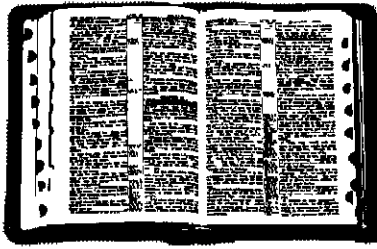


SEARCHING *the* SCRIPTURES

"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 these things were so" — Acts 17:11.

"DEVOTED TO THE SEARCH FOR DIVINE TRUTH"

VOLUME XXIV

JANUARY, 1983

NUMBER 1

THINK ON THESE THINGS

H. E. Phillips

P.O. Box 1631
Lutz, FL 33549



YATER TANT'S BOX IN THE VESTIBULE

I have profitably read from the pen of Fanning Yater Tant since the middle 1930's. Some articles authored by him over the past twenty five years reflect much of his present thinking, especially with reference to his "box-in-the-vestibule" plan as a means to amalgamate what he now designates for contrast the "pro-institutional" and the "anti-institutional" churches into one body of people, working and worshipping together. He assures us that neither would have to give up anything that violates conscience or conviction.

A Unity Plan In His Open Letter

Tant made a very urgent appeal to Woods and Lemmons in his Open Letter for the three of them to "make a determined effort to 'narrow the gap' that has developed among the Lord's people during these last thirty or forty years."

He searches for a way that brethren (pro and anti institutional) can **"work together in the same congregation**, loving one another as brethren, giving full and enthusiastic support to every 'good work' which any of them desire to help?

"In other words, can brethren love and fellowship one another in the same congregation when some of them are ardent, enthusiastic supporters of orphan homes and Christian Colleges, and others are adamant in their opposition to church support of such institutions."

Tant says, "I THINK SUCH IS POSSIBLE!"

But of his vestibule box a quarter of a century ago,

he explains that "The time was not ripe for such. Controversy was too sharp, feelings were too intense, and 'compromise' was an obscene and malodorous word!" Brother Tant says he hopes we have softened in attitudes to the point that we will accept a solution; preferably his "box" somewhere in the vestibule.

Brother Tant is very persistent in promoting his "box-in-the-vestibule" plan as a vehicle to bring the "anti" and "pro" institutional brethren together into one body to worship and work as one congregation. This plan by which to achieve unity is almost an obsession with him.

Box-In-The-Vestibule: A Catholic "Poor Box"

"YES! That is precisely what I am suggesting." Tant offers what he proposed twenty five years ago: the adoption of the familiar Catholic "Poor Box" which is found in every Catholic Church vestibule. He says everybody knows that all contributions made through this box are "for the poor," and "are NOT used to erect buildings, pay salaries of priests, defray utility costs, etc." Contributions for anything can go into it.

Look at the Catholic "Poor Box" for a moment. If all of us KNOW that the money put into the box is for the POOR, and is NOT used to support the Catholic Church at all, why cannot we use it and save the cost and trouble of putting one in our own vestibule? Certainly, no one would say that it is wrong to help the poor as individuals any time and anywhere. This entire arrangement is based upon the idea that if we can get brethren to do this work as INDIVIDUALS and not as the CHURCH, we would have no problem. Why, then, would it be wrong to contribute to the "Poor Box" in the vestibule of the Catholic Church?

Would brother Tant approve and support INDIVIDUAL contributions to "any other project which he, as a Christian deems worthy of support," if this were done in a "box" in a Catholic Church vestibule? If not, why not? Is it because it is not in a "Church of Christ" building? But if an individual may contribute to the "box" in the vestibule of a Catholic Church building, would he not be supporting some activities that are Catholic sponsored and controlled?

I think I know what brother Tant meant by the

"familiar Catholic 'Poor Box' in his Open Letter, but the comparison of his vestibule box to the Catholic "Poor Box" is more than just a name; it is a denominational union plan that is as workable in bringing about unity as our helping the poor through the Catholic "Poor Box."

The Origin Of The Box-In-The-Vestibule

The first indication I can find that such an idea as a box-in-the-vestibule was to be used as a unity instrument was in the editorial of the Gospel Guardian of May 31, 1956, page 76. Brother Tant offered "A PROPOSED SOLUTION" to "The Present Situation," which he described as a divided sentiment and differing convictions as to the scripturalness of orphan homes and the church support of such. "These brethren cannot conscientiously endorse, countenance, or condone church contribution to homes for the orphaned and the aged such as are now in operation among us." He said that in scores of congregations a majority of the elders had authorized monthly contributions to orphan homes, "knowing that there are people within the congregation whose conscience will be violated by their participation in such a contribution!"

Tant writes, "We want to offer one constructive suggestion which we believe will go a long way toward relieving tensions and working toward a scriptural solution of some of the difficulties now before us."

Now for his "very simple and obvious solution to this problem:"

Let those who feel they must contribute to an orphan home, do so directly to the home, and let NO contributions be made from the church treasury.

Use the church treasury for ONLY that which all accept as scriptural. Those who want to support orphan homes directly, do so without criticism "**while the entire question is studied in the light of God's word.**"

In this editorial Yater Tant did not say one word about a box in the vestibule, but his principle was laid as a foundation for the expression to be used the following week in his editorial.

In his editorial of June 7, 1956 brother Tant wrote under the heading: "THEY ARE DOING IT ALREADY." He pointed to his previous editorial and said he had learned one week that a number of congregations had been following the course he had laid out the week before. He had learned, first: "Some churches are taking up a 'special contribution' on one Sunday each month after their regular contribution had been taken. Second: "Other congregations have placed a box in the vestibule, clearly marked and labeled as 'Contributions To The Orphan Home,' and all who desire to do so may drop their contributions in this box. All the money in the box goes to the orphan home selected, **and none of the money from the regular treasury goes.**"

As far as I can determine, this is the first time the expression, "box in the vestibule," is used in reference to any idea closely resembling its present use. He also

Searching The Scriptures

Volume 24

JANUARY, 1983

Number 1

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 69, Brooks, Kentucky 40109-0068.

Address supply orders to Religious Supply Center, Inc., 4001 Preston Hwy., Louisville, Kentucky 40213. Phone (502) 366-9014 (Ky. residents), 1-800-626-5348.

POSTMASTER: Send change of address forms to P.O. Box 69, Brooks, Kentucky 40109-0068.

FLESH AND SPIRIT

A Word Study
compiled by Ferrell Jenkins

Twenty-nine lessons on ever needed subjects. More than a word study, this material has been tried and tested for practical class use.

Price—\$1.95 (plus postage)

Order From:
Religious Supply Center
4001 Preston
Louisville, KY 40213
1-800-626-5348

Editorial

Connie W. Adams

P.O. Box 69
Brooks, Kentucky 40109



SOWING THE WIND

Neither the voice of Amos nor Hosea could deter the kingdom of Israel from its idolatrous rush to ruin. God said "but the calf of Samaria shall be broken in pieces. For they have sown the wind, and they shall reap the whirlwind: it hath no stalk: the bud shall yield no meal: if so be it yield, the strangers shall swallow it up. Israel is swallowed up: now shall they be among the Gentiles as a vessel wherein is no pleasure. For they are gone up to Assyria. ..." (Hosea 8:6-9). They sowed the wind when they turned away from the Lord and his way and bowed before the inventions of their own hands patterned after the nations around them. The whirlwind broke upon them in the form of the cruel and cunning warriors of the mighty Assyrian Empire which crushed the nation, brutalizing the people, and carried captive the remainder to scatter them among the Gentiles.

They were not the last to set up idols in their hearts and to live to see the whirlwind of destruction to follow. The heirs of the Abrahamic promises today need to learn the lessons of history as seen in the fate of the nation of Israel. Those who nobly forsook human organizations and dogmas to ask for the old paths and walk therein ultimately came face to face with new image builders who constructed their own human organizations to supplant the church of the living God and bound their own dogmas upon the consciences of many who set out to speak where the Bible speaks and be silent where it is silent. The tragic whirlwind of division and discord of the last half of the nineteenth century and early part of the twentieth was the result of such sowing the wind. The ultra-liberal Disciples of Christ are the fruit of such sowing.

A Continuing Malady

The last thirty years have seen heartbreaking divisions among those who built upon the ruins of previous digressions. The simplicity of the ancient order is too dry for the taste of some. The cry for a multiplying of auxiliary organizations to do the work of the church and all laying claim to the treasury of the churches was heard throughout the land. Their cry was answered by other voices who shouted "Where is the scripture?" Journalistic heat intensified, debates followed, separations came and a once unified people found themselves headed in different directions. Those who contended for human organizations as adjuncts to

the church and for the centralizing of power and influence in the hands of the elders of a few large sponsoring churches, find themselves today with greater problems than they know how to handle. How did it happen? How was the wind sown?

1. Brethren were sowing the wind when **they argued from tradition and not truth.** "We have always done it this way" we were told. "Why, as far back as I can remember we did this." But the same thing can be argued by some for infant baptism. It has now been practiced so long that it would be truthful for people to say "we have done that as long as I can remember." The same can be argued for instrumental music. Those now in the Christian Church can say that. While I believe in respecting the ability, study and accomplishments of those in previous generations, the only tradition we should venerate is that established by Holy Spirit guided apostles. If a thing has been done for one thousand years, it is useless unless the New Testament authorizes it. The children of those who are today worshipping with congregations that have built gymnasiums will be able to say later on, "Why as far back as I can remember, we had a gym and our teams played in the church league."

2. Brethren sowed the wind when **they started revering men above truth.** Let none of us scorn scholarship. But let all of us understand that scholars are yet men with blind spots, prejudices and weaknesses. Thirty years ago I heard people say things such as "Old brother So and So baptized me and I have followed his writings for years. He has always been a safe teacher. If he thinks it is right for churches to contribute money to Orphan Homes then that is good enough for me." With Paul and Apollos we need to learn "not to think of men above that which is written" (1 Cor. 4:6). Again, the final issue is "What saith the scriptures?"

3. Brethren sowed the wind when **they argued from emotion and not reason.** An effort was made to pitch the battle over sponsoring churches on the plain of who loved lost souls the most. That never was the issue. The Orphan Home controversy was decided in the hearts of many by teardrops and not by scripture. The tactic to paint those who opposed church support of human organizations as "orphan haters" was effective with many. Those who attended debates heard about "poor little orphans struck down by cars in front of 'anti buildings' whose heartless members would not even call for help." We saw charts about grass seed for the property lawn but not a cent to a starving orphan. I believe I can get more tears out of an audience by depicting the tragedy of institutionalized children than the opposition can. I believe I can work up as much animosity toward those who would so afflict children as the opposition can against those who oppose church funded private organizations. But whether I can do that or not, when the last tear has been shed and the last case of hate has burned out, the question will still have to be settled by the word of God.

4. Brethren sowed the wind when **they argued that the end justifies the means.** "Look how many have

been baptized." "Look how many needy have been cared for." "I like the way we are doing it better than the way you are not doing it." If such approaches do not argue that the end justifies the means, then what is the purpose behind them? It is noble for a man to feed his hungry family but it is wrong for him to steal in order to do that. "There is a way that seemeth right unto a man, but the end thereof are the ways of death" (Prov. 14:12). J. B. Briney worked that argument for all it was worth in his debate in 1908 in Louisville with W. W. Otey on missionary societies. Paul said he was falsely accused when charged with saying "let us do evil that good may come."

5. Brethren sowed the wind when **they argued that there is no pattern.** A. C. Pullias, former President of David Lipscomb College, and now a member of the Presbyterian Church, wrote a tract entitled "Where There Is No Pattern." Others expressed this sentiment when they said "We do many things for which we do not have authority." Or, "Where is the passage for the song book, or the meeting house?" The problem here was a failure to understand the kinds of authority in the scriptures and how divine sanction is expressed. But once brethren bought the notion that we don't need Bible authority, the whirlwind was bound to come. If there is no pattern, then there can be no violation of it and every man may do that which is right in his own eyes. This wind has grown into the mighty whirlwind that has brought with it youth choirs, touring song groups, gymnasiums, acrobatic demonstrations in places of worship, bus ministries built around "reward motivation" (complete with pies in the faces of losing teams), church sponsored Halloween parties, greased pig chases, and you name it. When the largest Church of Christ (capital C in tended) in the world has a full sized gymnasium and exercise room with the finest equipment and the second largest one now has one and sponsors (as it did a few years ago) a youth event entitled "My Frog Jumps Higher Than Your Frog", then sensible people need to take cover—it is whirlwind time!

6. Brethren sowed the wind when **they argued that the church must minister to the whole man.** This is the basis of the social gospel. One such devotee in the northeast a few years ago said "It is just as much the mission of the church to unstop toilets as it is to preach the gospel." It is this "whole man" concept that has brought the flood of furniture renovation shops, unwed mothers homes, exercise clubs, GAF clubs (that's God's Answer To Fat clubs, for the uninitiated), youth survival retreats, Cows for Korea and an endless array of projects and activities all gushing from the same fountain.

But there is a balm in Gilead. There is a way that is right and cannot be wrong. It is the way that the word of God authorizes. Does God approve it either in general or specific terms? Is there a divine precept or command, an approved apostolic example, or a necessary inference from the scripture? Then if so, a practice is right and cannot be wrong. To act without authority is to put man in God's place and to reap the

whirlwind of digression which must inevitably follow. My brethren of today, be careful what you sow.

THOMAS HUGHES

With much sadness we report the death of a dear friend and former writer for this paper. Thomas Hughes was born in Wales, Great Britain, lived most of his life in Berea (Cleveland), Ohio and spent his last eight years in Louisville, Kentucky where he was a member of the Expressway church. He was 60. He battled cancer for several years.

Tom Hughes was unique. Blessed with a keen, analytical mind, he achieved great success in the field of Graphic Arts, serving as President of the Graphic Arts Association until a year ago. He edited one trade paper and contributed numerous articles to others. He authored several books on cost analysis and was a consultant to the printing industry. His services were widely sought throughout the USA and abroad. But he was also an able Bible student and became one of the best teachers this writer has heard. He conducted a number of weekend meetings on teacher training. For a number of years he served as an elder of the church in Berea, Ohio and was a tower of strength when institutionalism invaded that area.

His column "Able To Teach Others Also" which appeared in this paper was read with appreciation by our readers.

Funeral services were conducted in Louisville, Kentucky on December 13 by Paul Woodward and Harold Byers (two of the Expressway elders) and by Jerry Parks and the editor. A large crowd of people who loved him much was present. Our hearts go out to his wife, Bobby and their six children.

Brethren, a generation of noble people is passing from the scene leaving great responsibilities in the hands of younger people. We trust that the younger will not forget the debt owed to those who have gone before. We expect to greet Tom Hughes on the other shore.

—Editor

WAYSIDE
GLEANINGS

James R. Cope
 301 Green Castle
 Temple Terrace, FL 33617



WHAT IS HAPPENING TO OUR FAMILIES?

The home or family is humanity's oldest social institution and it is God's first nursery, the ultimate foundation for orderly society. If God's will is followed by its principal, it will promote the happiness of mankind.

Design of the Family

One of the unique functions of the family is the honorable procreation of the human species. Marriage according to God's laws stands behind every un-stigmatized birth. Illegitimacy is both sinful and shameful as regards parentage and frequently embarrasses the offspring who is the innocent result of ungoverned progenitors' passion. Such disregard for God's will brings only sorrow to parents and child.

A second function of the family is the introduction of the child to general society. In the Western World this process usually involves 18 to 20 years.

A third function of the family is the fundamental education of the child. This involves training within the family itself and more formal training through state and/or church or other private institutional media. This training necessarily involves various aspects of the child's development—mental, physical, social and moral or religious.

Obviously, from the Biblical viewpoint, since "the fear of the Lord is the beginning of wisdom." and the basic family unit being the husband-wife relationship, each partner in marriage should always seek to know and practice God's will toward each other. This principle is no less true in the parent-child relationship and includes every facet of every relationship of man if he is to find the success and joy which his creator desires for him.

"As goes the home, so goes the nation" is an old adage. This does not refer to the mental, academic, social, and physical aspects of family life but to its morality. Here is the primary point of our immediate study.

Modern Challenges To Modern Family Life

1. Modern man is not unique from his predecessors because he has access to much of the knowledge of the immediately preceding and prior generations but, because this generation has access to whatever knowledge its ancestry only dreamed of having, it is

unique. To illustrate this point, let us suppose that one holds two vessels of equal size in each hand. Into one vessel there is poured all the recorded information to which all mankind had access from the beginning of time up to just ten years ago. Into the second container is poured all recorded information of the past decade. We are told by computer people that there would be as much or even more information about more people and things in the second than in the first vessel. Each succeeding generation has always inherited much from its combined predecessors but none has gained proportionately as much as rapidly as the one now living.

2. Regarding the obtaining of this information there are now more and better media at our fingertips than ever before. The printing press, telephone, telegraph, radio and television have brought all parts of the world into immediate knowledge contact with each other. Modern man does not wait months to learn about events on Earth's other side. Ours is the first generation in which one may sit in his own house and see a realistic blood-and-gut war fought on the other side of the world. TV has made this possible.

3. More and better transportation facilities makes rapid amalgamation of mankind possible. Ox carts and covered wagons are seen only in historical movies. Railroad trains, "eighteen wheelers" and automobiles replaced these long ago. Rapidly moving ocean liners and the airplane have brought races and cultures once known to each other largely through the pens of a few adventures and explorers into a face-to-face reality. Not one of these man-made facilities has any moral implications per se yet practically every American family and many "other world" families are affected by what is conveyed to the human mind and way of life by these creations.

There are awesome effects that these technological changes—particularly radio, television, and the printing press—have had on the moral life and conduct standards of millions. Instantaneously radio and TV bring the outside and distant world into the lap of every modern family. When these media are controlled by commercial interests concerned primarily in the making of material wealth plus the fact that most potential purchasers of their services are citizens of this world only, the battle for moral and spiritual values is intensified. Christians are constantly challenged to resist the evil, disguised as good, as evil bombards both parent and child to yield to its deceptive enticements.

That communication media are effective in the field of moral destruction is evidenced by the sordid activities depicted by pornography in magazines and newspapers and especially television entertainment plus the constant "come-on" of liquor, beer and wine commercials. Evil is glorified! Divorce, fornication, drinking, drugs, homosexuality, prostitution, profanity, vulgarity and every other conceivable appeal to the fleshly appetite of all ages constitute the mental menu. This immoral garbage is dumped into the minds of impressionable youth not merely in

buckets but through open pipelines. Parents, who in few instances truly screen and prohibit the media offerings of filth which is generally acceptable as social speech and conduct, pay for the delivery!

Evidences of a Moral Depression

If there is a difference between a moral recession and a moral depression the facts presented here reflect the latter very vividly. Space forbids arraying comparative figures of yesteryears with those of a more recent period but the following statistics tell the story of the America the present generation is passing to its children. Read the record and weep!

There are some three million unmarried fathers in America. Fifty million sex magazines are read monthly by one third of this nation. There are between 15 and 20 thousand "adult" bookstores in the U.S.A. More than 400 pornographic magazines are read regularly by 30 million men and boys. Three million Americans attend pornographic movies each week. Video tapes of hard-core pornographic films for home viewing are currently outselling popular Hollywood movie tapes 3 to 1. Simple nudity and traditional video sex themes are now boring to many viewers. Today's pornography is about violence, degradations, and humiliations. Sadism, incest, child molestations, rape, and murder are the "stronger stuff" upon which millions are fed to trigger arousal. Much of this is about children. The latest published estimate indicates not less than 264 "Kiddie porn" are on the market. One gets hard-core pornography at adult book stores but soft-core pornography at the local news stand. Recent studies indicate that males are prone and more aggressive toward sexual violence after exposure to violent pornography. Many students of its effects believe pornography is "the single most influential force in shaping sexual attitudes today." (From Family Circle, 2/24/81).

Consider these additional facts and figures. Each year nearly 600,000 babies are born to girls between 10 and 18. One out of five children has sexual intercourse by age 13 or 14. In 1978, 9,000 babies were born to girls 11 or younger. More than half of all illegitimate births in 1980 involved teenagers. A recent study revealed that the most often expressed teen excuse is this: "Every one is doing it. I have to have a baby to prove my femininity and to show I have a boyfriend." Sex, for many, is merely a tool or plaything to enhance popularity or alleviate doubts about masculinity or femininity. Instead of being a communion of life and love that God approves only within marriage, it is a means of "peeping torn" gratification. Modern "dogooders", rather than educating parents and youth in terms of divine law, advocate health clinics and taxpayer agencies making readily available to teenagers birth control information and advice, even without parental knowledge or consent. And everyone knows that this same "super-pusher" crowd insists that abortions for anybody who wants one should be paid for by you and me—Mr. and Mrs. American Taxpayer!

The tragic experience of nationalized, mandated, and government supported sex education programs in Sweden and Denmark should be a warning to all Americans. Sweden's record between its 1956 mandate and 1976 reflected abortions for half of all teen age pregnancies and an alarming 33% of all live births. Furthermore, throughout Sweden the marriage rate decreased between 1963 and 1974, while the divorce rate tripled. In Denmark between 1970 and 1977, venereal disease between ages 16 and 20 increased 250%. In those under 14, it increased 400%, abortions 500%, illegitimate births 200%, the divorce rate 200%, and rape cases increased 300% in the same period.

Any program of sex education which separates itself from moral and ethical values is destined to the same experience as Sweden and Denmark. Chastity, commitment, responsibility, and faithfulness are God-given values. To scorn and ridicule these verities is to reap disaster and despair.

Consider this further potpourri of crime and other immoralities within our land. Offenses of all types rose by 10% in the U.S.A. from 1979 to 1980. Violent crimes jumped by 13%, robbery by 20%, rape by 9%, aggravated assault by 8%, and murders by 7%. Burglary rose by 4% and larceny by 8%. As far back as 1973 Americans drinking over 18, consumed over 157 million barrels of intoxicating beverages, an average of 35 gallons per year for every person over 18. That was three-fourths of a pint per day, 365 days in the year! Drinking drivers are responsible for more than half the serious auto accidents in the U.S.A. Organized crime is the largest industry in America with gross resources from narcotics, prostitution, gambling, pornography, racketeering and other enterprises running more than 150 billion dollars. That's more profit than all the oil companies combined or from the total automobile industry!

Another sweep of the broom reveals another view. There are more barmaids than college girls and three times as many criminals as college students. One million girls are infected with social disease. Over 100,000 become prostitutes annually and thousands of these are taken captive against their will by physical kidnapping, being drugged and brainwashed, and within 24 hours are so completely changed that they freely enter white slavery. A million babies are born illegitimately, a murder is committed every 40 minutes, and a major crime every 40 seconds. The National Institute of Education says that in the American public school systems every month 5,200 junior and senior high school teachers are assaulted by the students and that 282,000 students are attacked.

Other significant factors are: betrayal of trust by government employees from White House to Court House and all facets between, a growing fascination with the occult and astrology, a heeding of the advice given by popular media columnists on marriage, divorce, and remarriage while thumbing noses at God's law. In the same areas of morality, profane and vulgar speech blasting forth on television and radio

makes one wonder if there is anything too sacred for desecration and ridicule by foul-mouthed public figures who flout and glory in their shame.

