship or failure to carry out an assignment or failure to do anything you should have and could have done is dishonesty.

If one is to be right in the sight of God he must repent when he realizes that he has not been 100 percent honest. Genuine repentance requires correction or restitution. If you have circulated a false report—set the record straight. If you have cheated someone—pay him what you owe him. If you have taken that which belongs to another—return it. Zacchaeus gives us a good example to follow in this regard. He said, ". . . if I have wrongfully exacted aught of any man, I restore fourfold" (Lk. 19:8). This, obviously, was a rule that Zacchaeus had set for himself—the four-fold rule. Not that restitution is not required. Or even restitution with interest. That would be nothing but right. But "four-fold"? That would tend to help some folks to be honest—if they knew that they would have to give back four times as much as they actually owed! But the reason Zacchaeus had that kind of rule, in the first place, was because he was an honest man. He was not going to deliberately cheat anybody. If he realized he had—he wanted to go the second mile to be sure that everything was made right. And not just the second mile. He went the third and fourth mile too. That is HONESTY!

FREE AT LAST!

Wilson Adams
317 Trinkle Ave. N. E.
Roanoke, VA 24012



"It was for freedom that Christ set us free..." Gal. 5:1
The term "freedom" has to be one of the most precious words ever introduced into the vocabulary of mankind. Freedom is that which is cherished by those who have it, and highly desired by those who do not. The events of the past few months, regarding the return of the fifty-two Americans held hostage in Iran, has been a reminder to each of the priceless value of freedom.

It's wonderful to enjoy physical freedom and to live in a country founded upon the very premise of freedom as so stated in Jefferson's great Declaration of Independence. What a blessing it is to be able to speak freely, live freely, and worship God freely. Yet, an even greater blessing than physical freedom is spiritual freedom in Christ. While it is wonderful to be a citizen in the "land of the free," it's an even greater privilege and honor to be a citizen in the heavenly kingdom of the Lord (Gal. 4:26). Physical freedom has its

limitations, but spiritual freedom knows no geographical boundaries, (Rom. 1:16). Yes, it's a terrible thing to be held hostage in physical captivity, but it is far worse to be a hostage in spiritual captivity under the bonds of Satan. And while we rejoice at the safe return of our fellow countrymen from physical slavery, how much more should we rejoice when men and women all over the globe are set free from spiritual bondage by the blood of Christ!

"For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and death" (Romans 8:2).

The book of Galatians has been called "The Magna Charta of Christian Freedom." The theme of Paul's epistle is "Freedom in Christ." Ten times in six chapters he uses the words "free," "freedom," or "liberty." But to properly understand and appreciate the aim of the apostle in Galatians one must look to Acts 15 and become aware of a movement underway which tried to make Christianity co-exist with the Law of Moses. A movement which left unchecked would jeopardize the whole gospel system. The apostles attacked and denounced these Judaizing teachers in Jerusalem but the erroneous doctrine continued to spread. It was to combat this error that Paul penned the Galatian epistle. His argument would be that if one returned to the Law he would become a hostage to the Law. Contrariwise, if one accepted the gospel he would be set free, have liberty, and be no longer in bondage.

I. THE AUTHENTICITY OF THE GOSPEL, Chapters 1 & 2

A. Paul Proves Himself As An Apostle. These Judaizing proclaimers tried their best to discredit Paul's apostleship by pointing out that he was not of the original twelve. Paul answers the charge in 1:1. He goes on to relate his divine call to the apostolic office in 1:13-16. He was an apostle, he had witnessed the resurrection, and he had received a divine revelation from Jesus Christ.

B. Paul Proves Himself As An Apostle By His Preaching. He preached by revelation of Christ! Note 1:11-12:

"For I would have you know brethren, that the gospel which was preached by me is not according to man. For I neither received it from man, nor was I taught it, but I received it through a revelation of Jesus Christ." Paul says:

Gospel Preached

➤ Not According To Man!

Gospel Received

C. Paul Proves Himself As An Apostle By Preaching What The Other Apostles Preached. Fourteen years had elapsed between his conversion and the Jerusalem meeting. Upon conferring with the other apostles Paul discovered that his message was their message! The apostles then stood together, denounced the false doctrine, and did not yield to the Judaizers "for even an hour" (2:5).