Our next article will deal with "Parental Contributions Toward Existing Conditions."

(Continued from Page 2)

accepted the alternate of a "special contribution" on one Sunday each month after the regular contribution. The "box-in-the-vestibule" plan did not really originate with Yater Tant, if the chronicle of events is accurately and fully recorded in Yater's writings twenty six and half years ago in the Gospel Guardian. He adopted both the idea for its use and the term to express it from some churches who had "placed a box in the vestibule," of whom he had heard after his editorial of May 31, 1956. After June 7, 1956, all references to the "box-in-the-vestibule" point back to this editorial.

The Church Treasury and The Box

Brother Tant anticipated some problems from the beginning with his proposed vestibule box. One of the charges is that there is no difference between the "box" and the "church treasury" except the "difference between passing the hat to the congregation and passing the congregation by the hat." Tant said then that he believed there was a difference. I see no difference in Bible principle. I do not know how the first century disciples gave their contribution on the first day of the week into the treasury of the church,

"And Jesus sat over against the treasury, and beheld how the people cast money into the treasury; and many that were rich cast in much" (Mark 12:41). Jesus was stationary: he "sat over against the treasury." He sat and watched the people cast their money into the treasury. This does not necessarily prove that the early church followed this practice, but we have no evidence that some form of collection similar to this was not practiced.

Shortly after the church was established in Jerusalem, the disciples were making contributions into a common treasury—the prices of the things sold were laid at the apostles' feet.

Ananias and his wife Sapphira sold a possession "and brought a certain part, and laid it at the apostles' feet" (Acts 5:2). Ananias and Sapphira both died because they agreed together to lie to God about the amount of their gift. The point is that the disciples were bringing the money to the treasury; the congregation was passing by the hat.

There is no difference between the church going by a "box" and giving their contribution, and the "box" or "basket" going by the people. That which makes the difference is when, where, why and to whom the collection is being made. If the individual is making a contribution to some organization of his choosing, which is lawful for him to do, and it is being made apart from his responsibilities to the church, he needs no "box" in the church building or any where else. Let him put it in an envelope and mail it to the place he

wants it to go. That will cause no one problems, least of all the church.

But if we are closing one eye and pretending the church is not doing it when we make the contribution in the church building, at the time of worship, by encouragement and announcement by the church, we may as well take the funds from the general first day contribution of the church, because in principle there is no difference.

Behaving Oneself in God's House

J. Wiley Adams

103 Ridgeland Drive
Warner Robins, Georgia 31093



RAPPORT WITH THE FLOCK

Elders need to be well-acquainted with the members of the congregation. Very often there is a considerable distance between the elders and the members. It will be hard work together where such persists. In John 10:1-18 emphasis is given by Christ to a good shepherd knowing the sheep. In verse 3 "he called his own sheep by name." In verse 4 "the sheep follow him: for they know his voice." Verse 14 declares, "I am the good shepherd, and know my sheep, and am known of mine."

Elders are shepherds over the flock, the local church (Acts 20:28; I Pet. 5:2,3). They are pastors or caretakers (Eph. 4:11). In order to lead a flock they must know each member of the flock. And each member is to know the shepherds. "And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their works sake..." (I Thess. 5:12,13).

In some congregations we have known elders who do not know all the members. Many times in churches of considerable size, the members may be somewhat uncertain who the elders are and the elders reflect uncertainty as to the identity of some of the members. This is a shame and is contrary to New Testament teaching on the subject. There is to be a very close working relationship in the local church. When this exists many would-be mountains will turn out to be only mole hills because the people and the elders know each other well. As a result there is more tolerance and allowance for personality differences. The proper kind of love makes for more patience and longsuffering in dealing with problems. We are always more patient toward those we truly love. We are prone to show more understanding in a known situation than in an

unknown one.

Some have made the mistake of equating rapport with **politicking**. They are not the same. There is no place in the congregation for political maneuvers. Such smacks of partyism and does not tend to bind people together but rather separates them into clans and cliques. Some elders have been known to politick because they fear the other elders are better received by the people than themselves. They fear they will lose out and they start a campaign around them to assure future allegiance. Such an one is not qualified in attitude to continue in the office. He needs to resign. He loves not the sheep but his efforts are self-serving. To him the eldership is a power structure. He will end up being an overlord and a tyrant if allowed to continue.

It has been said, and properly so, that one man's strength is another man's weakness. Wise elders will so attune themselves to the individual members that they will know their strengths and weaknesses. The church is a family and, as in our own family circles we recognize the differences in our children, we need to exercise the same common sense in the spiritual family, the church. Since no two people are exactly alike, no two people can be dealt with precisely the same way. Elders who serve well will take into account this fact and act accordingly. It is a grave mistake for the overseers to view the local flock as a mass rather than as a group of individuals. Likewise, it is a serious error for the members to look on the eldership in such a way as to disregard the fact that they are individuals also. It works both ways. The mass concept would have disregarded the lost sheep in the parable of the ninety and nine. The lesson there is that each and every sheep is important to the Lord and should be to elders also.

NEXT ISSUE: When The Preacher Is An Elder

More Evidence That Demands a Verdict

by Josh McDowell

Practical answers to those who challenge the historical accuracy and integrity of the Bible.

365 pages, paper \$7.95

Josh McDowell was himself formerly a sceptic. He has thoroughly researched the basic evidences to support faith in God, Christ and the Bible and is a popular speaker on college and university campuses where lively discussions take place. The editor of this paper strongly recommends these books to our readers.

Order from: Religious Supply Center

Insight

Dee Bowman
2229 West Clare
Deer Park, TX 77536



THE ABUNDANT LIFE AND DIVINE HEALING

"On a wet winter night, the neon signs of Crouch Temple glow with a lonely halo in the Los Angeles mist. Central Avenue, not far from the scene of the 1965 Watts riots, is quiet. But inside the temple, a converted theatre, the night is alive. Some 2,000 people—black, white, and brown—are turned toward the stage crying 'Hallelujah,' and 'God be praised.' For more than an hour the tension has been building up: testimonies, gospel songs, pledges, blessings and more songs—a writhing Presleyan, shirt-open gospel rock driven home by an organ, drums and piano combo. Women are swaying in the aisles, men clapping and shouting from their seats."

"Suddenly, bouncing out of his chair, comes the star. Evangelist A. A. Allen is dressed in a conservative style tonight: the usual iridescent lavender suit has given way to a blue blazer and gray slacks. But the crowd knows him as 'God's Man of Faith And Power,' and they also know that something powerful is coming. 'We need six strong men to help bring out this stretcher,' he shouts. Half a dozen volunteers spring into the wings and bring out an ambulance stretcher carrying a groaning black woman. 'This woman was brought into the hospital this morning with third degree burns over her body,' reads an attending nurse. 'She was home, high on dope, when her clothes caught fire in the kitchen.'

" 'Praise Jesus,' 'This is a sad story,' says Allen in his raspy Ozark baritone. He bends over the victim. 'Do you believe God can raise you up?' Weakly, evincing great pain, she answers, 'Yes, I do believe.' 'Raise your hands toward this woman and pray!' he commands the crowd. Four thousand arms shoot into the air. In the back, a little man caresses his Bible. 'Please sweet Jesus,' he repeats. As the people pray Allen lays his hands on the victim. 'Heal!' he cries. 'Heal her wounds in the name of Jee-uh-zuss!' Already the crowd is murmuring, 'Thank you, Jesus!' The woman sits up. 'Oh, thank God,' she says. The nurse, at Allen's request trundles her off to check the wounds in the ladies room. She is back quickly. 'There is new skin covering where the burns are,' she announces. 'It's a miracle!'"

The service just described is typical of thousands being conducted all over this country and in many

foreign lands each week. Some are in tents, some in converted theaters, some in auditoriums, some in football stadiums. Literally millions of dollars are collected at such meetings. Claims of all sorts of miracles and divine healings come screaming from microphones as "testimonies" to the power of some great evangelist of God, ordained with the special gift to take away pain and misery, to heal the body of its sickness. In most of the meetings there are those who have come in desperation—those who have terminal organic diseases—in one last attempt at finding some hope.

I have no disposition to demean any person's beliefs or to deny any legitimate truth. I do not wish to be unkind. I am not given to controversy, nor do I take any pride in exposing error to the embarrassment of those who espouse it. But I must state kindly, and yet candidly, that modern-day Divine Healing is a fraud; it is neither divine, nor is it healing. I join with Jno. F. McArthur, who says, "On innumerable occasions I have wished I had the gift of healing. I have stood with a mother and father in a hospital room and watched their child die of leukemia. I have prayed with a dear friend as cancer was eating up his insides. I have been in intensive care units; I have seen people crushed by accidents; I have observed them torn by surgery; and through it all, I have wished that I could have healed with a word, with a touch, but I cannot."²

He continues, "Think of how rewarding it would be to have the gift of healing! Think of what it would be like to go into a hospital among the sick and dying and just go up and down the hall touching them, talking to them, and healing them! And wouldn't it be wonderful to gather together groups of those who claim to have the gift of healing and fly them into the great pockets of disease in the world where they could just go through the crowds healing everybody of cancer, yaws, blackfoot, and countless other ailments?"

The Abundant Life theory has as one of its major points the promise of divine healing of the body. Of the roots of today's healing phenomenon, Vinson Synan says, "Carrying the idea of sanctification to its ultimate conclusion, he (a pioneer in the movement) taught that's sanctifying power reaches every part of the body, destroying the root and tendency of the disease."³ Is there a connection between the atonement and the healing of the body from disease and sickness? Is there a connection between disease and one's personal sin?

That the modern-day pentecostal preachers believe divine miraculous healing to be a part of their views of redemption is easily shown by a perusal of their various publications. O. L. Yearly said, "The Fact that salvation and healing went along together in the early church strongly suggests the idea that these divine manifestations for the benefit of men were intended to be a real part of the gospel itself." He further states, "One cannot preach the gospel without preaching divine healing."⁴ Kenneth Hagin, one of the very popular pentecostals today, says, "Healing was in God's plan of redemption. Sin causes the curse to come

upon us. Christ bore the penalty for us." And again, "Sickness and disease rob people of happiness, and health and take away money which is needed for other things. Sickness is not a blessing. It is a curse. A curse of the broken law."⁵ "To receive healing from the Lord, our spiritual condition must first be attended to; for if we are sick, it reveals that we have come short of God's will somewhere."⁶ Notice that in each case divine healing is associated with the redemption of man. Thus, the Abundant Life is to be found in the healing of the body just as with the forgiveness of sins; one will always accompany the other.

The Bible does not teach healing as a part of the atonement. And while Jesus went about healing people as he spoke to them about redemption through him, and while his apostles and others designated by him were given the power of miraculous healing, there is never a time when the healing is held out as a promised part of the atonement.

The miracles done were "signs," or indications of divine power. They caused wonderment, amazement, and the people were astonished at the sight of these supernatural feats (Matt. 12:23; Matt. 15:31; Mk 5:15; Mk. 7:37; etc.). Such signs gave credibility to what was said and authenticated the message as having the approval of God. The Hebrew writer shows such to be the case by saying, "How shall we escape if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Spirit, according to his own will?" Even the miracles of Christ are never said to have any connection to the atonement except as they served to prove his Messiahship. In Acts 2:22, Peter said, "Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which he did by him in the midst of you, as ye yourselves also know. The passage clearly shows the miracles were performed in order to show the approval of God and not as a part of the promised atonement. No Bible passage ever connects miraculous healing or perennial good health to the atonement.

It should be easy to see that good health is not a part of the plan of redemption by looking at the maladies of the special servants of the Lord. What about Paul's almost intolerable "thorn in the flesh?" If miraculous divine healing is part of the atonement, why did Paul instruct Timothy to take wine to preclude his stomach problems and other chronic sicknesses (I Tim. 5:23)? Epaphroditus became suddenly ill and almost died (Phil. 2:26); Trophimus was left at one location sick (II Tim. 4:20). What about these men? These were men of God; redeemed men; men who were teaching others about the atonement and who were possessed in many instances with the power to heal people from sickness and diseases, and yet they themselves did not enjoy perfect health. Why not? It would seem that if the principle that "the husbandman that laboreth must be first partaker of the fruits" (II Tim. 2:6) that these

laborers of God would have had the first rights to any provisions of the atonement. Paul says that he constantly carried about in his body the death of Jesus (II Cor. 4:10). Furthermore, it should be noted that three times he sought relief from some malady which was constantly nagging him, but to no avail (II Cor. 12:8). If healing is part of the plan of redemption, surely Paul could have been partaker of it.

Atonement is a universal system intended for the Salvation of all men everywhere. The Great Commission calls for preaching the gospel "to all nations" (Matt. 28:18-20), and to "every creature" (Mk. 16:15-16). Paul says that the gospel of God was "for the obedience of faith among all nations" (Rom. 1:5) and Peter affirms that God "is not willing that any should perish, but that all should come to repentance" (II Pet. 3:9). The gospel, then, can be obeyed by any person who comes under its scope of obligation. Furthermore, any person who obeys it receives the same exact benefits. In Rom. 1:16, Paul says that the gospel is "power of God unto salvation to everyone that believeth, to the Jew first, and also to the Greek." Every man receives the same benefits who obeys the gospel.

If freedom from sickness and disease is part of the atonement then all men who receive the benefits of Christ's provision should receive it. Forgiveness of sins is universal, so should be the healing of the body. But it is not so. Why are there so many Christians who are ill? Why are there daily hospital admissions by thousands who claim to have accepted the salvation that is in Christ? Is healing on demand a part of the atonement? Experience alone would seem to deny it.

The modern-day healers do not in fact even resemble the evangelists and prophets who performed those supernatural feats in the first century. And the miracles they perform certainly bear no resemblance to those performed by our Lord during his personal ministry. The lack of such similarity is still another problem for those pseudo-prophets who make claims about the Spirit of God healing folks by their hand.

There never was any doubt when Jesus healed someone. There is not one instance where anyone ever denied one single miracle he performed. There were those who questioned the power by which he performed his miracles, but never was there a denial of the miracle itself. Jesus healed all manner of diseases; none was too difficult, none too extreme. He never failed. He healed instantly and completely, never partially or gradually. He never required any special atmosphere for his healing and time, place, and circumstances never figured in his miracles. The claims of the modern-day divine healers are not even like the claims of the Bible. And the reason is simple. They are not the same miracles. In fact, they are not miracles at all. They are fake, fraudulent claims that cannot be proven. These evangelists do not do the miracles of God because they do not have the power of God. If the Abundant Life theory concerning miraculous healing being part of the atonement were true God would have given men the power to perform such miracles as were

done in the Bible today. He has not. And since he has not, we may be sure that the doctrine fomented by these false miracle workers is not so.

That which determines right or wrong, truth or error, good or evil, does not repose in the hands of men but in the word of God. "If they speak not according to this word, it is because there is no light in them" (Isa. 8:20). It is sad to see people following doctrines which they have not submitted to a comparison with the word of God. How foolish! The word of God nowhere promises what the Abundant Life theory promises, therefore I take it that it is not a Bible doctrine.

FOOTNOTES

- ¹ *TIME MAGAZINE*, March 7, 1969, "Faith Healers: Getting Back Double From God", Pg. 64-67.
- ² *THE CHARISMATICS, A DOCTRINAL PERSPECTIVE*, by John F. MacArthur, Jr. Published by Zondervan Publishing Co., Grand Rapids, Michigan, 1978, Pg. 134.
- ³ *THE HOLINESS PENTECOSTAL MOVEMENT IN THE UNITED STATES*, by Vinson Synan, published by Eerdmans Publishing Co., Grand Rapids, Michigan, 1971, Pg. 189.
- ⁴ *MODERN DIVINE HEALING* quoting O. L. Yearly's work, "The Place Of Divine Healing In The Church," The work is authored by Waymon Miller, published by Miller Publishing Co., Ft. Worth, Texas, 1956, Pg. 37.
- ⁵ *REDEEMED*, by Kenneth E. Hagin, published by Hagin Ministries, Ft. Worth, Texas 1980, Pg. 19.
- ⁶ *Ibid*

Books by R. L. Whiteside

For many years R. L. Whiteside was a favorite of many brethren. He was always a safe teacher. Though dead, he yet speaks through these excellent books:

Commentary on Romans	\$9.50
Doctrinal Discourses	\$6.25
Kingdom of Promise and Prophecy	\$5.95
Reflections (by his daughter Inys)	\$6.45
Whiteside-Clark Discussion	
(on Bible Class Question	\$1.25
John the Baptist—His Mission and Work—Isaac E. Tackett 27 pages	\$1.00

BACK IN PRINT

Bible Studies

Vol. I (Genesis-Deuteronomy)	\$7.00
Vol. II (Joshua-Nehemiah)	\$7.00

ORDER FROM: RELIGIOUS SUPPLY CENTER
 4001 Preston
 Louisville, KY 40213

Phones: (502) 366-9014
WATTS LINE—1-800-626-5348

Restoration Footnotes

Earl Kimbrough
2212 Malibu Dr.
Brandon, Florida 33511



MISTAKES IN RESTORING THE NEW TESTAMENT CHURCH, Part 1

The movement to restore New Testament Christianity in America arose in four significant attempts to affect a reformation within existing denominations. Each of the four originated independently of the others between 1790 and 1810 in different parts of the country. And each soon found it necessary to separate from organized religious institutions in order to continue their reform. The two largest and most successful of these reformations, recognizing a common goal, began uniting in 1832; and the resulting fellowship formed the main stream of those churches that made the restoration of "the ancient order of things" a reality in the early nineteenth century.

The restored churches grew rapidly during the three decades preceding the Civil War, numbering at least 180,000 by 1839. But during the last thirty-five years of the century, divergent interpretations of the movement's aim created a major division. Those churches that clung more closely to the original plea, as it had evolved by 1830, called themselves "the churches of Christ", while the more progressive brethren generally identified themselves as "the Christian Church", or "Disciples of Christ".

Today, several religious communions, some hardly recognizable as "restoration cousins", trace their roots to the reforms associated with Barton W. Stone, Thomas and Alexander Campbell, and Walter Scott. "The churches of Christ" since 1900 have also divided along doctrinal lines. Ruptures in fellowship have arisen over such things as Sunday Schools, Colleges and Orphan Homes, Premillennialism, and, most recently, Institutionalism and Sponsored Cooperation.

The churches with which we stand identified accept Bible schools, as teaching arrangements of local churches under their own elders. They reject educational, benevolent, and missionary organizations that are made adjuncts to the church. And they oppose Premillennialism, sponsoring elderships, and other kindred departures from the apostolic order. While we do not claim perfection of faith and practice, we believe that we stand closer to the original plea of the restorers than our institutional brethren. However, the important thing is not how close we stand to the pioneers, but how close we stand to the New Testament.

The congregational independence of the early

Restoration churches and their fierce emphasis on liberty of conscience, together with the slow and uneven development of the movement, make it possible for one to find almost any view or practice among those churches. It is incorrect to think that Stone, Campbell, and their fellow-reformers set out with a clear view of restoring first-century Christianity. That idea came about gradually over several years, springing from a rejection of human creeds and authoritative bodies in religion, together with a deep desire for the unity of all followers of Christ. It is also incorrect to believe that a complete restoration was uniformly achieved in the churches at the same time, or that once a reasonable resemblance of the apostolic order was affected no further effort toward restoration was needed.

But be that as it may, two things of great importance did emerge by 1830. First, the idea of uniting believers on the Bible alone as the sole authority and of restoring the New Testament church as the practical means of this unity were fully accepted and propagated. Second, thousands of churches striving to achieve unity on this basis were established in most states of the Union. Thus restored Christianity became a reality during the first half of the nineteenth century.

The primary purpose of this particular study is to focus attention on some mistakes that were made by the early restorers. We refer to errors that were not isolated but general, or at least widespread; and such that either had a diverting or retarding influence on the movement, or reveal weaknesses which tend to have been repeated at intervals in subsequent history. Of the several significant mistakes that could be included, we must limit our discussion to a few that seem to be more especially timely for us today.

The Failure To Go All the Way in Restoration

Restoration efforts of considerable importance were led by James O'Kelly in North Carolina and Virginia beginning in 1792 and by Elias Smith and Abner Jones in Vermont and New Hampshire beginning in 1802; but both of these movements proved to be abortive in nature. Their aim was right and they moved in the right direction for several years, taking giant steps toward "the ancient order of things". They took the name Christian to the exclusion of all human names in religion. They favored congregational independence and recognized the Bible as the only rule of faith and practice. But they never advanced much beyond these features of apostolic Christianity. They did not recognize the essentiality of baptism and remained a people beset by unstable beliefs, including unitarianism.

Churches associated with these two reform groups united early in the nineteenth century to form the Christian Connection. Although some of their number joined the Christians identified with Stone and the Campbells in the West, the Christian Connection soon drifted back toward denominationalism and eventually united with the Congregationalists to become part of the Congregational Christian Church. Nor did all the

churches and individuals who set out with Stone and Campbell continue in the Restoration ideal. Of the five men who drew up the "Last Will and Testament of the Springfield Presbytery", the document that set forth a search for the ancient order in Kentucky, only Stone remained with the movement. Many of the Baptists who were attracted to the reforms of Campbell returned to the Baptist fold as the Restoration progressed.

The failure of many of those who set their course by the Restoration star to continue the journey to its logical end shows that restoring the apostolic order cannot be partial or become static. Certainly all men fail in some specifics and all fall short of perfection generally, but if one's aim and purpose are less than complete duplication of the New Testament church in all its essential features, his efforts at restoration will retrogress. At whatever point men become satisfied with less than full restoration, they surrender both the commitment and the principle necessary for true restoration.

Furthermore, in accepting less than full restoration, would-be restorers make what is and what is not essential subject to human wisdom rather than the will of Christ. That course inevitably will result in further disregard for divine authority. Unless we are fully determined to direct our faith and practice by a "Thus says the Lord", the claim of restoration becomes mockery. When the Christian Church decided to cast overboard the silence of the Scripture to adopt instrumental music in the worship of God and missionary societies in the work of the church, they began drifting toward denominationalism. That should serve as a warning to us, but many of our number are following the same course. It does not require a prophet to see where this will lead.

"For whoever shall keep the whole law, and yet stumble in one point, he is guilty of all".

MY SERVANTS THE PROPHETS



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

NEHEMIAH: LET US RISE UP & RESTORE THE PLACE OF TOTAL COMMITMENT AND SPIRITUAL REVIVAL

Part I

So far, in the ninth chapter of Nehemiah we have seen the place of history, prayer and faith in spiritual revival. We have seen how these factors of history, prayer and faith directly mesh into our needs in the Lord's church in the 1980's. Now, as we move into the tenth chapter of Nehemiah, the next subject which should challenge our life style is the NEED FOR TOTAL COMMITMENT. It is a shame that we live in an age when the words, "total commitment" have come under such criticism. It seems that many have finally gotten around to voicing what they have been practicing all along, "we don't need total commitment," but in reality we realize that is not the case.