II. THE SUPERIORITY OF THE GOSPEL, Chapters 3 & 4

Paul is almost beside himself as to how anyone could

turn from freedom in Christ and go back in bondage to the Law. "But now that you have come to know God, or rather to be known by God, how is it that you turn again to the weak and worthless elemental things, to which you desire to be enslaved all over again (4:9)? "... I am perplexed about you," (4:20). Thus he begins to point out the superiority of the gospel over the Law:

Faith	SUPERIOR	Works, 3:2
Spirit	SUPERIOR	Flesh, 3:3
Justified by faith	SUPERIOR	Held by Law, 3:8-11
Blessed	SUPERIOR	Cursed, 3:9-10
Maturity	SUPERIOR	Tutored, 3:24-25
Sonship	SUPERIOR	Bondage, 3:26
Freedom	SUPERIOR	Hostage, 4:7

He further illustrates the advantage of the gospel by presenting a contrast between the false sonship of Ishmael and the true sonship of Isaac (4:21-31).

Ishmael (Hagar-servant)—born after ordinary course of nature.

Abraham

Isaac (Sarah-freewoman)—born through promise.

The apostle's contrast is then given in vs. 24-25. Hagar the servant of Abraham represents the Law from Sinai and all who follow the Law are as it were her children in that they, like Ishmael, are slaves and receive no inheritance. On the other hand, Sarah the wife of Abraham represents the gospel and all who accept the gospel are as it were her children in that they, like Isaac, are free and subject to an inheritance (4:7). The conclusion is then given in vs. 31:

"So then brethren, we are not children of a bondwoman, but of the freewoman."

For years God had promised blessings and freedom under the Messiah which they could not enjoy. His point being, "Why be an Ishmael when you could be an Isaac and thus be free?"

III. THE FREEDOM OF THE GOSPEL, Chapters 5&6

A. The Gospel Sets One Free From The Law (5:1). The Law held a person hostage (4:3) for under that system there was no forgiveness (Heb. 10:4). However, in Christ there is freedom through forgiveness (Heb. 10:9-10). Paul then lists the consequences of holding to the Law:

1. Christ is of no benefit, vs. 2
2. Under obligation to keep the "whole" Law, vs. 3
3. "You have fallen from grace," vs. 4 (Jno. 1:17)

B. The Gospel Sets One Free From Despair (5:5). Only in Christ can one's hope be realized (1 Jno. 3:3; Rom. 5:1-2).

C. The Gospel Sets One Free From Sin (5:24). A study of Romans 8:1-4 will show that it is the gospel

and not the Law which sets one free from the law of sin and death.

D. The Gospel Sets One Free From Bondage Service (5:13). The Jew too often served out of "have to" instead of "want to," thus his service was a bondage service. But now that we have been called to freedom, Paul says, we render service out of love. Hence the statements of 6:2 and 6:10, "bear one another's burdens," and "do good to all men."

Conclusion

"For neither is circumcision anything, nor uncircumcision, but a new creation" (6:15). It matters not to God whether one is circumcised or not for the Law has been taken away. What does matter is the "new creation." Paul stated in 2 Cor. 5:17, "if any man is in Christ, he is a new creation." How does one get "in Christ?" He answers that in this Galatian letter by saying, "for all of you who were baptized into Christ, have clothed yourself with Christ" (3:27).

In these days of celebration as we rejoice at the homecoming of our fellow countrymen freed from physical bondage, how much more should we rejoice when men and women around the world are set free from the slavery of sin by the blood of our blessed Savior. "Wretched man that I am! Who will set me free from the body of this death? Thanks be to God through Jesus Christ our Lord!" (Rom. 7:24-25). And finally remembering the words of our Lord Himself when He proclaimed,

"You shall know the truth, and the truth shall set you free."

BLOOD BROTHERS

William V. Beasley
P.O. Box 147
Pekin, IN 47165

Having done a little reading and having, as a child, been an avid viewer of western movies, I learned a little about the concept of being "blood-brothers." The ceremony that made two unrelated individuals "brothers" differed from book to book, movie to movie, and, no doubt, from tribe to tribe, but all had the one essential idea of the combining of blood. Each man would cut a small place on his arm and then the two wounds were placed together causing the two bloods to flow as one blood—hence, "blood-brothers." From that time on the two men were "brothers" with all of the responsibilities of brotherhood. This to the American Indian was, evidently, a very serious and solemn ceremony, and was not to be taken lightly. Brotherhood was, to the American Indian, very real. Such an attitude is to be commended.

Those individuals who have obeyed the gospel of Jesus Christ are "blood-brothers." No, we did not cut ourselves with a knife (or even prick a finger with a pin) to let the blood of our bodies mingle and flow as one, but we are, none the less, "blood-brothers." We, if we have truly obeyed the saving gospel of our Lord, are

"blood-brothers" because of the blood of the Savior, shed on the cross on Golgotha (John 6:53-56; Acts 20:28; Col. 1:14, 20; I Pet. 1:19).