This movement for "spiritual" renewal began when the wall was erected and the hearts of the people were tender. Therefore, the people assembled to study the Word of God and for prayer. Now, today we think there must be a "special" commitment for the future in order to maintain the zeal, emotion and enthusiasm of the people. They, like so many of us, get all charged up after hearing a great lesson from the Word of God, only to later let the fire cool down and nothing is really done concerning the message. So here in Nehemiah 10 we find the plan of God to capture the spark of the moment and turn it into a generation of people who do have God at the center of their lives.

An overview of Chapter 10 looks like this, since there are two major points in the chapter.

I. The People Of The Covenant, v. 1-27; and II. The Provisions Of The Covenant, v. 28-39. Now, let us take a closer look at these two subdivisions of Chapter 10.

I. THE PEOPLE OF THE COVENANT. In Verses 1-27, there were representatives of three groups who signed the covenant, pledging their faithfulness in future generations: A. The Priests, v. 1-8; B. The Levites, v. 9-13; and C. The Rulers, v. 14-27. Notice one point here that we have made over and over in our studies from the Old Testament prophets. REFORM MUST ALWAYS COME FROM THE TOP! This was the case in the rebuilding of the temple in the book of Haggai. Haggai begins with the mission to get the temple rebuilt after 16 years of neglect, and while all of

Now Bound in Hardback!

OBEDIENCE OF FAITH

COMMENTARY ON

ROMANS

This book by Robert C. Welch is of an especially unique format that you will want to order right now to aid in your study of the book of Romans! This is no ordinary commentary! It consists of more than 100 essays discussing in detail the most troublesome sections of the book of Romans! You will have no trouble understanding the clear and concise explanations of the text. It has complete text with it and consists of 240 pages in hardback \$7.00

Order From: Religious Supply Center

Israel built for themselves houses ceiled with cedar and other sorts of luxuries. Yet, God's house was left with only a foundation because nobody cared about the spiritual aspect of life. So, Haggai goes directly to Joshua, the high priest, and Zerubbabel, the governor, both of whom were **leaders** of the people, because he knew that with a burning desire and **commitment from the leadership**, reform was sure and certain. How desperately we need to see this lesson again that comes to us in Nehemiah 10. The leaders were the ones who signed the covenant that spiritual renewal should be on the hearts of these people! How many churches of today are dying because of lack of leadership? How many souls today being lost because of a lack of leadership?

So once we analyze what the problem really is, what should be done to bring about spiritual renewal? Those who are most zealous must be willing to work in Divinely established channels, which is through the elders or the leaders of the church, or division and heartache are sure to ensue. We must spiritually arouse the elders, preachers, Bible-class teachers, and the men who make the decisions in the business meetings, if we are going to bring about spiritual reform. If we try to by-pass the elders and pressure change into effect by a grass roots movement, it will be insurrection instead of resurrection. The elders and all leaders must participate in the spiritual renewal by use of not just their own personal efforts, but with the efforts of the other members of their families as well. How many elder's wives are actively teaching the lost, or are actively teaching a Bible class? Far too few is the norm! Nehemiah steps up first and puts his own name on the line and signs the Covenant of Commitment to demonstrate that he is an active participant in the work of spiritual renewal. How can any good work by the members survive when the elders and the preachers themselves are too busy, so unconcerned, or too limited to participate in the work itself? Those unwilling to grow, or those who just give up, will encourage others to give up or not try to grow, at the cost of their own souls. Once the leadership was sold on the renewal, the "rest of the people" (v. 28), joined in the agreement, thus proving that we are no better than our leaders. It also proves that God will hold the leaders of each congregation today personally responsible for the spiritual growth of not only the believing members as they develop, but also for the unbelievers as they are lead to God. Over and over God condemned Israel for the failure of its shepherds, saying that they had destroyed Israel because they had failed to provide the proper leadership.

II. THE PROVISIONS OF THE COVENANT.

This second point is subdivided into two major sections, each one of which is also made up of subdivided points, as well. The provisions of the covenant are: A. THE TERMS OF THE COVENANT, and B. THE HOUSE OF THE COVENANT.

The first of these, The Terms Of The Covenant, is made up of four specific promises of commitment on the part of Israel: (1) Keep the law; (2) Keep the

Commandments; (3) Inter-marriage; (4) Keep the Sabbath.

Any work of renewal must be built on doctrinal soundness. There can be no excuse for a failing to be doctrinally sound. Still, even though that is the foundation, one cannot live in a "house" which consists only of a foundation. It must have walls, windows, doors and a roof. The covenant that the people entered into was one built on a commitment to doctrinal soundness. We must come to God's work in an orderly pace, with the goal being a knowledge of what His will is for us in every aspect of life. Worship must be built on what pleases Him, as revealed in His word only. We see also that they committed themselves to an abstinence of marriages that involved pagans from neighboring nations. There is a long history of Israel's folly of intermarriages with pagans: Exodus 23:32-33; 34:12-16; Deut. 7:3; Joshua 23:12-13; Judges 3:6-8; I Kings 11:4; Ezra 9:2. Just as oil and water do not mix, so also two different value systems in the same household will not mix. The Lord's church is staggering today because we have lost so many through mixed marriages. When spiritual realities have been set aside, moral values deteriorate and homes break up. Strong marriages do not "just happen." They are forged when two people want the same thing in their lives, the Lord Jesus Christ, and not when two people dedicate themselves to two different careers, and to two different purposes or goals. As two people move closer to the Lord, they will move closer to each other. Picture this relationship as a triangle; a triangle with Jesus Christ at the top point, and with husband and wife at the bottom corners. Now, as the husband and wife get closer to Christ, they will move closer to each other. What a shame it is when so many choose to move away from each other and away from the Lord, all at the same time.

Finally, they pledged themselves to the Sabbath and the importance of worship, V. 31. They committed themselves to keep the Sabbath, allow the land to lie fallow each seventh year, and cancelled all debts. By working on the Sabbath, or by doing business with others who worked on the Sabbath, they broke their fellowship with God. Yes, all of us certainly know we need to build into the lives of people their own individual need to worship on the Lord's Day. Far too many make it a day just like all others and neglect the assembling with the saints. Yet, the problem goes far deeper even than all of this. Back then it penetrated the core of the Jewish problems, just the same as it does ours today. The reason they did not worship on the Sabbath and we fail on the Lord's Day is the same: we do not worship God on a daily basis, within the privacy of our own hearts, and commune with Him in quiet devotion. As stated before: **WE DON'T KNOW GOD!** If it becomes our habit to worship God in quiet devotion daily, by reading His word, by honest and sincere prayer, by meditation of our hearts, or by singing or reading songs of a spiritual nature, we will have no problem of a public nature on the Lord's Day.

As stated, II. THE PROVISION OF THE

COVENANT, is also subdivided into a second point, B.—THE HOUSE OF THE COVENANT, V. 32-39. This section shows that the people see the need to give proper place and priority to the Temple of God, for it was the tangible representation of His dwelling place with the Jewish nation. When the temple was neglected, God was neglected, and when the temple was cared for, God was in their hearts. This second point, B.—THE HOUSE OF THE COVENANT, is subdivided into six points: (1) the temple tax, V. 32-33; (2) wood offerings, v. 34; (3) first fruits, V. 35; (4) first born, V. 36; (5) offering for the Levites, v. 37; (6) Levites offering, V. 38. All of this builds to a climax in Verse 39: "THUS WE WILL NOT NEGLECT THE HOUSE OF OUR GOD."

What these people of Israel did was to totally commit themselves to God. Of course, we also learn that later the Covenant was forsaken and Jerusalem once again became a heap of ashes because the commitment did not sustain itself in future generations. Brethren, if that does not frighten us to death, what will? We can definitely see such a failure in commitment right now in this generation! We have become too busy with our hobbies, (hunting, fishing, flying model airplanes, trips to mama's in the country, etc.), as well as with our work, with our friends, and with many other selfish pleasures, and have no time left or set aside to do the Lord's work. The picture is not pretty. Certainly, there are those who have defiled their garments, but they are in the minority and not the majority! Can't we see that what makes the situation even worse is that we are **communicating** what we PRACTICE, and not what we profess? Whether we realize it or not, and what makes the situation even worse, is that we are communicating only such values to others which we feel are important enough in our own lives to sacrifice for or to practice. It is impossible to communicate values that we only speak of or talk about as being important but never put into use.

In the next article we will discuss what "total commitment" is and how we can, if we only will, claim it by faith through prayer, and in so doing can stem the tide and save the cause for another generation.

ATTENTION—BOOK STORE CUSTOMERS

All mail business should be addressed to:
Religious Supply Center
4001 Preston
Louisville, KY 40213

FOR FAST SERVICE
USE OUR WATTS LINE

1-800-626-5348

Using the SWORD OF THE SPIRIT

Ken Green

2212 Jordan Lane, S.W.
Huntsville, Alabama 35805



WHAT WOULD YOU CHOOSE?

"In that night did God appear unto Solomon, and said unto him, Ask what I shall give thee" (2 Chron. 1:7).

Solomon was a young man, perhaps not yet out of his teens, when the crown of Israel was placed upon his head and the royal sceptre delivered into his hand. The ceremony was now over. The trumpet was silent. The crowd had dispersed. Solomon had returned to the palace. Now in the stillness of the soft Judean night, God addressed the young king.

"Ask what I shall give thee." There was no restriction. He could ask for anything! A blank check had been delivered by the Almighty. He needed only to fill it in. The choice was his.

Could there be a greater test of character and mettle than that? As a matter of fact, our choices, though not as dramatic as Solomon's, reveal more about us than we may like to admit.

Solomon's response should be engraved in the mind of every legislator; every judge on the bench; every administrator. It should characterize every shepherd of God's flock; every proclaimer of God's word; every sojourner of God's Way. Every parent of boys and girls; every teacher in the classroom; every young man and young woman beginning life's work, should incline his ear to these words:

"Give me now wisdom and knowledge that I may go out and come in before this people: for who can judge this thy people, that is so great?"

Solomon's choice pleased the Lord and because he did not selfishly ask for riches, honor, the lives of his enemies, nor long life, God not only granted his request, but gave him riches and honor as well.

Solomon made a good choice. Some might opine that it was not the highest choice. That Solomon's father would have likely requested greater faithfulness and zeal for God. Yet, when Solomon later took up the pen of inspiration, he declared: "Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding" (Prov. 4:7). If one possesses true wisdom, will devotion to God not follow?

What would you choose if God awakened you at 3:00 A.M. and said, "Ask what I shall give thee." Would you choose wealth that you might purchase an expensive automobile and other such things of material worth? Would you choose power or honor that you might excel in the political arena or in the sports

world? Would you choose good health and long years? Travel? Education? The applause of men? The love of women?

Is there one who would say, "Give me wisdom!"

Yes, if you could have your wish, what would it be?

But we might just as well drop the "if" because people generally do obtain what they really set their wills for. The secret of will power is to have a goal which is meaningful enough to motivate us to sacrifice and persist until we reach it. When that happens, desires are fulfilled. Dreams come true.

One thing the Bible does for me is to give me a chance to see how other men have chosen and the results of their choices. Think, for instance, of the contrast between Abraham's choice and Lot's choice. Consider the choice of Moses as he cast his lot with his people rather than the riches and power of Egypt. And what of Joseph's choice in the house of Potiphar; Daniel's choice of the King's vegetables rather than his meats; Paul's choice of Christ and the church; and Jesus' choice when He set his face toward Jerusalem and the cross.

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us. Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Heb. 12:1,2).

On the other hand, Adam's choice cost him Eden; Esau's choice cost him his birthright; Lot's choice ultimately cost him his home and herds; Absalom's choice cost him the throne and his life; Saul's choice cost him the kingdom; Judas' choice cost him his apostleship and his soul; Demas' choice cost him true riches.

In a very real sense, God says to each of us: "Ask what I shall give thee." I suppose our choice is what we secretly wish for. Oh that multitudes would cry, "Give me now wisdom and knowledge!"

From Creation to the Day of Eternity

*latest book by
Homer Hailey*

This latest book gives the best of the author's material on the divine plan of the ages, from the majestic throne-room of the eternal purpose of God, to the tree of life restored in the eternal garden of God. It is written in popular style, is easy to read and is the most militant of all of Hailey's works. It will thrill every truth loving reader.

\$7.95

Order from: Religious Supply Center

Using Great Plainness of Speech

J. T. Smith

14250 N. Miami Ave.
Miami, FL 33168



IS GOD THE AUTHOR OF RELIGIOUS CONFUSION?

In an article we asked the question about God being the author of religious confusion and commented that hundreds of religious groups are today claiming that they are receiving revelation from God. Often those of us who try to get people to follow the Bible and it's teaching and reject all the commandments and traditions of men are referred to as bigots or legalists. However, God is not the author of religious division. Man is! One person claims miraculous, divine, revelation and has God telling us to recognize the Pope as the head of the church; another tells us that Joseph Smith is to be recognized as the head of the church. What is truth?

Jesus said, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free" (John 8:31-32). I believe this passage. Again, Jesus said when He was praying to the Father, "Sanctify them through thy truth: thy word is truth." I believe this passage. Jesus also said when He was speaking to His apostles whom He had chosen, "Howbeit when he, the Spirit of truth is come, he will guide you into all truth: for he shall not speak from himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come" (John 16:13). I believe this passage.

I believe that when the Holy Spirit came in Acts 2, He came to guide and direct these same apostles into all truth. And if He (the Holy Spirit) did what He came to do, He did guide the apostles into **all truth**. "Oh," someone says, "I can't accept the fact that we have all truth." One says, "for Joseph Smith said," or another, "but the Pope says," or still another one says, "but Herbert W. Armstrong said." And so, we see at least a part of our problem. If you asked these same people, "Do you believe the Bible is the inspired, infallible Word of God"? I am sure they would say "yes." But how can we say we believe the Bible and at the same time deny what it says. Jesus said the Holy Spirit would guide the apostles into all truth. He didn't say all truth plus the Book of Mormon, the Catholic Catechism, etc. He said all truth—PERIOD. I believe it. Do you?

When you renew, why not subscribe for a friend? All new subscriptions are \$7.

CATHOLICISM SERIES BY BRITNELL

We expect to begin soon a series on Catholicism written by Eugene Britnell who has been one of our able writers for several years. The need is great with a world traveling Pope garnering millions of dollars in free press coverage. Be watching for this series to begin in the next month or two.

THE NEWS LETTER REPORTS

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

Send all News Items to: Wilson Adams, 6334 Auburn Ave., Riverdale, MD20737

THE GOSPEL ADVOCATE'S REVIEW OF THE DEBATE

WARD HOGLAND, Box 15, Booneville, MS 38829. In the October 21st issue of the Gospel Advocate, Robert Taylor Jr. has a page and a half report of my debate with Noel Merideth. The first thing which occurred to me when I read the report is that it is rather novel that the "old reliable" would surrender a page and a half to a "dead issue." This reminded me of a lecture Roy Deaver was giving at Freed-Hardeman College a few years ago. He had announced that he would review the Hogland-Deaver debate which had been conducted in Pensacola, Florida. I drove up to Henderson for his first day and found standing room only! When I saw such a large crowd, I said, "Roy, I thought this was a "dead issue!" Roy was very meek that first day while I was there. I understand he told of his great victory the next day.

In this report of the debate by Robert Taylor, Jr. there were many insinuations, some vilifications and a lot of falsehood! Since I know the general attitude of brother Wood and his paper, I knew it would be useless to send a reply to him. I therefore take this opportunity to reply to some of the assertions. I never expect to win a debate when the opposition does the writing. However, I do feel it should be free from misrepresentation. However, since the Advocate printed them I feel compelled to make corrections the best way possible.

One of his assertions was given on page 630 where he says, "Brother Hogland had a chronological problem with 2 Corinthians." May I say without reservation that the only problem I had with 2 Cor. 9:13 was to get Merideth to answer my arguments! And since Robert Taylor Jr. was in his corner, why didn't he help him? Another charge was that "Hogland set forth a rather novel set of definitions for the church." Well, they might have been "novel" but neither Merideth or Taylor could answer them. What Taylor did not tell is that I presented a half dozen passages where the church is used in the distributive or individual sense. Such passages as Acts 12:5 which says the "church prayed" or Acts 5:11 where the "church feared" or Acts 8:1 where the "church was persecuted." None of these arguments were answered or mentioned. Why didn't Robert Taylor, Jr. tell this in his report? The tapes of the discussion will let any know. Then he demonstrated his ignorance of the English by saying, "He referred to ekklesia, Greek word from which 'church' is derived as a collective noun or the called out. Yet that collective aspect will not fit distributive action." Great shades of Aristotle! I wonder if Taylor has ever read a grammar book? Does he not know that a collective noun may refer to its objects either singly, distributively, or as a group in a collective way? On page 52 of Jonathan Rigdon's grammar he says, "A collective noun may refer to its objects either of two ways (a) singly, separately or (b) collectively as a unit in which the individual is lost sight of." In addition to this I gave a definition from the English professor Walsh who said the same as Rigdon. I even gave an illustration from the Walsh grammar showing that a collective noun may be used in a distributive sense. Walsh gave this sentence—"The band has ordered their new instruments." It was pointed out that band is a collective noun just like church and in this sentence, each individual in a distributive sense ordered their instruments. One does not have to be astute to see that in the above sentence a plural

pronoun is used with its antecedent being the collective noun band. Since this is true Robert Taylor showed he is rather naive and reckless in dealing with a collective noun. It is difficult for me to understand how a man who claims to be a gospel preacher can make such an egregious blunder. The reason Merideth and Taylor did not like the distributive use of the word church is that it got them in all kinds of trouble. This caught them by surprise and they haven't recovered at this late date.

Another misrepresentation on page 630 says, "Hogland's appeal to denominational scholars recoiled on him." Well, the only "recoiling" I recall is when this charge backfired on Merideth. Furthermore, Taylor doesn't have enough respect for David Lipscomb and Moses Lard to call them brethren. I used the scholarship of both these men and he called them "denominational." The truth of the matter is I gave quotations from Lipscomb, Lard, Lenski, Lang, Bernard and Meyer. They all have said that the "ALL" in 2 Cor. 9:13 refers to saints and not sinners! This hurt Merideth so much that he came back and asked me if I would endorse all that these men taught? I answered by saying, "certainly not" but since you have used Thayer to define a word in the Greek, would you endorse all he says? I waited for his answer and asked him a second time, "Would you sir?" He was as mute as a mouse! Now gentle reader, you can figure out what really "recoiled." Taylor forgot to tell this. Yet the tapes will confirm it.

Taylor says, "He could not go to Phil. 4:14-16 for five times Paul uses 'ye' there which, by the Hogland premises, would call for individual-not collective-offerings for Paul." Here again Taylor does not tell what really happened. Merideth did use Phil. 4:15 but in so doing he was caught in his own trap. He argued that since Paul used the pronoun "ye" which is in the 2nd person plural, and that its antecedent is the word "church" that this text would be individual action rather than collective action. What Taylor forgot to tell is that Merideth made a "bust" on his grammar and had his hand called. I pointed out that a pronoun is to agree with its antecedent in person, number and gender. The word church is third person, whereas "ye" is second person and therefore the antecedent of "ye" was "Philippians" and not the word "church." I literally begged Merideth to take my time and come to the platform and get his blunder corrected. He sat like he was glued to his seat. You see, kind friend, Robert Taylor in his report forgot this important fact!

My good friend and moderator, Billy J. James will give a more detailed report of the debate. However, I felt compelled to answer some of the ostentatious pasquinades of Robert Taylor, Jr. Now if you really want to know who had a "chronological problem", or who it was that had a "novel" idea about whether a collective noun can refer to its objects in a distributive or collective sense then get a copy of the debate and listen.

FIELD REPORTS

TROY G. ADAMS, P.O. Box 155, N. Sullivan, ME 04664. November 26th marks a year that my family and I have been back in Ellsworth, Maine and the work is looking encouraging at this point. I have home Bible studies scheduled or in progress with twelve non-Christians at the present time. Our congregation is presently made up of thirty people. In spite of my continuing efforts to raise the support that I need, I have only been able to raise \$850 per month. This is not enough to keep my family of seven going.

Without the "one-time" helps received from a few concerned individuals and a couple of congregations we would not have been able to stay as long as we have. If anyone is able to help with my support, either on a permanent or "one-time" basis, and would like to have further information concerning the work here, contact me at the above address. For a reference feel free to contact the elders at Temple Terrace Church of Christ, 501 Bullard Parkway, Temple Terrace, FL 33617.

BOB BASTON, 712 Shelton Beach Rd., Saraland, AL 36571. After nearly two years with the Northeast church in Clearwater, Florida, I began work with the group of saints which work and worship in Saraland, Alabama on August 1, 1982. I am attempting to fill some big shoes with respect to the work done by Mike Dubose (now with the church in Panama City, Florida). The enthusiasm is high and attendance has increased. We have had one baptism, four restored, and five to make confession of public sin in their lives. I take none of the credit in this, as all here had a part in reaching these people. The church is averaging just over 100 in attendance on Sunday. The men have shown considerable ability to stand for the truth of the Gospel. If you are vacationing or visiting in the area, please come and worship with us. The building has easy access from Hwy. 43 which runs through Saraland and also from I-65, north of Mobile.

H. L. BRUCE, 3301 Sequoia, Amarillo, TX 79107. Since October 10, 1982, I have been preaching for the Lord's church at 5416 Dumas Drive in Amarillo. I had previously preached for five years for the church on Sherrill Drive. During my last week there, in a meeting in which Jim Ward did the preaching, five were baptized. One was baptized and two restored before that. The Lord's work is off to a good start at Dumas Dr. One was baptized last night. I was preceded in the work here by Pete Hicks and J. Paul Lusby. Our meeting-house is located at the St. Francis exit of Hwy. 287, three miles north of downtown Amarillo. When in the area please worship with us.

RICK CHRISTIAN, P. O. Box 184, Shepherdsville, KY 40165. It would be impossible to contact the vast number of congregations and individual Christians who have been so kind and helpful to me and my family during the illness and death of my dear wife Sharon. Words are so inadequate at times like this, when people have been so helpful. We are so grateful for the hundreds of prayers that were offered on Sharon's behalf. At trying time like these we are made to realize how very important our Christian family is to us. Without your prayers and help it would be impossible to go on. Your expressions of concern and sympathy were greatly appreciated. A special thanks to those who sat with us at the hospital, opened their homes to us, prepared food and helped monetarily. Every act of kindness and help meant more than we can express. May God bless each of you and please continue to remember us in your prayers.

JAMES H. SHEWMAKER, 808 Parrish St., Uhrichsville, OH 44683. I am looking to relocate. I am 24 years old and presently preach at Uhrichsville, Ohio. Before locating here. I had preached as opportunities presented themselves, beginning at age 16. For more information, contact me at the above address by phone at (614) 922-5349.

ROBERTO V. SPENCER, Box 452, Odessa, TX 79760-0452. The Spanish work here in Midland (Lamesa and Louisiana Sts.) has continued to grow. In the last report we said that we had eleven members. That was May. During October 20-24 we had a gospel meeting with preaching by Glenn Rogers from McAllen, Texas. We had three baptisms during the meeting. The next Wednesday night another was baptized. From May to October we have had eight baptisms and three restorations. Now the membership stands at 22. There are some others who are attending the services that we hope will obey soon. We have purchased a building at 711 E. Louisiana St. which we were needing badly. We ask your prayers for the work at this place.

NEW CONGREGATIONS

LANCASTER, TEXAS—A new work was started at 601 N. Dallas Avenue in Lancaster, a suburban city of 20,000 which joins the southern city limits of Dallas. Most of the members are former members of the Pleasant Run congregation in Lancaster who left to start this new work because of the Neo-Calvinistic doctrine being taught at Pleasant Run. The first Lord's Day we met together was August 1, 1982, with 43 in attendance. We average about 35 in attendance on Sunday. Various faithful preachers in this area have preached for us to help get the work started. We need a full-time preacher and can provide partial support. Anyone interested in this work should write the church of Christ at 601 N. Dallas Ave., Lancaster, TX 75146.

ROME, NEW YORK—We wish to inform the readers of STS that a new congregation now meets in Rome, NY. Known as the Mohawk Valley Church of Christ, we meet in a home at 6150 Lorena Road (315) 339-0596. Our pattern is the New Testament. Although there is another group in Rome calling itself the Church of Christ, it does not conform to the standard of sound words. Contact Willard P. Allen at Box 166 RFD 2, Taberg, NY 13471 for more information. Or phone (315) 336-5569. Being close to Griffiss AFB and the cities of Utica and Oneida, we hope to persuade many to obey the gospel. We extend to all a sincere welcome. We covet your prayers for the success of this work.

EL TORO, CALIFORNIA—This is to announce that on November 7, 1982 a new work known as the Saddleback Valley Church of Christ began in El Toro in Southern California. This area is rapidly growing (150,000 population) and is in close proximity to Irvine, Lake Forest, Laguna Hills and Mission Viejo'. The congregation now numbers in the thirties after beginning with seven. We had a gospel meeting the week of November 28 with various local preachers speaking. With a bright outlook for growth and enthusiasm among the members, we feel a strong need for a full-time preacher who desires to work with a group from the start. We are not self-supporting yet, however other congregations in the area have expressed an interest in helping a man who wants to come. If interested in this work, please contact Walt Halagarda at (714) 768-8518, or Peter Stratton at 770-5005. When in the area please visit with us. We are located just off the Santa Ana Freeway (1-5) at the Lake Forest exit. Go east to Lambert St. The church meets at 22651 Lambert #107, El Toro, CA 92630. Our services are at 9:30 for Bible Study on Sunday, 10:30 a.m. and 6 p.m. for worship. 7:30 Wednesday for Bible Study.

PREACHER NEEDED

PALATINE, ILLINOIS—The church of Christ which meets at Palatine, Illinois is looking for a full-time preacher. Partial support is available. If interested, write to the church at P.O. Box 193, Palatine, IL 60078. Or call Larry Ciokosz at (312) 359-7098, or Harlan Stoa at 382-1207.

AKRON, OHIO—The Southeast church of Christ is looking for a full time preacher to begin working with them February 1, 1983. They are able to furnish a house and full support. Attendance on the Lord's Day is approximately 100. Anyone interested should contact Robert Bills, 798 E. Archwood Ave., Akron, Ohio 44306 or phone 216-724-8041.

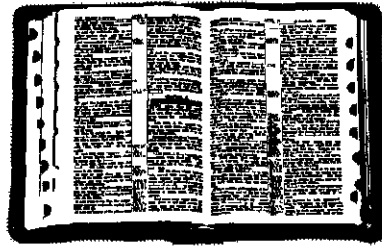
WINDSOR, MISSOURI—The church here would like to secure the services of a full time gospel preacher as soon as possible. We would be able to help with some of his support, but most of it would have to come from elsewhere. If interested, please write William H. Sewell, Jr., 2001 E. 6th St., Sedalia, MO 65301 (816-826-0799) or call Dale Borland, Windsor, MO (816-647-3728).

IN THE NEWS THIS MONTH

BAPTISMS	287
RESTORATIONS	91
(Taken from bulletins and papers received by the editor)	

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 XXIV

FEBRUARY, 1983

NUMBER 2

The Mystery of Iniquity

Eugene Britnell

P.O. Box 5624
Little Rock, Arkansas 72215



AN INTRODUCTION TO THESE STUDIES

As a Christian, I love every member of the Roman Catholic Church on earth. Because I am a Christian, I hate Catholicism with all the power I possess. My attitude was described by the Psalmist who said, "Through thy precepts I get understanding; therefore I hate every false way" (Psalm 119:104). Anyone who understands the truth must hate error while at the same time loving those who are in error.

Roman Catholicism is a powerful force in this nation and the world. It is a composite of religion, politics, business, education, paganism, superstition and idolatry. This we are prepared to prove. It has deceived and enslaved more than fifty million people in the United States, and claims a membership of more than five hundred million in the world. Of course the majority of the members became Catholics without their knowledge or consent. They really don't know what they are, nor why. Approximately 140 members of the Catholic Church are in the present Congress of the United States.

The present pope, John Paul II, is a very warm and gentle man with a winning personality. He has a great influence upon the world of our day. He has traveled more than any pope in history, and his trips to other countries are covered by the news media of the world. Especially is that true with the newspapers and radio and television networks in this country. Much of the time, Americans hear about the pope and Catholicism on just about every newscast. It would cost untold millions of dollars to buy the time which the Catholic

Church gets free to use in spreading its influence throughout the world.

Generally speaking, the Lord's true church is doing very little to expose and oppose Catholicism. Other than **the Voice of Freedom**, I can't think of any papers among us now making a consistent effort against this system of error. We seem to be far more concerned with issues and doctrines (both in and out of the church) which are far less important and dangerous than Roman Catholicism. We have decided that Catholics cannot be taught and converted, and that isn't always true. And somehow we seem to feel that "protestantism" will answer the error and control the growth of Catholicism, but that isn't true either. The protestant denominations are not going to oppose Catholicism. How can they when they are equally wrong and have borrowed much of their teaching and many of their practices from Rome? The truth is, if Catholicism is opposed, consistently and effectively, the Lord's church will have to do it. We have no doubt about that!

For some time, brother Adams and I have discussed the need for more teaching on Catholicism. We have decided that the need justifies a regular column in this journal. I will either write or select the material for this part of the paper. Let it be understood that I'm not an expert on Catholicism—nor anything else. I do understand what the Bible teaches concerning the church and salvation, and for a good many years I have collected information and studied the teaching and practice of Romanism. I believe that I am able to expose and oppose the unholy teachings of Rome.

We have chosen to write under the general heading "The Mystery of Iniquity." It is scriptural in origin and will be relevant in application to the things we propose to discuss. In his second letter to the Thessalonians, the inspired apostle Paul wrote:

"For the mystery of lawlessness is already at work; only he who now restrains will do so until he is taken out of the way. And then the lawless one will be revealed, whom the Lord will consume with the breath of His mouth and destroy with the brightness of His coming" (2 Thess. 2:7, 8, New King James).

The old King James reads "mystery of iniquity" but

the rest of the verse is clearer in the new. Many scholars and commentators have regarded this (verses 1-12) as a prophecy of Catholicism. It does seem to describe that or a similar system. For example, who but the popes of Rome ever claimed such a position on earth as that described in verse four? Whether the "man of sin" is the pope, the system, or neither, it remains true that the phrase "mystery of iniquity" does describe Catholicism and is an appropriate title for our studies.

"Mystery" can refer to something not previously revealed but possible for man to comprehend (Eph. 3:3; 1 Tim. 3:16). It also means "Something that has not been, or cannot be, explained; an enigma." "Iniquity" is simply lawlessness. It means to teach and act without divine authority. For today, it means any practice not authorized in the sacred scriptures—God's means of speaking to man.

I believe that O.C. Lambert understood Catholicism as well as any man of his time, yet in many ways it remained a mystery to him. While visiting in my home in 1955, he remarked that one of the mysteries of Catholicism, at least to him, was how it had become so powerful in America. He said that he could understand how the pope and hierarchy could deceive and control the people in the backward nations of the world known for poverty and illiteracy, but not in America, a land of Bibles, religious freedom and literate people.

One hundred forty-five years ago, on January 12, 1837, Alexander Campbell gave a seven-point description of Catholicism which we present as an accurate representation of our present convictions. This will also give the reader some idea of the work before us in these studies. Campbell said:

"1. The Roman Catholic Institution, sometimes called the 'Holy, Apostolic, Catholic, Church' is not now, nor was she ever, catholic, apostolic, or holy; but is a sect in the fair import of that word, older than any other sect now existing, not the 'Mother and Mistress of all Churches' but an apostasy from the only true, holy, apostolic, and catholic church of Christ.

"2. Her notion of apostolic succession is without any foundation in the Bible, in reason or in fact; an imposition of the most injurious consequences, built upon unscriptural and anti-scriptural traditions, resting wholly upon the opinions of interested and fallible men.

"3. She is not uniform in her faith, or united in her members; but mutable and fallible, as any other sect of philosophy or religion—Jewish, Turkish, or Christian—a confederation of sects with a politico-ecclesiastic head.

"4. She is the 'Babylon' of John, the 'Man of Sin' of Paul, and the Empire of the 'Youngest Horn' of Daniel's Sea Monster.

"5. Her notion of purgatory, indulgences, auricular confession, remission of sins, transubstantiation, supererogation, etc., essential elements of her system, are immoral in their tendency, and injurious to the well-being of society, religious and political.

(continued on Page 4)

Searching The Scriptures

Volume 24 FEBRUARY, 1983 Number 2

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 69, Brooks, Kentucky 40109-0068.

Address supply orders to Religious Supply Center, Inc., 4001 Preston Hwy., Louisville, Kentucky 40213. Phone (502) 366-9014 (Ky. residents), 1-800-626-5348.

POSTMASTER: Send change of address forms to P.O. Box 69, Brooks, Kentucky 40109-0069.

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 \$2.50

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

Editorial

Connie W. Adams

P.O. Box 69
Brooks, Kentucky 40109



HUMANISM, THE SCHOOLS AND THE COURT

Secular Humanism is the religion being exercised in public schools in America today, all the while contending that any semblance of the Judeo-Christian religion must be excluded from public instruction because it would violate the "establishment of religion" clause of the United States Constitution. In every court case where the right to teach creation by Divine act, alongside the hypothesis of evolution, has been challenged, the courts have ruled that creationism intrudes "religion" into the schools in violation of the law.

Humanism and Evolution

In HUMANIST MANIFESTO II, under the item "Religion" we have this:

"We find insufficient evidence for belief in the existence of a supernatural; it is either meaningless or irrelevant to the question of the survival and fulfillment of the human race. As non-theists, we begin with humans not God, nature not deity" (p. 16).

"Rather, science affirms that the human species is an emergence from natural evolutionary forces" (p. 17).

From the above, and other evidence which could be cited, evolution is one "belief", or tenet, of the philosophy of Humanism. The following extract from Texas Tech University Law Review states the matter clearly:

"Secular Humanism as a religion is incomprehensible without the evolutionary hypothesis. The evolutionary hypothesis is one tenet, if extracted, that will disembowel Secular Humanism. In fact, the other tenets of Secular Humanism are themselves based on the evolutionary implications of there being no Creator and no revelation from the Creator. If there is no Creator, then man is not dependent upon Deity, because Deity does not exist. Thus man is autonomous. The religion of Secular Humanism, based upon its six tenets, places Man at the center of its worship, and denies the traditional concept of God. The implications of a culture's rejection of traditional theism in exchange for Secular Humanism are far-reaching." (Volume 10:1, 1978, *The Establishment of the*

Religion of Secular Humanism and Its First Amendment Implications; by John W. Whitehead and John Conlan).

This explains why Humanists are so insistent on protecting their right to teach evolution without any competition. According to this Godless philosophy, man's origin, purpose and destiny must be understood without any reference to a divine Creator. The end result of this concept is stated in the HUMANIST MANIFESTO II:

"We affirm that moral values derive their source from human experience. Ethics is autonomous and situational, needing no theological or ideological sanction. Ethics stems from human need and interest" (Ethics, p. 17).

According to this, a thing is not right or wrong because God said so, for there is no God to say anything! Every man is his own law, answerable only to himself and free to clarify his own values based on the situation at hand. It does not take a Solomon, nor require a college degree to see what the prevalence of this notion has done in terms of the moral chaos in modern America.

The Courts and Religion

The American Civil Liberties Union, which has gone to bat to defend the right to include evolution in the schoolrooms of America while excluding any reference to Divine creation, has contended that creationism violates the "establishment of religion" clause of the Constitution of our nation. But this poses an interesting problem. If we could ever find a judge who was not himself the product of humanistic brainwashing and an attorney who would do his homework and could emancipate himself long enough from humanistic presuppositions to be objective, then an interesting case could be made to show that evolution is but one religious tenet of the religion of Secular Humanism.

The Supreme Court did not attempt to give an interpretation of religion clauses of the Constitution until the 1870's when the Mormon practice of polygamy had to be decided. George Reynolds, a member of the Mormon Church was both indicted and convicted of bigamy. He claimed that the practice of polygamy was a "tenet of faith" in his religion. The court ruling in the case clearly implied that the court recognized and supported traditional theistic tenets. Polygamy was wrong because of the truth of God's word and was opposed to the best interests of society. Later, in the case of **Davis v. Beason**, the Court said:

"The term 'religion' has reference to one's views of his relations to his Creator, and to the obligations they impose for reverence for his being and character, and of obedience to his will."

Here, again, "religion" was equated with theism and polygamy was contrary to such principles.

The Humanist Manifesto I was issued in 1933. By the 1940's and into the 1950's, traditional religion, which was built on the premise that man is subservient to his Creator, came under increasing fire from the Humanist Movement. Correspondingly, a Supreme

Court with judges who had themselves been influenced by Humanism, began to broaden the definition of "religion." By the end of the 1960's "religion" as defined by the Court had shifted from belief in and obligation to the Creator, to the effect of the belief in the life of the person holding it. In the case of the **United States v. Kauten, Kauten** pleaded exemption from military service as a conscientious objector, but said that his action was not based on a "belief in Deity." The Court ruled that his belief constituted a "religion." In the case of **the United States v. Ballard**, the Court moved even closer to the position of Secular Humanism that life is man-centered and that the measure of religion is the sincerity of the belief.

The matter was brought into clearer light by the 1961 decision in the case of **Torcaso v. Watkins**. The law of the state of Maryland was struck down—a law which required that a notary public must declare belief in God as a condition for his appointment. The Court held that this violated Torcaso's "freedom of belief and religion." The Court said:

"Among religions in this country which do not teach what would generally be considered a belief in the existence of God are Buddhism, Taoism, Ethical Culture, Secular Humanism and others." Very well then, according to the shifted definition of "religion", the highest Court in our land has ruled that Secular Humanism is a "religion." Indeed, Humanist Manifesto II, published in 1973 along with 261 signatures, is the "creed" of the Humanist. Throughout this document, the framers thereof employ the terms "we believe", "we affirm", "we are committed" and similar expressions to indicate what they hold to be true. It is as much a creed as the Methodist Discipline.

Now, here is my point. Since by Court definition Secular Humanism is declared a "religion" and since evolution is one of its tenets, in fact, a tenet absolutely essential to the whole structure of the system, then why is not the teaching of evolution (along with the Humanistic values clarification strategies) in our public schools just as much a violation of the establishment of religion clause as the inclusion of creationism in the study of origins? This question deserves an answer and we believe it deserves it from the Supreme Court of our land. It is time to put the shoe on the other foot and place the Secular Humanists on the defensive. When will someone rise up and file suit in the courts with the determination to appeal all the way to the Supreme Court charging that the "beliefs" or tenets of Secular Humanism, whether evolution or values clarification, constitute a violation of the clause which forbids the establishment of religion in our public schools? The truth of the matter is, we have never had a better example of this very practice than what we have right now in our public schools. Our children are daily being brainwashed to believe the various tenets of Humanism as they are spelled out in Humanist Manifesto I and II. The Court ruled that Secular Humanism is a religion. Why, then, can it not be banned from our public schools on that

very ground?

Meanwhile, godly parents and grandparents who want their children and grandchildren to grow up with faith in God as the divine Creator and revealer of truth must struggle against the inconsistencies of a system which bans one religious viewpoint regarding origins and ethics while firmly establishing another. The threat is real and it is much later than some think. As one high school student asked me several years ago, "if I cannot trust the first two chapters of Genesis, then why should I trust any of the rest of the Bible?" Indeed, why?

This editorial is somewhat different to most we carry here. But we are convinced that unless Secular Humanism is checked, then the faith and morals of our children and our nation will continue to deteriorate until the justice of God demands that we take our place among the has-been nations of the earth.

(Continued from Page 2)

"6. Notwithstanding her pretensions to have given us the Bible, and faith in it, we are perfectly independent of her for our knowledge of that book, and its evidences of a divine original.

"7. The Roman Catholic religion, if infallible and unsusceptible of reformation, as alleged, is essentially anti-American, being opposed to the genius of all free institutions, and positively subversive of them, opposing the general reading of the scriptures, and the diffusion of useful knowledge among the whole community, so essential to liberty and the permanency of good government."

Roman Catholicism will come as close to doing everything which Jesus Christ said not do as any religion on earth. Catholics remind us of the attitude of the Pharisees and scribes during the personal ministry of Christ, but even they were not as guilty of violating the teachings of the Lord as the average Catholic is today.

We sincerely hope that our readers will find our material interesting and profitable in their own lives and their efforts to teach sincere Catholics. We welcome suggestions, questions, constructive criticism, and any material which you think we would find useful in this work.

**RELIGIOUS SUPPLY CENTER
WATS LINE**

1-800-626-5348

Please Use *ONLY* For Orders From
Book Store

THINK ON THESE THINGS

H. E. Phillips

P.O. Box 1631
Lutz, FL 33549



INSTRUMENTAL MUSIC—VESTIBULE BOX AND UNITY

The attitude toward the authority of the New Testament and the nature of the Lord's church that is loose, liberal and perverse is responsible for the existence of the Christian Church and Disciples of Christ with all their iniquity. Such is also the same leaven that is working in the "pro-institutional" or the "liberal" brethren who have deserted the ranks of faithful service to Christ nearly thirty years ago.

The constant effort on the part of well-meaning men to mend the fences as digression continues toward complete apostasy, leads us to problem areas we must re-study and re-examine. Such is the proposition presented over several issues of *Vanguard* by its editor, Yater Tant. He has proposed a plan which intends to bring together two opposing groups of brethren to work and worship as one body of people. I do not believe it is possible because the division involves a matter of faith and not opinion.

Besides the "box-in-the-vestibule" plan for support of orphan homes and other institutions, Yater Tant has offered another possible alternative in the same editorial of June 7, 1956. He said, "Some churches are taking up a special contribution' on one Sunday each month after their regular contribution has been taken. It is emphasized that this 'special contribution' is going to some particular work— orphan home, *Herald of Truth*, or some such project—and the regular funds of the church will not be involved.

Yater endorses this practice in his editorial with the same gusto as he does the "box in the vestibule." But "peace, harmony and unity on a 'thus saith the Lord,'" is his reason for this extreme measure.

Now hear him as he evaluates his own proposal for peace, harmony and unity: "That there are objectionable features to it we freely concede; it is admittedly a 'compromise' proposal. But it will at least allow brethren from both sides of this question to worship together."

"And is not this better than division?"

At the present time brother Tant resents having his proposal classified as a "compromise," but he made such a classification himself at the beginning of the proposition. He also approved the "special contribution" taken after the regular contribution (a second contribution) in the assembly to go for any

"good work" which the elders desired to support, if they would not cause division in the congregation by taking money from the first contribution and support any of these projects.

An All-Purpose Box

The principle that permits a "box" anywhere in the building for the purpose of collecting funds for orphan homes, *Herald of Truth*, Colleges, etc., will permit "boxes" for other desired activities in a congregation. A box could be placed anywhere in the building for any legal and moral activity that INDIVIDUALS could contribute to, and as far as I am concerned, it would stand with the vestibule box for the purpose of INDIVIDUALS contributing to orphan homes. But it is non-sense to clutter up the meeting house with collection boxes for INDIVIDUAL activities.

But we can have more than "boxes" in the vestibule. Many brethren believe the early church had "fellowship meals" in connection with their worship, and they have gone to considerable expense to provide large "fellowship halls" with kitchens and dining halls in which brethren may pass from the assembly auditorium to the fellowship hall and eat their social "fellowship" meal. This dining extravaganza costs many, many times what the finest "box-in-the-vestibule" costs, and it is paid for out of the **first** or **regular** contribution of the church on the first day of the week.

No One Will Buy Tant's Box

Brother Tant is far more naive than I think he is if he thinks brethren—even the conservative "pro-institutional" brethren—will sacrifice their "sacred right" for the church to contribute to these institutions to "do the work of the church." But assume they will yield, why bother with a "box-in-the-vestibule"? Let them do as the "anti-institutional" brethren: individuals do what they please to do as individuals, and let the church contribute only to that which is authorized in the scriptures.

Unity And The Vestibule Box

Brother Tant says: "In 1982 I hope to use *VANGUARD* in an effort to 'narrow the gap' between conservatively minded 'pro-institutional' brethren and their 'quarantined' brethren. In fact, nearly thirty years ago, I proposed a simple move which I felt could have largely averted the catastrophe which has happened—a receptacle of some sort in the vestibule of each congregation where individual Christians who had a particle interest in supporting some orphan home, a Christian college, some particular recreational center, or other institution could drop their contribution, having it plainly designated for their particular interest. Then let some individual periodically send the collected contributions to the institutions designated."

"I got a lot of 'flack' both from the 'pro' institutional

brethren and the 'anti' institutional brethren over this proposal . . .but I STILL BELIEVE IT WOULD HAVE AVERTED DIVISION! It would have provided a way by which both 'pro' brethren and 'anti' brethren could have continued to worship God and work together in unity for the saving of the lost. Why was it not tried? I do not know!" (*Vanguard*, editorial, Dec, 1981, p. 3).

One would think brother Tant believes the problem is about HOW to get the money from the pockets of brethren into the treasuries of the various benevolent, educational, evangelistic, and recreational institutions? I know he does not! I have read too much from his pen in the *Bible Banner*, *The Gospel Guardian*, and even in *Vanguard* to accept that explanation. But do you know we have had to fight this question of the "WHO" and not the "HOW" with the institutional brethren every mile of the way to the present time? Brother Tant was in the battles. He knew the difference in his two debates with E. R. Harper.

Does brother Tant really believe that Guy N. Woods and Reuel Lemmons will accept his "box-in-the-vestibule" plan as a substitute for the church "from its treasury" contributing to these various eleemosynary, evangelistic, educational and social institutions? The dividing wedge is not individual Christian support of orphan homes, colleges, etc. The real issue is the CHURCH SUPPORT FROM ITS TREASURY of all these institutions.