Since we are "blood-brothers"—brothers by the blood of Jesus Christ—we, too, need to seriously consider the responsibilities of brotherhood. Our responsibilities as "blood-brothers" in Christ would include, but not be limited to, loving one another (I John 4:7-8, 11, 20-21) fervently (I Pet. 1:22), being an example to our brethren (II Tim. 4:12), working for peace (I Thess. 5:13) and unity (I Cor. 1:10) and praying for one another (I Thess. 5:25; 2 Thess. 3:1).

On the negative side we have the responsibilities to NOT cause our "blood-brothers" to stumble (Rom. 14:13, 21; I Cor. 8:12). We also are not to murmur against our "blood-brother" (Jas. 5:9).

Toward those who serve as elders we have the responsibilities, as "blood-brothers," to **"know them that labor among you, and are over you in the Lord, and admonish you; and to esteem them exceedingly highly in love for their work's sake"** (I Thess. 5:12-13). We are, in fact, to count all our "blood-brothers" as **"better than" self** (Phil. 1:3).

Because of our relationship as "blood-brothers," brothers by the blood of Christ, we have the responsibility, when necessary, to **"admonish the disorderly, encourage the fainthearted, support the weak"** (I

Thess. 5:14). As "blood-brothers" we are to seek to restore the erring in "a spirit of gentleness" (Gal. 6:1) that we might "save a soul from death, and cover a multitude of sins" (Jas. 5:20). Our relationship as "blood-brothers" gives us the responsibility toward those who will not be restored, will not repent to "mark them . . . and turn away from them" (Rom. 16:17) and to "have no company with him (them), to the end that he (they) may be ashamed" (2 Thess. 3:14).

The shedding of blood caused the American Indian to take the responsibilities of being a "blood-brother" most seriously. How seriously do you, my beloved "blood-brother," take the responsibilities, gained by the shed blood of Jesus Christ, of being "blood-brother" to all the saints?

Set For The Defense

by Thomas G. O'Neal

The material in this book discusses the main issues related to the grace-unity movement. Brother O'Neal demonstrates that the supposed distinction between gospel and doctrine is not taught in the Scriptures. He also covers several other main tenets of the grace-unity movement.

Price.....\$1.50

ORDER FROM: Religious Supply Center

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

NEW CONGREGATIONS

CALERA, AL—The new church in Calera has been meeting only about three months. They are the only faithful group in town. If you are in the area, please make plans to stop and visit with these good brethren. Contact Jim Owens, Rt. 1, Box 295, Calera, AL 35040. Phone: (205) 668-0084.

SYCAMORE, IL—On February 1, 1981, a new congregation had it's beginning here. There were 22 in attendance on Sunday morning and 23 that night. At present they are renting the Oddfellows Hall, located on Sabin St. in Sycamore. Sycamore is five miles northeast of Dekalb and Northern Illinois University. Those traveling in that area or attending Northern will be welcome. For more information contact Dan Halstead (815) 895-4869, or Leroy Fogle (815) 758-4710.

FIELD REPORTS

STAN ADAMS, 2426 Tahita Lane, Alabaster, AL 35007. The Elliottsville congregation here is now four years old. In this time they have grown from 7 to about 80 in number. The group is located about 20 miles south of Birmingham, just before I-65 starts again. Much growth has been seen both spiritually and physically. There have been 24 baptisms, 40 restorations, and approximately 30 families to move into the area. While some have moved away, the congregation is a stable work and is presently undertaking a personal work program in order to more effectively reach the lost. This congregation was begun by Cecil Lane and the late Frank Smith preached for them for six months until his untimely death. My family and I have worked here for three and a half years, and it has been very rewarding. If in the area stop in and worship with us. We are only 2 miles off I-65. Phone (205) 663-1092.

RAY F. DIVELEY, 425 Dippold Ave., Baden, PA 15005. The year 1980 was another busy year for me. Besides the local work, I was privileged to preach for 11 congregations in 7 states. Also, I made

my seventh preaching trip to India, preached in Colombia, South America and visited the brethren in Mexico. The Baden church helped support three native preachers. One each in Mexico, India, and the Philippines. For 1981 we are putting weekly ads in the newspaper offering a Bible Correspondence Course. One way of getting FREE teaching articles is by writing letters to the editor, which I have been doing.

NORWAY

TERRELL BUNTING, 1048-A Oakhurst Dr., Charleston, WV 25314. I am making plans to go to Norway in May, 1981. I lived in Norway as a child during the years 1967 through 1970. I returned for a visit two years ago and every since I have wanted to return to help spread the gospel. At the present there is only one man preaching in Norway, Tom Bunting, who is my father. My parents live in Bergen (pop. 200,000) and I will be devoting all my efforts in helping them in the work. It is my plan after six months to try and find employment in Norway. This will enable me to live there without depending on the brethren from the states for financial support. I am considering making Norway my permanent home. I feel there is a need for individuals and families to live in Norway for as long a term as possible.