The issue is not HOW the funds will be collected to support these institutions, but WHO will do it, the individual or the church from its treasury? How a BOX IN THE VESTIBULE can resolve the WHO completely escapes me. Surely Yater is not naive enough to believe that even the conservative "pro-institutional" brethren will not realize that they are surrendering their ground, and they will have to answer to hard nose generals like Woods and Lemmons.

I know Guy N. Woods, who has debated this question all over the country, will not sit still and allow a "box-in-the-vestibule," by which INDIVIDUALS (which has never been a question) could contribute to the institution of their choice, to substitute for his claim to the scriptural (?) right of the CHURCH to contribute FROM ITS TREASURY funds to support these human institutions.

Why The Box-In-The-Vestibule Will Not Work

Before the "quarantine" by B. C. Goodpasture and the *Gospel Advocate*, followed by those influenced by this power, and before the actual division of brethren and churches over the church supported institutional craze, the social gospel influence upon many churches, and the drift toward full fledged liberalism, no box of what ever color, size, shape or make, placed anywhere in the church building or on the grounds, would have averted a division, because the BOX-IN-THE-VESTIBULE can only serve one function: to keep the money from going into the church treasury from which

it would be taken to contribute to schools, colleges, orphan homes, homes for the aged, homes for unmarried mothers, half-way houses, hospitals, sponsoring church evangelistic programs, etc. Brethren tried to persuade the "pro-institutional" brethren not to press for the CHURCH SUPPORT of these projects that would violate the conviction and conscience of those of us who believed individuals could do many of these things, but the church from its treasury could not scripturally do so. I appealed to many elders, preachers and churches not to force church support of human institutions upon those who sincerely believed it to be wrong. Of course, they all admitted that this work could be done by individuals, but they insisted that the church could also do it, and they were determined that the church would do it, even if it meant division!

This was the same attitude toward Bible authority and human wisdom that divided the church more than a hundred years ago over the instrument of music in worship and the American Christian Missionary Society. A division among believers followed, and the Christian Church came into existence. Every plea, every argument, every effort to persuade the advocates of the musical instrument in worship and the Missionary Society to forego these things for the sake of UNITY AMONG BRETHREN fell on deaf ears and hard hearts. Now that the division has occurred, what can be done to bring these brethren together again to worship in unity and harmony? Claud F. Witty and James DeForest Murch worked several years to bring about unity without either side giving up anything. They utterly failed because it is impossible to have scriptural unity until and unless that wedge that caused the division is completely removed. The Christian Church and Disciples of Christ love instrumental music in worship and Church funded Missionary Societies more than they love the unity among brethren for which Christ prayed (John 17: 20,21).

Why Not Give The Instrument Brethren A Chance?

To establish my point I propose what I believe to be a parallel to Yater's "box-in-the-vestibule" plan to get the "pro-institutional" and the "anti-institutional" brethren together again as one body of believers worshipping and working in unity. This proposal would allow, upon the same principle held out by Tant, the instrumental music brethren to join this effort at unity of believers.

We put the "box-in-the-vestibule" or the "special contribution" for one group who want the church to support human institutions, and the "piano-in-the-back-room" for those who want to worship with the musical instrument. The piano would be piped into the auditorium by way of headphones. Those who wanted to sing to the accompaniment of the piano would use the headphones, and those who believe that it is contrary to scripture would not hear the piano and could sing without the instrument. If the song leader

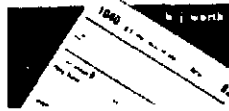
was an "instrument-man" he could use the headphones; if he was a "non-instrument-man" the piano player would have to use headphones to be able to follow his lead. In this way each could sing "together" in the same auditorium, with or without the piano, and we would have unity! Shades of logic!

Anyone who wants to can understand how far from UNITY these singers are who are singing "together" with and without the use of a piano, depending upon who is using the "piano-in-the-back-room." By the same reasoning anyone can see how far from UNITY these brethren are who are "working and worshipping" together with and without the use of church funds, depending upon who is using the "box-in-the-vestibule" or the "special contribution."

We will do well to ignore all schemes of men and try to build unity upon the word of God.

INCOME TAX LAW FOR MINISTERS AND RELIGIOUS WORKERS

income tax
law
for ministers
and religious
workers



1983 Edition for
Preparing 1982 Tax Returns

by B. J. Worth

This book is designed to give the minister and religious worker in a compact nutshell all he must know so as to not overpay Uncle Sam.

This concise handbook will enable preachers and other paid church workers to avoid frustration and save time and money.

Here is sound advice based on years of research and experience in preparing and in auditing the tax returns of church workers. Also includes tax information for paid church workers serving overseas, Form 4361, Social Security, and estimated tax.

This tax guide explains:

Where to report income

What is salary and professional income

Who qualifies for a housing allowance

What the housing allowance exclusion means

What is meant by "official designation"

How to officially designate the preacher's housing allowance

How to record professional expenses

64 pages

\$3.45

Order from: Religious Supply Center

WAYSIDE

GLEANINGS

James R. Cope

301 Green Castle
Temple Terrace, FL 33617



PARENTAL CONTRIBUTIONS TO EXISTING CONDITIONS

In our former number we dealt with facts and figures which reflect the general moral depression in our nation. In this and another article or two we shall be examining some contributing factors to these conditions.

We should be aware that, as a general rule, each generation bequeaths to the succeeding generation whatever moral or immoral values it has gleaned from its immediately preceding parentage and that each generation therefore reflects the accumulative moral and immoral values of all preceding generations. When children are born they bring no evil with them but soon are influenced by the mores of their fathers and mothers.

There is only one offsetting factor to the bequeathing of one generation's morals to the next generation. **That factor** is education! In our present context we refer to the impartation of righteousness or unrighteousness from parent to child. Overall, to the degree that parents teach and exemplify righteousness before their children, there should be, like leaven working, moral improvement as population changes. Likewise to the extent that Christians convert those outside their families to Christ to that same degree there will be moral improvement.

While it is true that each generation reflects the good qualities of its parentage, this is not the primary concern of this present study. We are interested herein with **the evil influences present parents are passing to their children.**

Almost 45 years ago I heard the then aged T. Q. Martin say to an audience of 500 parents and children at David Lipscomb College: "As parents we have certified our potatoes, tomatoes, corn and peas; we have registered our cattle, sheep, pigs and poultry; and we have turned our sons and daughters out to graze!" He then observed, "Boys and girls, the greatest fear I have for your generation is that most of you will turn out just like your pappies and mummies!" He then proceeded to upbraid the parents for their negligence of good moral examples in their own lives and their failure to teach diligently their children the need for personal moral and spiritual uprightness.

In keeping with this long-ago observation, I submit here some quotations from an address- "Concern About

Unconcern"—I made during the 1981 Florida College Annual Lectures. These quotes appeared in *Searching The Scriptures*, June 1981:

"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 moral practices generally characteristic of the non-Christian world, there is no way for such children suddenly to become lily-white because they are exposed to the controlled environment of this campus. "I bring no wholesale indictment against any parent or child in particular. Yet, both inside and outside homes I visit, 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 leaders and feeders of the flock of God.

"Parents cannot wait till their 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 twenty 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 livelihoods, 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?" Among parental contributions to existing conditions. I submit that **inconsistencies between parental teaching and practice** is a major one. The following letter, written to one of the most widely read columnists in the world, very accurately points up the problem:

"I'm a 19-year old girl who is getting more and more confused about the word 'morality.' Who decides what is morally right? My parents? Society? The law? or should I make the decision myself?

"My parents are divorced and I live with my mother. She keeps company with a nice enough man, but they go away together for weekends and I'm sure they do more than hold hands. I don't know why they don't get married.

"Meanwhile my mother doesn't want me to stay out too late with my boyfriend. He's in law school and we can't afford to get married until he graduates. "He doesn't see anything wrong in premarital sex, but it just doesn't seem right to me. I've been able to hold out so far, but why should I? The pill is available, so there is no danger of my getting pregnant. Besides, we love each other, so what's wrong with making love?

"I'm sure my mom thinks it's okay for her to do what she does, but she'd have a fit if I did it. How come the difference in standards?

—(signed) PUZZLED."

How embarrassingly true it is that what one is speaks so loudly that the listener hears nothing he says! This was obviously the case with this young daughter and her mother. With the example pictured above it is little wonder that the daughter had any moral standards or strength whatever! This young girl put her finger on the panic button present in too many parents. Our children are not "dumb dumbs" but, for the most part are alert to detect the inconsistencies between parental teaching and practice. What parent can rightly teach one lifestyle to his or her children while practicing another that repudiates every iota taught by word of mouth? "Wherefore thou art without excuse, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest dost practice the same things" (Rom. 2:1). Christians are exhorted to "put away all hypocrisies" (1 Pet. 2:1). Parents are no exception to this rule. Nothing can frustrate a child more than to learn that a parent is

teaching him one thing and practicing another. The natural result for the child is to conclude that if an evil practice is right for the father or mother it is suitable for the child or else it will tend to persuade the child that he can do what he desires without serious repercussions from parents. If not, why not?

Inconsistency, however, usually involves more than that between parental practice and parental precepts. Erratic parental demands of a child may confuse the child to such point that he may not honestly know what a parent expects and this erraticism may well lead to serious emotional problems for the child. Such consistent inconsistency by a parent could reflect that parent's childhood treatment by his own parentage. Sad, sad, sad!

This problem of inconsistency may exemplify itself in a form other than simply toward one child. It is often reflected in partiality between two or more children. The mistake of parental favoritism is well illustrated in the story of Isaac and Rebekah toward Esau and Jacob as well as Jacob toward Joseph (Gen 25:28; 27:1-45). Childhood jealousies often have their carry-over into adult life, sometimes even to a second or third generation, and frequently manifests itself in estate settlements.

It is truly lamentable when a child says, "My greatest problem is my parents." At this point it is probably too late to rebridge the chasm of separation between parent and child.

Our next installment will deal with other contributions parents are making toward the moral breakdown of modern society.

Excellent Gift Bibles at 25% Savings

New American Standard Bibles

One Column Side Reference Editions

Approximately 6" × 9"

Each Bible has maps and concordances

		List Price	Sale Price
010	Hardback, Buksyn, Brown	\$22.95	\$17.21
011	Hardback, Buksyn, Burgundy	\$22.95	\$17.21

ORDER FROM: Religious Supply Center
WATS LINE—1-800-626-5348

Behaving Oneself in God's House

J. Wiley Adams

103 Ridgeland Drive
Warner Robins, Georgia 31093



WHEN THE PREACHER IS AN ELDER

For about ten years this writer has served as an elder as well as an evangelist. From that vantage point please allow me to draw on personal experience.

For one thing, serving in a two-fold capacity is a very heavy task. Either one by itself is a big job. When combined they can be downright formidable and intimidating. But this should not mitigate against it being done, all else being equal. Some evangelists cannot do it and some churches will not allow it. Some places it will work and other places it will be a bone of contention depending upon the parties involved.

Since desire to serve plus ability and qualification to serve are key factors when elders are being selected, then all such men have a right to be considered. No one should be omitted because he is the preacher nor should he be put on the list because he is the preacher. He, too, is an individual. (Believe it or not!)

The first thing many think about in such cases is how will this relate to the disbursing of the funds. Usually what is really in their minds is that the preacher might have something to say about his own support. God forbid! This nearly worries some brethren to death. Well, if he is the right kind of person there will be no problem provided the other members are also the right kind. If he is not the right kind he should not even serve as the evangelist let alone serve as an elder. Usually the ones who raise all the questions about the support are the ones that need to be watched.

Let me say that all of the elders have the same right to participate in every decision (including the financial ones). If the elder-preacher chooses to exercise that right, he should not be prohibited. If he chooses to waive that right to involve himself in certain decisions which may have a bearing on himself personally, he has the right to do so. A proper background of teaching on such things **prior** to the appointment of elders will eliminate a lot of these otherwise troublesome questions. From time to time this might need to be repeated for the benefit of new members.

All elders are to be selected by the congregation. When additions are made to the eldership, the pattern of selection should be the same. Only the congregation selects and causes elders to be appointed. This is not the prerogative of the preacher alone or of the other elders. Likewise, when an elder needs to be recalled, the

ones who selected him to start with are the ones to recall him. For elders to "fire" one of their own is without precedent in the Scriptures. The congregation "appoints" and "dis-appoints."

There can be some distinct advantages when the preacher is one of the elders. He can integrate his teaching efforts more closely to the work which together they have planned. This can enhance his preaching as well as his oversight. When this happens, the whole church is benefited.

When the preacher is one of the elders, he will need to be at home more. He cannot be gone three or four months out of the year and be a good elder. This will tend to cripple the eldership because many matters that need to be considered might have to wait for his return. If a preacher is unwilling to limit his gospel meeting work when he is serving as an elder, he ought not to serve in that capacity. If he chooses to hold a few meetings, he should so space them out over the year so as not to be gone too long at the time. You cannot oversee the local flock from a neighboring state or country.

Some fear if the preacher is an elder, that he will intimidate the others and overshadow them. Some preachers have been heard to say this. If we are talking about "qualified" men the argument is invalid and who is willing to advocate the appointment of unqualified men to the eldership? Granted, the brethren sometimes select and appoint unqualified men. However, at the beginning of this series of articles we made it clear that our beginning point would be "qualified men". So much is bound up in that statement. If preachers who serve as elders should seek to intimidate or overshadow their fellow shepherds, then we must change the subject and start talking about the qualifications of elders. Any elder, preacher or otherwise, who is not qualified, should not be appointed. Likewise, if any should become disqualified they should either resign or be recalled.

Prominence in the eldership is not equal to **preeminence**. All of the apostles were equal as ambassadors of Christ but all of them were not as prominent as Paul and Peter. In an eldership this may also be true. One elder may be more prominent than the rest. The preacher might be that one or it might be one of the others. Some get more involved in what they are doing and they therefore become more prominent. This does not reflect on the others and the good work they may be doing.

NEXT ISSUE: Problems That Arise

WHEN YOU MOVE—Please allow two months for change of address notices. We have a cut-off date for changes each month. *Thanks for your help.*

Restoration Footnotes

Earl Kimbrough

2212 Malibu Dr.
Brandon, Florida 33511



MISTAKES IN RESTORING THE NEW TESTAMENT CHURCH (PART 2)

(Note: The mistakes of the early restorers of New Testament Christianity that are being discussed in these articles are the kind that had a direct bearing on the course of the movement, or at least a sizeable segment of it. Your attention is called to the introduction in part one for the nature and purpose of this study.)

The Failure to Maintain The Spirit Of Christ

One of the first weaknesses apparent among the pioneers of the return to the ancient order of things in America pertains to an attitude contrary to that exemplified in Christ. As the movement succeeded in drawing thousands into its fold, many of the brethren began to display a rather haughty disposition. Barton W. Stone became aware of this and in 1832 wrote:

At the commencement of our struggle for Christian liberty, we acted on the defensive—our weapons were those afforded us by the Bible. These, in the spirit of humility and unceasing prayer, we wielded to good effect against the combined, the mighty and innumerable forces of opponents. Our only hope, confidence and strength, was the Lord. In this humble war against such fearful odds, we firmly stood, gained ground, and prevailed beyond all calculation—public opinion was in our favor and multitudes crowded to the standard of truth and liberty. Here, pride, that busy sin, imperceptibly began to inflate us on account of our successes. (*Christian Messenger*, 1832, p. 198-199.)

Strangely, it was "the scourge of Shakerism", which invaded the Restoration ranks and carried off many brethren, that Stone credits with saving the church from destruction by its pride. He said except for this, "what might have been our end . . . God only knows". But the cure was not permanent. In a sermon preached not long before his death in 1844, Stone was still disturbed by this problem. He said:

My dear brethren, we have advanced and become a great people. Now is the time of danger, now there is need of humility, watchfulness and prayer . . . Instead of thanksgiving and praise to God, because he has so wonderfully prospered our labors in uniting so many thousands, it is to be

feared that pride may yet succeed, and spoil all our works. (F.L. Rowe, compiler, **Pioneer Sermons and Addresses**, p. 150.)

This proud spirit displayed itself in arrogance, concern for numbers, and rashness. James E. Matthews, one of the stable leaders of the Restoration in Alabama and Mississippi, in the letter to the editors of the *Christian Messenger*, wrote:

I have long been the advocate of reformation, but I review with extreme regret the spirit which seems to prevail among many of those who profess to be reformers . . . Teachers of the religion of Jesus, should feel so solemnly the responsibility resting upon them, as not lightly to proclaim as truth that which is questionable. But this is probably not the greatest evil that is obtaining among us; especially our young brethren. It appears to me that there is too much rashness and self-confidence with a censorious spirit manifested in their discourses, for them to be profitable . . . I have seen so much of this, as I think, that the cry of reformation from such, has almost become disgusting to me. (*Christian Messenger*, 1832, p. 376.)

Matthews believed that some brethren clearly failed to maintain "the spirit of Christ". "Many of us have reformed in theory", he observed, "but there is a greater and more thorough reformation needed". He referred in particular to "the humility, kindness, forbearance and love—that contempt for show and parade—of popularity and worldly advantage which shone so conspicuously in the primitive saints". The fruits of the Spirit named by Paul, he said, "appear almost to have fled" to the disgrace of the reformers, being "rarely" found among those "who call themselves Christians". (Ibid., p. 376-377.)

A failure of those who claim to follow the meek and lowly Nazarene to remain humble in the teaching and practice of the Divine will has plagued the church to some extent throughout its modern history. We sometimes forget that a restoration of "the spirit of Christ" is as essential to pleasing God as the restoration of the doctrine, faith, and practice of the early church in other matters.

"Let this mind be in you which was also in Christ Jesus." (Phil. 2:5.)

The Failure To Temper The Spirit Of Controversy

The Restoration movement was born and flourished in controversy. Stone said, "We had to combat for every inch of ground we possessed, and every fortress we gained". (Rowe, op. cit.) But spiritual warfare became such a way of life among the early restorers that it actually became a hindrance.

This spirit of combat was not confined to sermons and their informal aftermath. It was injected into the magazines and erected into forensic occasions of public debate, attendant with the excitement of a football game. Nearly all the early Disciple preachers engaged in this sort of thing with great gusto. They went at their task of

proclaiming the gospel like the soldiers of an attacking army who expected to sweep all before them. In this atmosphere of almost universal debate, individual sermons partook not only of the spirit but also the techniques of argumentation and debate. (Dwight E. Stevenson, *Disciple Preaching in the First Generation*, p. 79.) Both Stone and Alexander Campbell began to witness with misgivings the spirit of contention that prevailed in the brotherhood, especially as they watched the preaching of younger men. Campbell, himself a skilled controversialist and debater, tried to temper the argumentative spirit in the 1830's, but for decades to come, the brethren generally imitated the adviser and ignored his advice.

Stone saw this spirit as affecting harm to the disciples' cause. In describing the attitude that prevailed among many of the Kentucky Christians early in the nineteenth century, he later wrote:

Here again we erred; we substituted offensive, instead of defensive war, and attacked our opposers in their strongly entrenched speculations and opinions. In this, we appeared to succeed; and the judgment of multitudes was, that our opinions were more correct. In this offensive warfare we gained popularity, but lost much of humility, and fervent piety. The loss infinitely exceeded the gain. This was seen, felt and deplored. We had zeal, but it was too much to increase our numbers, and to disseminate and confirm our opinions. For a world in ruins there were comparatively few tears, few sighs, and but feeble exertions—sectarians were proscribed by some, not in the spirit of meekness and love, but with a bitterness unbecoming to an humble Christian. Many seemed to glory in the flesh, I mean, in having many persons of influence and wealth to join our ranks. Here truly we have erred and gone astray. These acts I disapprove and am ashamed of them. [*Christian Messenger*, op. cit., P. 199.)

Dwight E. Stevenson, in his study of preaching among the first generation restorers, concludes in regard to the spirit of controversy which prevailed that, "It is perhaps for this reason that early Disciples never produced a significant literature of devotion". (Stevenson, op. cit.) Historian W.E. Garrison, without indicating the motive, concurs in the paucity of devotional literature by the disciples of Christ even up until the time of the Civil War. He said:

The early Disciples were devout men but they failed to write devotional books. They read their Bible and wrote their arguments but extemporized their devotions. (Garrison and DeGroot, *The Disciples of Christ, a History*, p. 545.)

Nor did the periodicals of the day give much space to devotional material. Whether due to the spirit of controversy or to neglect for some other reason, not much edification and instruction in righteousness is apparent in the early writings of the Restoration. This

within itself was an obvious mistake of major proportions.

It is not wrong to earnestly contend for the faith; it would be wrong not to. But the truth of the gospel must be preached in love.

"Convince, rebuke, exhort with all longsuffering and teaching" (2 Tim. 4:2).

Insight

Dee Bowman
2229 West Clare
Deer Park, TX 77536



THE ABUNDANT LIFE AND PROSPERITY

Dr. David E. Harrell, in his effort to show the evolution of the healing revivals of the 1950's into the neo-pentecostal movement of the 1960's and 70's, says, "Perhaps the most important new idea of the charismatic revival was the emphasis on prosperity. The belief that God would grant prosperity to his people was an old tenet of the movement; even in the 30's Thomas Wyatt had considered the doctrine as the foundation of his ministry. But in the 1960's the message almost supplanted the earlier emphasis on healing; every evangelist came to advertise his own 'master key' to financial success. Third John 2 became the most quoted text in the revival."¹

The doctrine that the atonement provides prosperity is an emphatic part of the media evangelist's means of attracting participants and inviting them into his personal ministry. The assurances run from the mild to the extreme, but almost all the charismatic preachers are today selling some sort of formula for financial well-being. Pat Boone, who left the Church of Christ in preference for the new pentecostal movement, is known to preach, however mildly, that his "new discovery" brought him from the brink of bankruptcy to a new financial stability. Dr. Frederick J. Eikenrenkoetter II, better known as "Reverend Ike," has taken the promises of prosperity popularized by the radio and television evangelists to such an extreme that he is heard to scream, "you can't lose with the stuff I use." At collection time in his United Palace And Science of Living Institute at Broadway and 175th St. in New York, he has been heard to admonish the audience, "Please do not give change. Change makes me nervous in the service." He further advises people to use mind power "in order to get green power." Among his other suggestions: "Don't be a hypocrite about money. Say, 'I like money. I need money. I want money.'"²

"Reverend Ike" and others of his stripe are extremists regarding prosperity and the Abundant Life theory. One could no more judge the people's theories concerning financial success by him than he could judge their doctrines concerning spiritual gifts by the snake handlers which appear in the movement from time to time. However, we must realize that there is the seed of the same excesses in the modern "blessing pacts" offered by the likes of Kenneth Hagin, Kenneth Copeland, Pat Robertson, Jim Bakker or John Osteen. Brother Al, with his "Health and Happiness Plan," Oral Roberts' "Seed Faith," and the late A.A. Allen's "Key To Financial Success" all end up at the same place: that atonement guarantees financial security, the freedom of economic stability.

Did God actually promise that when a man obeys the gospel, accepts Christ as his personal Saviour, he will be blessed with financial blessings? Is there scripture evidence that if a man comes into a right relationship with God and obtains an abundant life, that he will receive as a part of that abundant life financial security? The modern-day pentecostal minister says he does.

Jerry Sholes says of the Oral Roberts concept, "the concept of SEED FAITH is simple. You have to give something; give it because you have a need that you want to be met, and then you have to expect a miracle from God."³ Kenneth Hagin says, "Do you mean God is going to make us rich? Yes, that's what I mean." Even though he proceeds to explain that they would not all be millionaires, the idea of financial blessings as a result of atonement is still the message. He further states, after having quoted Philippians 4:19, "All your needs includes your financial and material needs as well as others."⁴ One of the lesser-lights, Brother Al, says, "All of Satan's demons in hell cannot stop God from blessing you Financially (sic) when you step out on God's precious promises, according to Philippians 4:19, 'I shall supply ALL your needs according to my riches in glory.'"⁵

There is considerable controversy among the mainline pentecostals and the new charismatics about how far the preachers can go in promising financial prosperity. "In a 1980 conference at Oral Roberts University, ORU professor Charles Farah read a paper attacking Kenneth Hagin, Kenneth Copeland, and Fred Price, as well as some others, concerning their financial blessings doctrine, which he described as 'confession and possession' teaching. In his address, Farah cited many histories of persons who had been disillusioned by the teaching, although he admitted that the faith-formula teaching is 'without question the most attractive message being preached today or for that matter, in the whole history of the church.'"⁶ And so, after reading a paper rebuking the doctrine, the ORU professor still maintains that the promises of miraculous financial blessings are a vital part of the pentecostal ministry.

While many of the Abundant Life evangelists make loud warnings against money as a main priority and warn against putting material things ahead of God,

they still preach a health-wealth gospel. Gordon Fee puts it well, "the fault, of course, lies not with such isolated truths, but with the bottom line, which always come back to one continual re-affirmation: God WILLS the (financial) prosperity of every one of his children, and therefore for a Christian to be in poverty is to be outside God's intended will; it is to be living a Satan-defeated life."⁷

Jesus teachings are contrary to today's popular theories about financial blessings accompanying conversion. In Matt. 19:16-22, Jesus told the rich young ruler that "If thou wilt be perfect, go and sell that thou hast and give to the poor and thou shalt have treasure in heaven: and come follow me." Paul said that Jesus taught, "It is more blessed to give than to receive (Acts 20:35). He further enjoined, "Let this mind be in you which also was in Christ Jesus ..." (Phil. 2:5) and then proceeds to show how Christ gave himself for us. These and many other similar passages are irrefutable indications that the religion of Jesus is a giving religion not a receiving one.

Furthermore, there is ample Biblical evidence that accepting Christ had quite the opposite effect as that promised by the hawkers of the health-wealth gospels of today. For instance, in Hebrews 11:35-39, there is a list of the awful treatments extended to many on account of their faith in God. In I Pet. 4:12-16, Peter warns that "fiery trials" would come and that they very likely would be called on to be "partakers of Christ's sufferings," but that such sufferings should serve to strengthen their faith. In 2 Tim. 3:12, there is recorded the outright promise that "all that will live godly in Christ Jesus shall suffer persecution. The emphasis of the proponents of the Abundant Life theory on the financial is not a Bible emphasis, but a deluded and, I am afraid, poorly motivated interpretation of Scripture.

The appeal by the Abundant Life theorists, rather than being toward selfless and sacrificial love, is an appeal to the baser sense of greed and personal financial success. It places emphasis on the mundane, the corporeal, and not on the spiritual—mindedness which the law of Christ enjoins. "Despite all protests to the contrary, at its base the cult of prosperity offers a man-centered, rather than a God-centered, theology."⁸ As Gustav Allen says, "Every attempt to transform Christian faith into a religion of satisfaction and enjoyment is thereby doomed to failure. Egocentricity masquerading in the robes of religion is excluded."⁹

Furthermore, the Abundant Life theory is based on a false premise regarding giving. It affirms that we are to give in order to get. Such a motive is unscriptural and anti-God. Listen to the appeals: Brother Al says, "Just as soon as you mail your first page . . . start looking for that better job, that new home, that raise in pay, that new car, or whatever you desire ..." ¹⁰ "Rev." Ike: "The Blessing Plan is the idea of success and prosperity working in your mind, moving you to give."¹¹ The Christmas newsletter from Pastor David Epley of the Baptist Church of the Good Shepherd

sends a small piece of paper it calls a "Billfold Blessing." It contains instructions on how to use it to gain prosperity and protection. In his appeal Epley says, "Now take the Billfold Blessing I have enclosed and carry it in your wallet for the next several weeks. It's your blessing of protection and prosperity."¹² But that blessing, according to Epley is possible only for those who give to his ministry. "Rev." Ewing's recent advertising piece offered "Anointing oil to turn on God's healing and prosperity blessings in your life," further stating that "one lady gave \$20 in our prayer meeting and was blessed with a very large financial blessing," to which he adds by way of instruction, "when you anoint your money with this anointing oil anoint every bill you have, make a cross on every bill," and then tells them to send the \$20 in order to receive a greater financial blessing.¹³ These, and literally dozens of others like them, show the ridiculous extremes to which these preachers have gone in promoting the give-so-you-can-get theme of their ministries. And yet the religion of the Bible shows how the giving spirit is one of a pure motive, one which gives without regard to reciprocity, one which gives without regard to the worthiness of the recipient. That is the giving spirit of our Lord and it is the giving spirit he recommends.

That the Bible promises deliverance and vindication for the Christian who must suffer on account of his faith is obvious. But it is not an immediate deliverance. The promise is eventual, as the Hebrew writer declares, "For ye have need of patience, that, after ye have done the will of God, ye might receive the promise" (Heb. 10:36). Paul warns, "And let us not be weary in well-doing: for in due season we shall reap if we faint not" (Gal. 6:9). And to the Corinthians he says, "For our light affliction, which is but for a moment, worketh for us a far greater and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal" (2 Cor. 4:17-18). And to the Romans, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us (Rom. 8:18). The Bible view of prosperity, while certainly visible, is obviously eschatological.

The doctrine of a health and wealth gospel is being promoted, along with the rest of the pentecostal notions, in all areas of today's religious life. It is time the people of God raised their voices against it. It has appeal. And when it is connected to the already popular doctrines which relate to a new world concept of religion, it is just the materialistic tool needed to further dupe an already susceptible people into thinking religion is more for the here and now than for the hereafter. The atonement of the Bible is a purely spiritual matter and the blessings that attach to it are primarily spiritual in nature. The promises of God do not give assurance of financial prosperity nor of perennial health. The theory of the Abundant Life, furthermore, is not a Bible doctrine, because it does not appeal to your sense of guilt, nor promote godly

sorrow. It preaches a doctrine of health, wealth, and happiness while the Bible teaches a doctrine of service to God.

FOOTNOTES

¹ *ALL THINGS ARE POSSIBLE*, by Dr. David E. Harrell, Jr., published by Indiana Press, Bloomington, Indiana, 1975, Pg. 229 ² *ESQUIRE MAGAZINE*, June, 1973, "The Sweetheart Of The Divine Universe," by William C. Martin. ³ *GIVE ME THAT PRIME TIME RELIGION*, by Jerry Sholes, published by Hawthorn Books, New York, 1979, Pg. 25 ⁴ *REDEEMED*, by Kenneth E. Hagin, published by Hagin Ministries, Ft. Worth, Texas, 1980, Pg. 8. ⁵ *UNITED FAITH MAGAZINE*, edited by Brother Al Ministries, Fresno, California, Pg. 15 ⁶ *CHRISTIANITY TODAY*, "Charismatic Leaders Seeking Faith For Their Own Healing" Pg. 44-45 ⁷ *THE DISEASE OF THE HEALTH AND WEALTH GOSPELS*, by Dr. Gordon D. Fee, published by Word For Today, Costa Mesa, California, Pg. 3 ⁸ *Ibid*, Pg. 9 ¹⁰ *UNITED FAITH MAGAZINE*, op. cit., Pg. 15 ¹¹ *THE PREACHERS*, by James Morris, St. Martin's Press, New York, 1973, Pg. 173 ¹² Mail-out advertising piece ¹³ Mail-out advertising piece

**MY SERVANTS
THE PROPHETS**



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

**THE PLACE OF TOTAL COMMITMENT AND
SPIRITUAL REVIVAL**

Part 2

As we discussed in last month's study, Nehemiah called Israel to enter into a covenant committing themselves to God for their lifetime, and for future generations. We must turn our hearts and lives to Him today in the same type of total commitment. This commitment is not to be made to a preacher with a particular style of church growth. It is not to be made to a group of elders or to a building, but rather, the commitment that will keep the church in existence in this generation is a total commitment to Jesus Christ. Nehemiah sought in the covenant found in chapter 9 commitment to the word of God, to the commands of God, to purity in marriage, and to worship on the Sabbath. The terms of our covenant for today are just as needed as those of Nehemiah's day, and our covenant also has terms that need to be heeded. Let us notice the terms of our covenant.

Our Lord said that to live you must die. Matt. 16:25: "For whoever wishes to save his life shall lose it, but he who loses his life for my sake shall find it." The life we are to lose, to give away, to turn our backs on is this natural physical life. The life we gain when we do this is the spiritual life that our Lord came to give. John 10:10: "I came that they might have life and might have it abundantly." So many people are looking for "LIFE" but they don't know where to find it. They are looking into Eastern cults, material possessions, and long weekends with the boat and camper. Yet, they are living what Schaeffer calls, "Ash Heap Lives." They are empty and they don't know why. Our Lord said that I can fill you full of life, so full that it over-flows on all sides, but for Me to do this, you have to give up on the life you now have. You must totally commit yourself to Me! Just how many Christians do you know who are totally committed to the Lord? Demas is an example of too many of us in the church. He was listed with great men of the Lord's second team. In Col. 4:14, he is listed with Luke and in Philemon 24, he is listed with Mark. Two are authors of the life of Christ, but Demas just wasn't totally committed, so he left the Lord and forsook Paul "BECAUSE HE LOVED THIS PRESENT WORLD." He was a man of divided loyalties! James tells us the double-minded man is unstable in all his ways. The Renaissance Man is dead. Striving to excel at any and all things

Books by Homer Hailey

**BACK
IN
PRINT**

**That You May Believe
Studies in the Gospel of John**

Almost every Christian at one time or another has been plagued with big or little doubts about the deity of Christ, inspiration of the Bible, and other such questions. John's Gospel was written to help Christians dispel those doubts. This clear-ringing exposition of the Gospel of John by Homer Hailey will be welcomed and appreciated by Christians as they study God's Word with a view to increasing their faith. This is not a verse-by-verse commentary, rather, it is a topical study. It is packed with helpful material for preachers and will also serve excellently for in individual or group study—to lay a firm foundation of faith for a consistent Christian life.

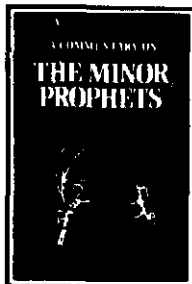
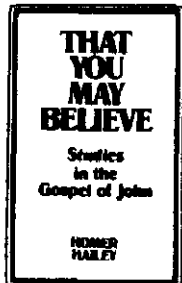
Price \$9.95

**A Commentary on
The Minor Prophets**

Here is a commentary which is useful and satisfying for each person in their study of the prophets. The author first of all presents a brief introduction to the minor prophets. Then he takes up each book separately, working through each with General Observations (discussing such matters as authorship, date, interpretations, message, and lessons), Outline of the Book, and Commentary (unfolding the meaning of each passage and verse in clear and understandable language). The minor prophets will take on new and broader significance with the use of this lucid commentary.

Price \$11.95

Order from: Religious Supply Center



materialistic is just folly in this life. While Demas is an example of a man who failed, we see David as a man who succeeded in his commitment.

In Psalms 138:8, we see David's prayer: "The Lord will fulfill his PURPOSE for me, your love, O Lord, endures forever, do not abandon the works of your hands." Notice that David prayed that he might be able to fulfill the purpose that God had for him and that the purpose would be worked out in the power of the Lord in his own life. Now, when we come to Acts 13:36, we find Paul making one of the most outstanding statements ever made concerning any individual in the Bible, "for when David, after he served the purpose of God in his own generation, fell asleep." Yes, David prayed that he would serve God's plan for him, and 1000 years later Paul said it was exactly what He did! How can a person stand and look at all the options before him and make the proper selection, so that it could be put on his tombstone that he "fulfilled the purpose which God had for him?" Well, Verse 22 of Acts 13 gives us the answer as to David: "I have found David, the son of Jesse, a man after My heart, who will do ALL MY WILL." How could it be said of David that he fulfilled God's purpose for him? Simply that he was totally committed to DO GOD'S WILL.

There are four areas of David's life that show this commitment to do God's will:

1. **First, he was a servant.** He cared for the sheep and cared for his brothers. Too many will not fulfill God's purpose for them because they have never learned to serve others. Seldom a week goes by that a bulletin does not run an article about how useless it is for the preacher to visit the sick and how he is not the pastor. True, the preacher is not the pastor, but he is a servant. Just as certainly as the Lord stripped to a towel and washed the disciples feet, the preachers could spend some of their time and effort in visiting those who desperately need encouragement. Every congregation is divided into two groups: the takers and the givers. The takers are the ones always demanding attention but never giving to anyone else. It is not until we learn to serve that we will see God's will done in our lives.

2. **David knew how to take abuse, not only from his enemies, but also from his friends.** The 52nd Psalm is the agony suffered by David because his friend betrayed his position to Saul who was seeking to kill him. It is difficult to accept betrayal from anyone, even an enemy, but when it is your best friend, it really becomes difficult to continue to seek to do God's will.

3. **Thirdly, David's heart overflowed with God's word and with David's praise for Him.** Since David was a warrior all his life, he knew that every soldier of the Philistines, Moabites, Amorites and Edomites would have given anything to cut off David's head. David lived one step ahead of death at every turn, while he was obeying God's will, and this developed for David a dependence upon God's providence and help every day that he lived. Under this much pressure, David still lived a life so close to God that he was called a "man after God's own heart." No one's life can

fulfill the purpose of God, unless it is a life spent in meditation with God during the night watches, for unless that life is spent in prayer and devotion, God doesn't have to preserve that life for even one more day.

4. **David realized he was a sinner.** Ps. 51 shows his humiliation at the words of Nathan, "thou art the man." Broken in repentance, David pours out his soul to God. No arrogance in recounting all the good things he had done up to this point in his life and which he already had to his credit. He was still a broken man. Again, it is not until God breaks us that He then can use us. David fulfilled God's purpose because He was totally committed to God's will.

Consider all the causes that people are committed to that are worthless. The problem in the church is that too many are giving FIRST PLACE DEDICATION TO SECOND RATE CAUSES. We have dedicated ourselves to being the best trap-shooter in the country, to being the best model-airplane flyer, to being the best fisherman, or to being the best ball player, and all the while the world's population is going to Hell. Years ago Lenin said to a room filled with those of a radical new movement: "Give me 4 totals, and I will give you the world,—"TOTAL ACCEPTANCE OF THE CAUSE, TOTAL DEDICATION TO THE CAUSE, TOTAL DISCIPLINE IN THE CAUSE, and TOTAL ACTION FOR THE CAUSE." From that one room full of men, today the world is one-third Communist. They did not spread Communism to one-third of the world by going deer-hunting, by weekend trip taking, by working overtime to get ahead on the job, or by model airplane flying.

Why is there such a need for total commitment, both in the day of Nehemiah, in the day of our Lord, and in our own day? The example of the Lord with the disciples gives us the answer. Beginning in the Sermon on the Mount, Matt. 5:10-12, He started to prepare them for future suffering when they would be tempted to give up their commitment. Then in Matt. 10:17-19, He was emphasizing it again. Then in Matt. 16 he tells them two shocking truths: (1) that He must die, and (2) that they must take up their crosses and follow Him . . . that they must die! Finally, in John 15:18-20, He said that the world hated Him and it would hate them too. He knew what was ahead for them and that they would have to be totally committed in order to be able to withstand the force of persecution. He was telling them that they would have to give up everything to follow Him. It is interesting to read Solzhenitsyn's THE GULAG ARCHIPELAGO, the Chapter on "The Interrogation", to see that he said exactly what our Lord said over 2,000 years ago:

"So what is the answer? How can you stand your ground when you are weak and sensitive to pain, when people you love are still alive, when you are unprepared?"

"What do you need to make you stronger than the interrogator and the whole trap?"
"From the moment you go to prison you must put your cozy past firmly behind you.

At the very threshold, you must say to yourself: 'My life is over, a little early to be sure, but there's nothing to be done about it. I shall never return to freedom, I am condemned to die—now or a little later. But later on, in truth, it will be even harder, and so the sooner the better. I no longer have any property whatsoever. For me those I love have died and for them I have died. From today on, my body is useless and alien to me. Only my spirit and my conscience remain precious and important to me' "Confronted by such a prisoner, the interrogator will tremble.

"Only the man who has renounced everything can win that victory."

His statement here says you have to give up living to endure: "My life is over, a little early to be sure, but there's nothing to be done about it... I no longer have any property whatsoever." By this statement he was confirming that only with this outlook of total commitment can one withstand the persecution when it comes. Exactly what our Lord said!

Where are we in our level of commitment? Is there any way to evaluate as to what degree of commitment we have made to Christ our Lord? Yes, there are some easy steps in our own lives which we can observe which will help us make that decision. Each one of us is somewhere along this path:

Stage One: "I will do what I want. I don't

Stage Two: care what God wants me to do."
"If God will give me what I want first, then I'll give Him what He wants."
Stage Three: "I give God what He wants first, with faith that He will then give me what I want."
Stage Four: "I will give God what He wants, regardless of what He gives me."

Do you see the shift in focus from SELF to God? We sing the song, All Of Self And None Of Thee, in the first verse. Then by the time we get to the last verse, it is All Of Thee And None Of Self. It is not until we are ready to tell the Lord, ... "I don't care what you do with me in this life, the only thing I want is to glorify your name, and to fulfill your purpose for me," will we be totally committed to Him as Lord. We have to give Him the right to give us health or sickness, fruitfulness or even emptiness, company or loneliness, financial prosperity or serious want. Give Him your families and your loved ones; give Him your material possessions. Give Him your hopes and dreams. Give Him your most cherished possession of your heart. Then say: "Lord, it is all yours. I want your will, no matter what you do for me." This is the kind of commitment of the heart which will lead to fruitfulness in the external deeds which we so often speak about. Nehemiah sought to commit the people of his day with a Covenant. The Lord seeks to commit the people of our day with a Cross.

THE NEWS LETTER REPORTS

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

Send all News Items to: Wilson Adams, 6334 Auburn Ave., Riverdale, MD 20737

MILLINER—REYNOLDS DEBATE

RONNY MILLINER of Middlebourne, West Virginia will meet Jerry Reynolds, Baptist, of Parkersburg, West Virginia in debate Feb. 21-24. The first two nights will be in the building of the Fair Ave. church of Christ in Middlebourne. The last two nights will be held in the conference room of the Holiday Inn located at the intersection of 1-77 and U.S. Route 50. Each session begins at 7:30 P.M. Ronny Milliner will be affirming the necessity of baptism for the remission of sins, with Jerry Reynolds representing the Baptist position. For further information you may write Ronny Milliner, P.O. Box 88, Middlebourne, WV 26149, or phone 304-758-4313.

WILSON ADAMS, 6334 Auburn Ave., Riverdale, MD 20737—In order to help improve our teaching program, the Wildercroft church (suburban Washington, D.C.) has invited Rodney and Carla Miller to come and work with us April 3-8. The Millers are well known for their dedication to spiritual instruction and will be able to offer helpful suggestions on (1) discipleship training, (2) improving Bible classes, (3) implementing the program. Their book, UP THE STAIRWAY TO TEACHING, will be used as a study guide for the series. Rodney Miller will instruct the men and Carla Miller will teach the women at 7:30 each night. If you live along the east coast and would like to attend but need a place to stay, please write me at the above address or phone 301-474-8133. We will try to arrange accommodations for you to share this profitable week with us.

LECTURESHIP—YOAKUM, TEXAS

The church in Yoakum, Texas plans a lecture series in the Community Center Feb. 25-27. The following speakers and subjects will be presented:

"The Attributes and Character of God"—Joe Fitch "God's Plan of Salvation"—Dee Bowman "The New Testament Church of Today"—Elmer Moore "The Cause and Origin of Division—Does God Accept It?"—W.R. Jones

"The Grace of God—How It Works"—Wayne Partain "The Biblical Doctrine of Faith—How It Saves"—Clyde Carter "Works of Many Which Save"—Barry Pennington "The Security of Saints—Can Man Fall From Salvation?"—Robert Goodman

"Putting God Above All Else"—Eddie Callender, Jr. "The Christian's Strength Is in Christ and His Word"—Kevan O'Banion

"The Christian's Duty to the Church"—Warren King

"The Christian's Attitudes"—Curtis Wubbena

Call Terry Starling at 512-293-5423 for more information.

ROY S. BRADSHAW, P.O. Box 867, Vernon, TX 76384—I have been working with the church which meets at 4800 College Dr. since August 1, 1982. The congregation is about four years old and about

23 in number. I have found them to be strong in the faith and commend them for their Christian attitude. We are located on U.S. 70, south of U.S. 287, between Dallas and Amarillo (55 miles N.W. of Wichita Falls), on the west end of Vernon. We stand for the truth and are opposed to any innovations of human origin. Tom Baker, Jr. of Dallas just concluded a very fine gospel meeting for us in late November. Should you be passing through Vernon we would be happy to have you stop and visit with us. We meet Sunday mornings at 9:30 for Bible study and 10:30 for public worship and again Sunday evenings at 6. Also, at 7:30 Wednesday evenings for Bible study. My phone number is 817-552-7306.

HERSCHEL E. PATTON, 7637 Fleming Hills Dr., S.W., Huntsville, AL 35802—In mid August I retired from "located work and moved back to Huntsville, Alabama from whence I fill appointments, hold meetings and conduct special studies with churches inviting me. The elders at Jordan Park here in Huntsville, where I preached for over five years, invited Reba and me to work and worship with them, when not preaching elsewhere, and we have thus committed ourselves.

Since moving here, I have preached in Scottsboro, at Jordan Park in Huntsville, Cullman, and Savannah, Tennessee. I will be in a Monday—Friday meeting at the Eastside church in Scottsboro, Alabama Nov. 29-Dec. 3, preaching a series on "Marriage And It's Responsibilities." I have promised to help more in Savannah, Tennessee (Savannah Heights) while they are seeking a man to move there. My health is excellent—able to do as much work as ever—since my heart surgery last year. I am happy to be kept busy preaching the word where ever I am needed for meetings, classes, or studies of special themes. Such activities have been somewhat curtailed since last year's surgery and our move to Huntsville, but I am now able, and have the time, for more of this kind of work.