I am writing in request of your financial support for my labor there the first six months. I need \$600 a month plus some help on travel expenses. A one-time contribution would be greatly appreciated also. If you have any questions concerning my plans please contact me. At present I am staying with my brother Donald Bunting who preaches in Charleston, WV. For a reference contact Bro. Aude McKee who preaches for the West Knoxville church in Knoxville, TN.

PREACHERS NEEDED

Marysville, CA—We are a new congregation with about 20 mem-

bers. Attendance runs around 30. We are meeting in a home presently, but we are considering our own place to buy. We are able to provide some support. Please contact Lee Hendrix, 1863 Park Circle, Marysville, CA 95901. Phone: (916) 742-1532.

OKEECHOBEE, FL—The Westside church here is seeking a full-time preacher. We are a small congregation but strong and desirous to uphold the truth. If a man is interested in working with the church here in south Florida, please contact: Franklin Varson, Rt. 2, Box 175, Okeechobee, FL 33472. Phone: (813) 763-3462.

MONROE, LA—We are a small congregation with great opportunities. Some outside support would be needed. Contact: Wallace Price, 1103 Glenmar, Monroe, LA 71201. Phone: (318) 387-3984 after 6:30 P.M.

BLUE SPRINGS, MO—A new congregation in the Kansas City area is looking for a full-time preacher to work with them. We can supply \$300 per month in support. We have access to other support. We are interested in someone who can help us in personal work. Please write P. O. Box 1053, Blue Springs, MO 64015, or call (816) 625-4711 during the day or (816) 229-2232 at night.

CARY, NC—The church here seeks a full-time man. Please contact Paul Corley, 302 Abbey Ln., Cary, NC 27511. Phone: (919)467-0820.

BEREA, OH—The church at Berea, a suburb of Cleveland, desires a full-time evangelist to work with them. We are a congregation of about 40 members, situated in a good location with many opportunities (large population and a college town). Most of the support would have to come from elsewhere. Contact H. Neal, 26425 Cook Rd., Olmsted Falls, OH 44138. Phone: (216) 235-2797 after 6 p.m.

DOVER, OH—The Canal Dover church of Christ which has been in existence for the past two years, is looking for a full-time preacher beginning in the month of June. This is due to the resigning of Bro. Larry Chaffin from full-time preaching. The church can provide \$200 per month in support and names of other places that possibly could help. Interested persons should contact Clyde Heavilin at 115 Canal Road, Dover, OH 44622. Phone: (216) 364-3090.

GERMANY

RON MILLER, 5a Rhode Island, 7500 Karlsruhe, West Germany. On January 11, 1981 a new congregation began worshipping near Stuttgart, West Germany. So far we are made up of only two

families. However, we are hoping that since there are other American military and civilian personnel stationed in this area that we will find others who would like to worship with us. If you know of any who are here, or who will be moving here, please tell them about the church. The military posts in the Stuttgart area are: Kelly Barracks, Patch Barracks, Nelligen Barracks, Robinson Barracks, Panzer Kaserne, and Echterdingen Airfield. Cities within reasonable driving distance are: Ludwigsburg, Heilbronn, Karlsruhe, Tubingen, Goepingen, and Ulm. Both families here have broken away from the liberal minded congregations in Stuttgart and Karlsruhe. We are now ready to get down to the work that God would have us do in the way He wants it done. We desire your prayers. If you write to us from the states address your letters to: Ron Miller, 69th PSC, APO NY 09164.

JOHN EVERETT, HHC 7th ATC Box 3148, APO NY 09114. My wife and I are presently living in Germany. Due to the hardships that we have encountered while here, in finding sound brethren to worship with, etc., we would like to establish a directory of sound brethren in Germany and use this information to help others who will be coming to Germany. If you are reading this and already worship in Germany, please send us your name, address, telephone number, DEPROS, and any other helpful information such as where you meet, etc. If you are in the states and know of Christians in Germany, please write us and give their names and addresses so that we may contact them. Also if you know of any Christians who have fallen away or anyone who would be a good prospect please let us know. For those of you who may be transferring to Germany, please keep our address and write us as soon as you know your duty station so that we can write and give you the names and addresses of the Christians nearest you.

At the present we are located in Bayreuth, 26 miles from the Chechoslovakian border, about 1 1/2 hours from Nuernberg. There may be Christians around us, newly arrived that we don't know about. Just a short letter from you may help us win a soul. Please, no financial support, though we would be glad to help refer you to those who could use it. Phone: 0921-45324.

IN THE NEWS THIS MONTH

BAPTISMS	385
RESTORATIONS	128

(Taken from bulletins and papers received by the editor)