LEWIS—SMITH DEBATE

JULIAN R. SNELL, Frankfort, KY 40601—On the nights of December 6-7 and 9-10, Harry Lewis, Christian, met Gerald Smith, Baptist, in debate at Lexington, KY. The proposition, "A child of God can so sin as to be lost in hell" was discussed, with Lewis in the affirmative the first two nights and Smith in the negative. The last two nights Smith took the affirmative with the proposition being changed by "cannot" to reflect the Baptist position. Attendance ranged from 300-400 for the sessions.

Harry Lewis, preacher for the Liberty Road church in Lexington, has a daily call-in radio program. Gerald Smith, who preaches for the Northside Baptist Church in Lexington, apparently prompted by what he heard on the program, called in and challenged brother Lewis for the discussion. During the course of the debate it became apparent that Smith had been a regular unidentified caller on Lewis' program as questions and answers there given made up a prominent part of Smith's argumentation. Much out of the ordinary for present day Baptists was the aggressive spirit of Mr. Smith and his associates in challenging for other debates. Propositions were signed during the discussion for a debate on "essentiality of baptism" and arrangements are in the making to debate the "origin and name of the church."

The first two nights of the debate were held at the Northside Baptist Church where Harry Lewis affirmed. The last two were in a school auditorium provided by the Liberty Road congregation, where Smith affirmed. This produced an interesting development giving real insight into at least this group of Baptists' attitude toward other churches, the Lord's church in particular. Preliminaries to the debate included a song and prayer, intermission also including a song. The Baptists declined to participate in this and when someone questioned and chided the failure, the moderator for Mr. Smith gave a revealing explanation. His words, as nearly as I remember, were; "We did not contract to worship with you people and refuse to do so. We will not sing with a group of infidels who have denied and refused the grace of God."

While our purpose here is to simply report the debate, we would pay compliment to the splendid job brother Lewis did in presenting truth and exposing error. He was well prepared with telling affirmative arguments, beautifully presented by charts. His an-

ticipation of Smith's arguments was reflected in the charts prepared in advance which proved devastating. Mr. Smith found it necessary to stay in the negative even through a greater part of the last two nights when he was supposed to be affirming. Actually, he presented no affirmative argument until his last speech the final night. This within itself showed his difficulties. At one point when clarification of statements was necessary, Mr. Smith was asked, "Do you believe the Christian can sin?" He answered, "Yes", and in so doing sacrificed his proposition. This really tells the story of the debate.

While this was the first debate for both men, though each is an experienced preacher, it was fairly representative. Mr. Smith has been 17 years at Northside Baptist Church. Harry Lewis is in his first year at Liberty Road, though many years a faithful preacher. He conducted himself admirably and his efforts are appreciated by all who were present. He deserves the commendation of brethren everywhere who love the truth.

FILIPINO PREACHER DIES

NARCISO S. ROMIO, 1010-C Tayabas, Tondo, Manila 2807, Philippines—I am sorry to inform you that my co-preacher, ISIDRO TAN ALAS died of heart disease on November 9, 1982 at the age of 54. Until death he remained steadfast in the faith and died a faithful servant. His death was really a great loss to the Lord's work here and to his family. Many preachers attended the funeral service and gave their last respects. Brother Tanalas' son, Emmanuel (age 27) and my son, Enrique (age 18) are helping me in the work, the product of our training classes for young men.

LECTURE SERIES—CLUTE, TEXAS

The church which meets at 343 S. Main in Clute, Texas will conduct a lecture series March 14-18, 1983 at 7:30 nightly with the following subjects and speakers: March 14—"Atheism"—Dee Bowman March 15—"Denominationalism"—Harold Fite March 16—"Worldliness"—James Rodgers March 17—"Evolution"—John Clark March 18—"Alcohol and Drugs"—Jim Ward

Lodging will be provided for out of town visitors. Write to us at P.O. Box 457, Clute, Texas 77531 or call 265-5283 or 265-2933.

PREACHERS NEEDED

FRANKLIN, NORTH CAROLINA—The Westside church in Franklin will be needing a preacher about June 1, 1983. We are able to provide a reasonable salary. Those interested may contact Horace Gentry at 704-369-8216 or Edward C. White at 404-782-2104.

FRANKLIN, KENTUCKY—The church in Franklin needs a full time preacher to begin work immediately. The congregation is relatively small and can furnish partial support. There is a great possibility for growth at Franklin. Please call or write: Harold H. Clark, 1027 31-W By-Pass, Bowling Green, KY 42101, phones 502-843-3731 (days) or 502-842-4829 (nights).

PREACHER AVAILABLE

JACK NUNN, 95 Leonard Rd., Butler, NJ 07405—After more than 34 years working for Western Union and preaching on a regular basis during the past 17 years, I intend to retire on or about June 1, 1983 and devote full time to preaching the gospel. As my employer has transferred me over the years, I was able to preach on a regular basis in Ohio, Michigan and New Jersey. I am 52 years old and will have no children in school when I retire. Any interested congregation may write me at the above address or phone 201-838-6101. References will be furnished on request.

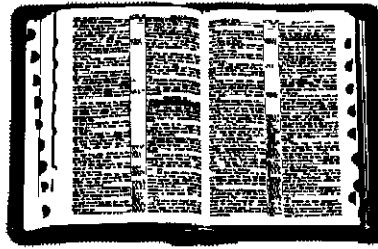
IN THE NEWS THIS MONTH

BAPTISMS 247
RESTORATIONS 71

(Taken from bulletins and papers received by the editor)

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 XXIV

MARCH, 1983

NUMBER 3

THINK ON THESE THINGS

H. E. Phillips

P.O. Box 1631
Lutz, FL 33549



LEMMON'S WHISPERING HOPE

The best Reuel Lemmons could see in Yater Tant's Open Letter was "the whisper of a hope" In his editorial in the Firm Foundation, January 19, 1982, Lemmons responded to Tant's Open Letter, which was carried in the same issue. Whether he knew it or not, brother Tant threw that "whisper of a hope" out the window when he said brother Lemmons' suggestion for a separate contribution, instead of the box-in-the-vestibule, "still does not solve the problem so long as the contribution is sent to the institution IN THE NAME OF THE CHURCH. He misses the point of those who are in opposition. . ." (Vanguard, editorial, April, 1982, page 3).

Lemmons' "Special Collection"

But brother Tant had just said, "Brother Lemmons certainly takes a step in the right direction when he suggests a separate contribution. . ." (Vanguard, editorial, April, 1982, page 3). He calls Lemmons' "special collection" a "separate contribution." If this is in THE RIGHT DIRECTION, any other direction would be wrong. Tant says, "It really makes little difference HOW the money is collected..." It sounds much like Lemmons and Tant have found the platform of compromise on how to get the funds. Lemmons did not like the box-in-the-vestibule, and proposed an alternate: a "special collection" which would be sent by the treasurer to the benevolent institution designated; and Tant said, "It really makes little difference HOW the money is collected. . ." I guess they are together on this issue.

I think I detect in brother Tant's suggestion that the "step in the right direction" in Lemmons' "separate contribution" is a contribution taken in the assembly, immediately following the "regular contribution," for "individual contributions" being collected in the same plates, to be sent to orphan homes. This is in lieu of the box-in-the-vestibule. This is what Lemmons had in mind, and brother Tant must be using brother Lemmons meaning of the expression.

Brother Tant has endorsed several times in editorials in the Gospel Guardian, from 1956 to the present time, a "separate contribution" or "special collection" after the regular contribution on the Lord's day, to be considered individual contribution for some orphan home or home for the aged. If this is challenged I will produce the quotes and the place of reference. This idea is so full of compromise and surrendering of Bible principles governing congregational responsibilities that it is frightening. It is a compromise which I am certainly not willing to make.

But why would Lemmons suggest a "special collection" or "separate contribution" instead of the box-in-the-vestibule? He knows that it is too obvious that the box-in-the-vestibule is tantamount to individual support of the orphan homes and other institutions, leaving out church support from its treasury. But his substitute plan for a "special collection" will equal church contribution or action. Lemmons, and those who stand with him, have no intention of yielding church support from its treasury to orphanages, missionary societies under sponsoring elderships, hospitals, social fellowship entertainment, etc., to individual support alone of such institutions by way of the "box-in-the-vestibule." Anyone casually acquainted with the writings of Reuel Lemmons over the years knows this to be true.

Brother Lemmons says he remains ready unto every good work. He has no problem with others differing with him, but he says he will not allow anyone to insist that it must be done his way. You see, Lemmons is still on the same old stump of "HOW" these good works are done rather than "WHO" should do them. If brother Tant thinks he is "narrowing the gap" by proposing a "box-in-the-vestibule," or even a

"separate contribution" as a "HOW" to support colleges, orphanages, sponsoring elderships, while ignoring the real dividing wedge of "WHO" supports these institutions, he has misread history and is making the greatest error of his life.

Lemmons' View of This Division

Lemmons thinks the division over "co-operation and orphans homes" is "the most uncalled-for, nonsensical division of them all." Then he says, "Petty little issues centered in methods become more immaterial as time passes." (Firm Foundation, editorial, January 19, 1982, page 4).

It appears to this scribe that Lemmons has about convinced Tant that the "uncalled-for, nonsensical division" was over METHODS, not institutions, and Tant continues to lobby for his "box-in-the-vestibule" method of collecting funds for the various benevolent, social, evangelistic, and eventually educational coffers that demand attention from churches. In fact, Yater has said that the vestibule box can be used for about any "individual" work, even the colleges; and churches can house the "boxes" in their meeting houses.

I am amazed that Reuel Lemmons would continue at this point in time to charge that the division was over a "method" of doing a good work, that did not involve Bible authority at all. Enough debating, preaching and writing has been done over the past thirty years to convince any open minded person that METHODS and PROCEDURES are NOT what the division is all about! The division came about as the result of demands made upon the CHURCH (not individuals), in the 1930's, TO CONTRIBUTE FROM ITS TREASURY TO COLLEGES. When the colleges did not make the grade, then the demand was made upon the CHURCH (not individuals) TO CONTRIBUTE FROM ITS TREASURY TO ORPHAN HOMES, HOMES FOR THE AGES, ETC. Now the list has grown to include: Homes For Unwed Mothers, Family Counseling, Half-Way Houses, Homes For The Handicapped, Day Schools, Sponsoring Elderships, all forms of social programs, and many others.

The division is not about "HOW" we will collect the money, but "WHO" will support these projects. But if we get the "who" all mixed up with methods of "collecting the funds" so the "HOW" can do the work "of the church," we have a mess that will only deepen the division. It does not make any difference HOW the church collects the money on the Lord's day that should go into the treasury, but the church MAY NOT SCRIPTURALLY collect any person's "individual" funds for "individual" work. Now brother Tant and brother Lemmons ought to know that the New Testament teaches that.

Neither the "box-in-the-vestibule," accepted or rejected, nor a "special contribution," accepted or rejected, will address the problem that has separated brethren for twenty five or thirty years. We can never "narrow the gap" by agreeing on these "METHODS" or "HOWS."

(Continued on Page 6)

Searching The Scriptures

Volume 24

MARCH, 1983

Number 3

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 69, Brooks, Kentucky 40109-0069.

Address supply orders to Religious Supply Center, Inc., 4001 Preston Hwy., Louisville, Kentucky 40213. Phone (502) 366-9014 (Ky. residents), 1-800-626-5348.

POSTMASTER: Send change of address forms to P.O. Box 69, Brooks, Kentucky 40109-0069.

The Gospel Preacher

By Ben Franklin — Vol. I and II

41 sermons on basic themes by one of the truly great preachers of the last century. These are full texts of great sermons, not just outlines. The editor of this paper has preached again and again some of these sermons and yet finds it refreshing to read these books even after having read them through several times. Young preachers especially need to saturate their minds with the able lessons of this stalwart.

Vol. I 500 pages \$8.50

Vol. II 507 pages \$6.50

Order from: Religious Supply Center

1-800-626-5348

Editorial

Connie W. Adams

P.O. Box 69
Brooks, Kentucky 40109



SCRAMBLED VALUES

Solomon said "Keep thy heart with all diligence; for out of it are the issues of life" (Prov. 4:23). He further said "For as he thinketh in his heart, so is he" (Prov. 23:7). Paul clearly stated the objective of every Christian when he said "Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (2 Cor. 10:5). Set in array against these statements of the word of God is the philosophy known as Secular Humanism. It is a philosophy which vies with divine revelation for the hearts of men. To a larger degree than many realize, Humanism is prevailing.

Humanism is a philosophy of life with international implications. It is set forth as the true need of all humanity. Consider these quotes:

"The ultimate goal should be the fulfillment of the potential for growth in each human personality—not for the favored few, but for all of humankind. Only a shared world and global measures will suffice. . . . Humanism can provide the purpose and inspiration that so many seek; it can give personal meaning and significance to human life." "We affirm a set of common principles that can serve as a basis for united action—positive principles relevant to the present human condition. They are a design for a secular society on a planetary scale." (Humanist Manifesto II, pp. 14-15).

But spreading philosophies must have tools and agencies through which they are carried. In the case of Humanism, these agencies include politics, the mass media, liberal religion, entertainment and educational institutions.

One of the most potent and successful tools for the spread of Humanism in our society, is the so-called Values Clarification system now deeply ingrained in our whole educational structure, from kindergarten through graduate school. While this approach has been used a long time now, many parents and students are unaware of it and some teachers have utilized it without fully understanding exactly what they were doing.

What is "Values Clarification"?

It sounds innocent enough to speak of helping students in school at any level "clarify their system of

values." But remember that Humanism denies God, argues that there are absolutely no absolutes, no final answers, no such thing as right and wrong, except as the individual perceives a situation in light of his own supposed human needs. Here is a system which proposes to "clarify values" without any standard of authority except the will of the individual. Therefore, whatever values are determined will of necessity satisfy selfish ends.

This teaching technique is anything but innocent and harmless. It is the educational brainwashing of our children and grandchildren. It is the dividing wedge between child and parent, between child and religion, between child and moral conduct. It raises profound questions (and some silly ones) without any final standard to settle them, except human experience and desire. It subtly and gradually replaces faith with doubt. It even replaces patriotism with a spirit of rebellion and revolution. It adds nothing to the education of a child. When he has finished with all the "strategy" sessions, he still cannot read any better, write any better, spell any better, speak any more grammatically, type any better, count or figure any better. Further, these "strategies" can be taught under any subject by a teacher determined to use them.

A Contrast

The Christian's position regarding a standard for morality is absolute and objective. It is unchanging and independent of any human subject. That standard remains the same regardless of what anyone thinks, feels, desires or believes. But the Humanist's position on a standard of morality is relative and subjective. It holds that real right and wrong vary with place, person and circumstance and is dependent on the individual's beliefs and desires. The two systems are mutually exclusive.

Seven Processes

This system includes the following seven processes: "(1) Choosing freely, (2) Choosing freely from alternatives, (3) Choosing after considering the consequences, (4) Prizing one's choice, (5) Publicly affirming the choice, (6) Acting on the choice (7) Incorporating the choice into a pattern of life." (Mary M. Yanker, *VALUES CONCEPTS AND TECHNIQUES*, National Education Assoc, 1976.)

The textbook, *VALUES CLARIFICATION* by Simon, Howe and Kirschenbaum is a standard work used in universities and colleges throughout the nation to instruct teachers on how to use the "strategies" of "values clarification" in different teaching situations on all grade levels. Each division of the book is called a "Strategy" and there are 79 of them in this text. The subtitle of the book is "A Handbook of Practical Strategies For Teachers and Students." Throughout the book teachers are urged not to "moralize" or "sermonize." Some of the exercises are innocent enough. But it is significant how things of serious importance are placed alongside that which is frivolous. An exercise might give a student a list of questions including how he feels about toothpaste and

two or three questions later how he feels about pre-marital sex or homosexuality. Moral dilemmas are posed in which students must wrestle with the question of which six people out of ten will be allowed to enter a bomb shelter. The survivors may have to start up the human race again. Or there is the "Alligator River" strategy which is given in the text with both a "G-Rated" version (for elementary students) and an "X-Rated" version for high school and college aged students.

I have recently preached a series of ten sermons at Expressway in Louisville on Humanism, including one lesson on "Values Clarification." It was a revelation to many in attendance to learn from young people present, both those in elementary, high school and college, that they knew all about it. Many parents were alarmed and outraged. One little girl came to me and said "Brother Adams, I am in the fifth grade, and I had that "Alligator River" story last year in the fourth grade presented by a substitute teacher. Other strategies I read were familiar to other young people. The following week, a third grade student came home with a sheet entitled "Values and Friends." The first statement was "Values are what you think about things. There are no right and wrong answers." It then gave a list of seven items and asked the students to rate from one to seven in importance how to choose a friend. It was an exercise out of the text I am discussing. The mother had been attending my lessons and would not have understood what it was about otherwise. She approached the teacher who stated that she was a Baptist and certainly not a Humanist. She said these handouts were sent out of the office to all first through third grade classes in that school and that she did not realize what it was.

I do not believe that students can be exposed to such brainwashing from kindergarten through college without their faith and morals being in some way affected. Do you? School teachers among our readers, please observe: Values Clarification is a system devised by Humanists for the express purpose of advancing Humanistic goals through the public school system. In the text we just mentioned, credit is given to Louis Rath who was a disciple on John Dewey. John Dewey was the principle framer of our modern educational system in America, He was also one of the signers of the original Humanist Manifesto I, written in 1933. It is possible to be a party to instilling a false philosophy of life into the hearts of your students without even realizing what you are doing.

Objections to Values Clarification

This approach can be used to justify any and every moral position, even those which are contradictory. For instance, Hitler and the Nazis maintained that it was right was them to kill 6 million Jews. Notice the seven steps of values clarification in this regard: (1) The Nazis did this from free choice; (2) They chose from alternatives; (3) They were aware of the consequences; (4) They prized their choice; (5) They publicly affirmed it; (6) They acted upon it; (7) They repeated the action making it a pattern of behaviour. But the Jews

maintained it was wrong and their "value" also satisfies the seven criteria of values clarification. I asked an atheist how he could morally condemn me for hanging him. He said it would be "unpleasant for him." I asked "But suppose it would be pleasant for me"?

This system is responsible for moral upheaval in society now. Every moral decision becomes nothing more than an alternative — divorce, trial marriage, abortion on demand (8 million of them in the last ten years), pornography, homosexuality and you name it. The fruits of it are indeed bitter: It has made young people selfish; teenage pregnancy is epidemic, venereal disease is raging; lives are wrecked emotionally, physically and spiritually. It has created an almost impossible situation for the formation of clean courtships, decent dating and later happy marriages which lead to holy and harmonious homes. It is devilish in design and corruptible in results.

It asks youth to deal with such grave matters as life and death, war and peace, sex in and out of marriage, social and political issues with far reaching consequences and all without any standard except their own opinion and that of their peers. It is at the root of riots, marches and activist causes. It lures youth in our country into decrying free enterprise, law and order and preaches the holiness of revolution, socialism, communism and anarchy.

Its effects are both gradual and cumulative. It chips away, little by little, the religious and moral convictions taught by parents, preachers, elders and Bible class teachers. This is one of the reasons many young people do not obey *the* gospel and appear to be detached, uncertain, skeptical or downright bored with the religion of our Lord. It explains to some degree the gap between parents and children. This is one reason many college and university students are being lost while parents agonize over what happened to them.

Appeal to Parents

Go to your schools and ask teachers and principals if values clarification strategies are being used. If so, examine the materials yourself. Get someone to help you who is acquainted with the implications of this. Insist that your children be excused from such strategy sessions. Take extra time with your children at home and deeply instill in them a love for God, a reverence for his word and a respect for all that is noble and decent. Many parents are sound asleep and may awaken one day too late to salvage their own precious children. What do you have to lose? Only the souls of your children! "Awake thou that sleepest." Instead of clarifying values, this Satanic tool serves to scramble them.

(Editor's note: James P. Needham has put together what he calls a "Resource Center" of books and information on Humanism, including materials to use in opposing this Godless philosophy. This is a useful service and I hope our readers who wish to study this matter in greater detail will utilize it. You may write him at 106 Foxwood Dr., Brandon, FL 33511.)

Using the SWORD OF THE SPIRIT

Ken Green

2212 Jordan Lane, S.W.
Huntsville, Alabama 35805



SCRIPTURES FOR THOSE WHO PRESIDE

In my training workbook, "In His Service, A Study of Acceptable Worship" (Miller Publications, 1974), I suggested for those who take a public part in the serving of the Lord's supper, "A short Scripture reading is helpful. It doesn't have to be from Matt. 26 or 1 Cor. 11 every time. A reading from one of the accounts of the crucifixion, or of the resurrection, or of any of the numerous statements in the epistles that speak of those events, or a short reading from Isa. 53, or Psalm 22, or any other prophecy concerning the death, burial, and resurrection of Jesus will help the congregation worship in the proper spirit."

I recently compiled a list of some scriptures that I believe are suitable for this purpose. Perhaps brethren elsewhere will find such a compilation useful.

Isa. 53:3-9; Ps. 22:14-19; Matt. 26:21-27; 26:24-29; 27:26-36; Mark 14:25-37; Luke 23:44-46; John 3:16-18; 12:23-33; 19:16-18, 28-37; Acts 2:22-24; 3:12-18; 10:37-42; 13:27-31; 20:5-7; Rom. 3:24-26; 5:6-9; 6:5-11; 1 Cor. 1:22-25; 11:23-28; 15:1-4; 2 Cor. 5:17-21; Gal. 3:13, 14; Eph. 2:13-18; 5:1,2; Phil. 2:5-11; Col. 1:12-14; 1:20-23; 3:1-4; 1 Thess. 5:8-11; 5:14-23; 2 Thess. 2:15-17; 2 Tim. 1:7-10; Titus 2:11-14; 3:3-7; Heb. 1:1-3; 2:9-15; 4:14-16; 5:7-10; 7:24-27; 9:11-14; 9:24-28; 10:5-10; 10:19-25; 10:35-39; 12:1-3; 12:22-29; 13:8-14; 13:20-21; 1 Pet. 1:3-5; 1:10-16; 1:18-21; 2:21-25; 4:1,2; 5:10,11; 1 Jn. 3:8-11; Rev. 3:20-23; 5:6-14; 7:13-17; 12:10,11.

THE BURNT FOOL

Mark Twain said, "A cat burned on a hot stove will never jump on a hot stove again. But it will never jump on a cold stove either."

I suppose that's one of the differences between cats and men.

Man, who is created in God's image, mentally and spiritually, has the capacity to be warned by the burn of the hot stove, and yet to discern between the hot and the cold; the dangerous and the harmless; the good and the bad.

Paul prayed for the Philippians, "... that your love may abound yet more and more in knowledge and in all judgment; That ye may approve things that are excellent" (or "distinguish the things that differ" marg., ASV, Phil. 1:9, 10).

God's people must develop the perspective to distinguish between the desirable and the undesirable;

the important and the trivial; the urgent, which is seldom important, and the important, which often is not urgent.

Man has the capacity for such discernment. But here as in most everything, the great majority live on the animal level. They never press upward to higher ground. Discernment comes with spiritual growth. Those who partake of the strong meat of God's word "are of full age... who by reason of use have their senses exercised to discern both good and evil" (Heb. 5:12).

Did I say the animal level? Oh, but actually man sinks far beneath the animal level when he ignores the Divine image within him. Kipling explained the inspired words of Scripture thusly:

"The dog returns to its vomit; the sow that was washed to the mire; and the burnt fool's bandaged finger, goes wabbling back to the fire."

Truly, "A reproof entereth more into a wise man than a hundred stripes into a fool" (Prov. 17:10).

KEEP THE MUSIC LOUD

A young lady from St. Louis wrote to Ann Landers: "My grandmother lives with us. She is stone deaf and her eyesight is failing.

"Last night my boyfriend and I were practicing some new dance steps, and Grandma came in. She couldn't hear the music and didn't realize we were dancing. We got a 15-minute lecture on 'morality' and then she ordered Donnie to leave.

"This morning my mother said she was very disappointed in me, and now Donnie can't come over for a month.

"What can I do to convince her nothing immoral was going on?"

The columnist suggested she behave in a way that will leave no room for doubt and make sure the music is turned up loud.

Knowing teenagers, I'm sure the music was turned up loud.

I suggest that if the young lady behaved in a way as to leave no room for doubt, it wouldn't matter how loud the music was.

"Let not your good be evil spoken of" (Rom. 14:16).

BACK IN PRINT

THE GODLY FAMILY IN A SICK SOCIETY

(1979 Florida College Lectures)

This book of lectures was sold out soon after the series was delivered in January, 1979. Many have wanted copies of this excellent material. Outstanding material presented by able preachers of the gospel.

Hardback 232 pages

\$10.95

Order from Religious Supply Center

Lemmons—Tant and Unionism

Lemmons writes that brethren who have disagreements over other issues can work together in the same congregation. He mentions several things wherein brethren differ and continue in the same congregation, and concludes that this can be done with the present division over the centralized cooperation and church supported institutionalism. If brother Lemmons believes it can be done and brother Tant believes it can be done, I have a good question they both must answer sooner or later:

Brother Lemmons, will you, for the sake of peace and unity among brethren, forego CHURCH CONTRIBUTIONS to all institutions for the purpose of doing benevolence, evangelism and edification; and agree, for the sake of unity, to do all this work by INDIVIDUAL CONTRIBUTIONS apart from the church? Now that is exactly the issue that separates you and Yater Tant. If CHURCH CONTRIBUTIONS to orphan homes, homes for the aged, and other eleemosynary institutions, is a matter of FAITH with you, how can you surrender it? If a matter of judgment, how can you hold to it to the point of dividing the body of Christ?

Don't talk about "narrowing the gap" if you are compelled to hold to something that is a matter of FAITH. Just prove it by the word! Don't talk about "narrowing the gap" if you are determined to cling to an expedient, even to the dividing of brethren in the Lord!

Brother Tant, will you, for the sake of peace and unity among brethren, agree to work and worship in fellowship with congregations which take funds from their treasuries to support orphan homes, homes for the aged, homes for unwed mothers, hospitals, sponsoring elderships in evangelism, and other like institutions? If you agree to do so, don't talk about "narrowing the gap"; there is NO GAP between you and these churches. If, however, you refuse to work and worship in fellowship with these congregations, please do not plant a decoy before them and pretend you are together by depositing monies in a "box-in-the-vestibule" for their human institutions. They know better and so do we! Kindly, but firmly, teach them the truth of the gospel that they might be saved. If they will not hear and repent, the "gap" can never be closed whatever you do. But the "gap" will disappear when the sin disappears in the lives of those who are separated.

Now if both answer, Yes, you have compromised your former convictions which in the past you fought to uphold to the point of division. If you both say, No, I challenge either of you to claim innocence in the division that happened nearly thirty years ago. If both of you say, No, you cannot "narrow the gap" because you stand unmoveable where you have stood for the past thirty years and if the "gap" is a mile wide and either of you finds a way to "narrow the gap" to half a mile, how are you better in respect to unity as Christ requires it? Whether the "gap" is a mile or a foot, there is still a gap, and no unity!

Is There Even a Whisper Of Hope?

Unless there is some "whispering hope" that one or the other will yield the positions held in the past, how is it possible to "narrow the gap" one inch? Of course, if there is the possibility that someone will learn that he is in error, and will be willing to repent and turn from that error, then the gap will disappear. But to "narrow the gap" while ignoring the problems that created the gap, is to compromise the truth. I know of no other explanation! But if one becomes convinced from the word of God that the other is right and he is wrong, you can eliminate the gap and stand together on the truth in Christ.

Lemmons tells us why he did not approve of Tant's suggestion: "When Tant's 'Box in the Vestibule' idea first appeared, we objected to it because it relegated a work of the church to a step-child sort of option in a box in the foyer. . ." He did not like it because it took the contribution from the church treasury and put it in an arrangement that seemed like the church was restricted from supporting such institutions. But his "special collection" as an alternative suggestion will not be what Tant calls for in his box-in-the-vestibule; he intends it to be from the church. Hear him in the same paragraph quoted above: "Funds thus raised have been dispensed by the church treasurer to mission fields, building contractors, etc., with no church splitting results."

"We would propose the special collection for congregations with a problem because it puts the work of the church back where we believe it belongs—in the assembly of the saints." (Firm Foundation, editorial, January 19, 1982, page 88).

Brother Tant, you have completely misunderstood brother Lemmons, or you are surrendering the principles upon which you have stood in the past with reference to the organization, nature and work of the church of our Lord. Which is it?

NEW BOOK

A WORTHY WOMAN

By Darlene Craig

This is a well-written book with a chapter on each verse of Proverbs 31:10-31. The author is the wife of a faithful gospel preacher, a mother, homemaker, and grandmother. Her writing style is fresh and her research is extensive. Her applications are alive to the needs of godly women today. This 220 page paperback book is attractively bound, the layout is neat and the printing is excellent.

A unique approach to such topics are identity, worth, attitude, love, marriage, mothering, morals, plus current issues and everyday living.

"The best book on women I have read"—

Bobbie Adams

Order from Religious Supply Center

\$5.95

The Mystery of Iniquity

Eugene Britnell

P.O. Box 5624
Little Rock, Arkansas 72215



"POPE ASKS PARDON FOR DEATH ROW INMATES"

We plan to give consideration to many of the old and basic doctrines of Catholicism, but we also desire to keep abreast of current teaching and events in the Catholic Church. Of course we realize that if we covered every news report concerning Catholicism it would take every page of this paper each month.

Under the above heading, a front page article (with a picture of John Paul II) appeared in a daily newspaper, the *Arkansas Democrat*, on January 16, 1983. The headline tells the story. The pope doesn't any more believe the Bible on this subject than he does on many others. May we quote a part of what was said:

"Pope John Paul II on Saturday asked the world's governments to pardon prisoners on death row, the first time a pontiff has spoken out against capital punishment.

"The pope also called on the United States and the Soviet Union to disarm simultaneously and said foreign interference in Central America aggravates tensions there.

" 'The Holy See recommends clemency, or pardon, for those who are condemned to death, especially those condemned for political reasons,' the pope said in French.

"Vatican spokesman the Rev. Romeo Panciroli said it was the first time a pope had criticized the death penalty.

"Pope Pius XII, in 1955, said the state should decide whatever punishments it deemed necessary for its citizens.

"Vatican City abolished the death penalty in the tiny independent city-state in 1966. Until then, anyone convicted of attempting to kill the pope could be sentenced to death.

"The pope, in a white cassock and skullcap and a red shawl, called for a reduction of nuclear and conventional arms and said 'peace cannot be constructed by one side without the other, unilaterally.'

We do not believe that people should be killed for differing with someone politically, but what about other things, such as murder? Almost from the beginning of man's existence on earth, God has commanded capital punishment for murderers—and He still does! It is not our purpose in this article to engage in an exhaustive study of capital punishment, but only enough to prove the "infallible" pope wrong

again.

"Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man" (Genesis 9:6).

"And he that killeth any man shall surely be put to death" (Leviticus 24:17).

Many argue that punishment is not a deterrent to crime—which is as unreasonable as it is unscriptural. In Deuteronomy 21, we find instructions concerning a rebellious son who would not be corrected. He was to be stoned to death, and one reason given was "so shalt thou put evil away from among you; and all Israel shall hear, and fear."

In Numbers 35, we read where the murderer was to be killed, and the reason given there was "So ye shall not pollute the land wherein ye are: for blood it defileth the land: and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it."

Instead of delays, appeals and pardons—such as we see in our land—Ecclesiastes 8:11 says, "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil."

There is nothing in the teaching of the Lord and the New Testament which repeals, nullifies or modifies God's will on this subject. To conserve space here, the reader is asked to study such passages as Acts 25:10, 11 and Romans 13:1-7. There you will find that some deeds are "worthy of death" and that God has authorized the government to bear the sword "to execute wrath upon him that doeth evil."

There are those who say they oppose capital punishment out of respect for life. That is reverse psychology if there ever was such a thing! On this point, we quote from Professor Ernest van der Haag:

"A failure to terminate a murderer's life is not a celebration of human life, but exactly the opposite. Those who believe in the sacred right of an individual to live his life span uninterrupted by murderer cannot affirm their devotion to that principle by dealing frivolously with those who violate it.

"The proposition is best understood by stretching it out on a graph in a demonstration of *reductio ad absurdum*. A society that punishes a murder by giving him a jail sentence of one week is a society that sets little store by human life. A society that holds human life so sacred that it is prepared to execute anyone who takes another human life, is a society that believes deeply in human life."

It would seem that the pope, Catholic bishops and cardinals have joined with the misinformed, radicals, gays and Communists in advocating a deceptive peace movement. Yes, we are all concerned about nuclear arms, but we must also recognize that the Communists have no God and no standard of conduct or morality which would enable them to deal honestly with the United States, or us to trust their promises. With them, "might makes right." The United States will not attack Russia, but we must remain strong enough to defend our nation and protect our people as well as freedom-loving people of the world.

It is my opinion that James D. Bales is the best informed man in America on Communism. In a recent letter to the "Voices" section of the same newspaper, in response to others who has written on the subject, he said:

"I am for peace through strength: mental, physical, moral, spiritual and armed. There are those who are for negotiations which would result in limitation on armament. So am I, if there is on-the-ground inspection. . . Any peace movement which pressures our government without pressuring the Soviet Union weakens us and increases their relative strength."

"It is a fact that Communists are involved in the movement commonly called the peace movement. They are involved with the purpose of weakening us. This is a warning to others to try to conduct their peace movement in such a way as not to give the Communists an advantage over us."

"How can we be nurturing human life and improving democracy if America is conquered by communism? A strong defense is essential to enable democracy and freedom to flourish."

So the pope is wrong on capital punishment, and he has been deceived by the so-called peace movement of Communism. He was appointed the head of what is supposed to be a religious and spiritual body. He is not the head of nor spokesman for a nation or some kind of world government. We would suggest that he stay in his place. Of course, scripturally speaking, he has no place!

Behaving Oneself in God's House

J. Wiley Adams

103 Ridgeland Drive
Warner Robins, Georgia 31093



PROBLEMS THAT ARISE

Elders have to deal with a diversity of matters that arise in the course of events in the local church. Their mettle is tested again and again as they diligently strive to deal with these matters with the best interest of the church at heart at all times. Those matters can be complicated, but they must not lose sight of the individual and his needs.

Background Of The People. Some problems that arise in some churches may never be a problem in other areas. The problems that may arise in a church located in an old, established town of whatever size might be quite different from those matters that might arise in a fast-moving, metropolis with people on the move and being transferred in their work to other areas ever so often. Another situation might exist around a military base where no one much is local and most of the members are very temporary. Such areas bring into the local church many single or young married people, full of pep and all geared up to move fast. The introduction of such zeal and vigor into the group can be very helpful provided it is tempered with knowledge and good judgment. Or, it can devastate the church. It all depends.

In an old established town or city where nearly everyone has lived all their lives, where the occupational patterns are set, where the economy is fairly stabilized, the tendency is for things to move slower and with more steadiness. This will overflow into the church affairs. The work program, the elders, and the flock are all geared to a more even gait. The problem may be that they will become too slow.

Then in the metropolitan situation the pace may be rapid in everything. The members want the church to keep pace with this accelerated tempo. The danger is becoming too fast and computerized and gimmick-crazy in carrying out the work of the church. In this regard the elders have to guard against the loss of the personal aspect in guiding the work. Warmth can disappear in this kind of situation if we are not careful. Cold-blooded efficiency is not all there is to it.

The military area is always unique in its own right. The kind of military base, the local nucleus (if any), the native people versus the transients (military or civil service) who may come from all over the nation, are all important factors for the elders to consider. It will affect what can be done and largely how to go about it best for all concerned.

PUBLIC RELIGIOUS DEBATE

APRIL 4, 5, 7, 8, 1983

PROPOSITIONS

"The Scriptures teach that water baptism, to the penitent believer, is for (in order to obtain) the remission of sins."

Affirmative: Eugene Britnell
Negative: Jesse R. Alexander

"The Scriptures teach that an alien sinner is saved at the point of faith in Christ before and without water baptism."

Affirmative: Jesse R. Alexander
Negative: Eugene Britnell

**Place: Cleveland Avenue Auditorium
CAMDEN, ARKANSAS**

For additional information, call Jeffrey Asher at 501-836-3209 in Camden, or Eugene Britnell at 501-225-4745 in Little Rock, Arkansas.

Elders who live in farming areas throughout the land where there are some of the finest congregations will nonetheless find the progress of the work and the problems that arise to be directly related to the daily circumstances of the people. This writer has found it advantageous when moving to a new area to spend some time learning about the background of the area and its people. All of this is to say that the kinds of problems that arise in a congregation stem largely from the background of the people who compose the local church. Wise elders will take all of this into consideration.

Types of Members. The members of any local church can be classified according to the level of spiritual development which they have achieved. Weak members require special handling, not only by the elders but by all the stronger members as well. Every effort should be made to teach and instruct them from the Word of God. They may often require extra sessions of instruction and a great deal of personal attention.

There are so many **domestic** problems that are brought to the elders. Not only younger married people but many older ones as well. Some seasoned and very sound couples are having some serious family problems. This can be a very delicate kind of problem and calls for a lot of prayer and wisdom to bring about a proper solution.

Emotional problems are very prevalent in our present society. They are often quite serious and always tedious. As on the domestic scene, problems of this kind demand and deserve a great deal of understanding as well as privacy. Elders need not become physicians nor mental health experts in order to help those with such problems. Sometimes it is beyond the capacity of the elders and they should recommend specialized help. However, a lot of these matters can be dealt with on a common sense level using the Scriptures as a base of operations as we seek to bolster their faith and spiritual strength. Progress can be very slow in some cases. A lot of tender, loving care is needed and a great amount of patience. The bottom line is that the persons must cope with their problems. Elders can help them to do this.

Newcomers move into the area and identify with the local church. Sometimes they are assets to the church and sometimes they are liabilities. Elders need to be on their toes in this area. Too often the hands of approval are laid on too quickly and trouble is the result. At the same time we do not want to be so cautious that valuable people and their abilities are disregarded. A reasonable looking-over period (mutual) is certainly not out of order.

Sometimes brethren come in like a cyclone and try to sweep the church off its feet. Nothing that is being done is right because "it is not like we used to do it where we came from." Whereas good suggestions should be heeded and needed changes ought to be affected, elders need to be careful about those who move in and seek to "revolutionize" the church before they hit the ground. Those who seek to do this will

need a following. Elders, watch out! Another unneeded congregation may be in the making before you know it and the work will be hindered at both places for years to come.

Often elders must deal with **false teachers**. They may arise from among the existing membership or may be piped in from another area. Acts 20:28-31 warns elders of wolves from afar and wolves from within. Neither will spare the flock. The circumstances for the spreading of false doctrine may never have been more ideal for the false teachers than they presently are. False teachers need to be checked and that in short order (Titus 3:10,11).

Teenage problems occupy much of the elders' time these days. All the efforts of the parents, the preacher, and the elders have not stemmed the exodus of our young from the ranks of the faithful. Elders who do not read and stay abreast of contemporary problems of youth are ill-equipped to be of any real help to the young people. Their problems today are legion for they are many.

The stress on every facet of life imposed by the advocates of humanism is taking its toll on our young church members and not a few who are older. They need a lot of help. Sometimes the elders turn this all over to the preacher. If he is successful they keep him. If not, they send him on down the road to be succeeded by someone who can help our young people. That responsibility originates in the home and expands to the church. The responsibility needs to be distributed among the members. To fail to do so is to promote what has been called a "generation gap". The church does not need to be classified in terms of the young and the old.

Selecting a preacher can pose some real problems. There have been too many contests, in which sample sermons are laid out, a half dozen men interviewed, then after the money runs low from paying travel expenses it sometimes ends up that the last man to come gets the "job" because he is fresh on the minds of the people and the elders. Shades of sectarianism! Talk about a waste of the Lord's money!

If ever elders are subjected to pressures from the members it will be in the matter of preacher selection. Sometimes after an older man leaves a church, his successor will inevitably be a young, very inexperienced man due to pressure of the people. Elders are not wise who allow their thinking to be overbalanced at such times. Maybe a young man is needed but they ought to remain clear-headed while deciding. When the young man has run his course and makes his quota of normal mistakes, the cry will be "we need a middle-aged man who can sort of understand all of us." Then later on the cycle will be completed when circumstances seem to call for "an older, more experienced man to get us back on our feet." Brethren, is there no better criteria than this for selecting a preacher? Surely there is. Elders will not be able to please everyone in this matter or in other matters. The Lord was not able to please everybody either.

Financial problems deserve their share of the

spotlight. Elders need to meet with the men of the church more often than many do. This gives the brethren a chance to express themselves in a healthy manner. Suggestions and criticisms need to be given due consideration. Not all can be put into motion but all need to be considered. Brethren need to know just what the money is being spent for. When budget time arrives they may have some very good ideas that the elders can include in the upcoming program of work. How much the local preacher is being paid can become a bone of contention if we are not careful. Remember it costs the preacher as much to live in your area as it does you, good brother. The area economy needs to be considered in a matter of this kind. Wise elders will arrange for cost of living increases on a regular basis as well as certain fringe benefits for the preacher. He needs these as much as the other members and sometimes he needs them more.

Nothing is more touchy than the **discipline question**. When disorderly members need to be withdrawn from, the elders lead the congregation in this action. The brethren need to back the elders in such matters. God has ordained that such be done in His Word. Many members, regrettably, nullify such disciplinary action by taking the part of the disorderly. Most often the cry of many is that they "did not like the way they went about it." In reality they do not believe in discipline at all and a method to suit them will never be found.

When withdrawal action is necessary the biggest problem can be kinfolks. Close friends can also be difficult and sometimes will either leave or sulk for several weeks. Elders who are worth their salt will "obey God rather than man" and let it remain firm as done. They should remain loyal to the Truth whatever may be the result.

Admittedly we have not nor cannot deal with all such problems with which elders must deal. We have sought to present some major and prevalent ones that do arise in churches of Christ. Do they sound familiar to you?

NEXT ISSUE: Rewards of The Eldership

From Creation to the Day of Eternity

*latest book by
Homer Hailey*

This latest book gives the best of the author's material on the divine plan of the ages, from the majestic throne-room of the eternal purpose of God, to the tree of life restored in the eternal garden of God. It is written in popular style, is easy to read and is the most militant of all of Hailey's works. It will thrill every truth loving reader.

\$9.95

Order from Religious Supply Center

Restoration Footnotes

Earl Kimbrough

2212 Malibu Dr.
Brandon, Florida 33511



MISTAKES IN RESTORING THE NEW TESTAMENT CHURCH (Part 3)

(Note: The mistakes we are considering in these articles brought much harm to the cause of New Testament Christianity during the first half of the nineteenth century, but they have been a danger to later generations as well. Please read again the introduction to these articles in part one.)

The Failure To Recognize The Place of The Preacher

The restorers knew that gospel preachers are to preach the gospel and they fulfilled that role well, as the phenomenal number of their converts testifies. But in some ways they clung to denominational concepts of the ministry, rather than following the apostolic order. There was the belief, especially among Stone's associates, that preachers must be formally ordained by preachers who themselves had been duly ordained. The title "Elder" was given to ordained preachers and these were carefully distinguished from the "unordained preachers" and, in some instances, from another class of teachers called "exhorters". An ordained preacher frequently was looked upon as the overseer of a church. A report by John T. Johnson in 1832 is typical: "Bro. John Newton is the Bishop of the church at Sharpsburg". (*Christian Messenger*, op. cit., p. 284.) There was apparently also some confusion as to the difference between "elders" and "preachers". In 1827 the church at Flat Run recommended to the North of Kentucky Conference that a certain brother be ordained. The conference appointed brethren to attend to this "in the church of which he is a member". The report then says:

It was proposed for our consideration, By whom shall this brother be ordained? By the church? or by the church and eldership conjunctly? or by the eldership alone? After mature deliberation on the subject, it was agreed that. . . the elders alone with the recommendation of the church, had authority to ordain, when they concurred with the church in regard to the qualifications of the person to be ordained. (Ibid., 1827, p. 139.)

The "eldership" here refers to ordained preachers at large, not to the overseers of a local church. This misconception of the place of preachers in God's

plan contributed to other errors among the restorers. Because of it there was a failure in many places for the brethren to organize the church according to the New Testament order (cf. Phil. 1:1). One argument advanced for conferences of "elders and brethren" was that the elders assembled might ordain preachers recommended to them by the churches. Alexander Campbell contended for a distinction between preaching and teaching that occasioned a clearer, if nonetheless erroneous, distinction between elders and evangelists than was apparent in the thinking of the Kentucky Christians at the time. Evangelists, he argued, were to serve "abroad" in the world, while a plurality of local elders were to serve "at home" in the congregation. (*Christian System*, p. 79.)

Campbell's view was a hindrance in that it prevented a "settled ministry" of able preachers to work with local churches. While he was right about the number and place of elders, as a practical matter, limiting the local teaching to its own elders also proved to be a hindrance. The elders who served in many instances were poorly prepared to effectively edify their flock. The limitation on the work of an evangelist was a serious defect in Campbell's system.

Very naturally, under the circumstances, there sprang from this confusion about the place of the preacher a neglect in edification. Preaching was customarily done sporadically, in monthly appointments and in highly charged annual revivals. Stone compared the latter to "a flash of lightning". Churches were usually started in evangelistic meetings wherein the preaching was mostly on "first principles", with the congregation left to carry on without effective leadership. Campbell wrote:

Some who call themselves evangelists more strikingly resemble the ostrich than the first preachers. The ostrich drops its egg in the sand, and leaves it to the sun and sand. . . to take care of it; and then itinerates to the desert. . . You galloping itinerants, see your prototype, and reform. (*Millennial Harbinger*, 1835, p. 527.)

Errors pertaining to the role of preachers have persisted in one form or another to the present. While the place of elders and preachers is better understood and the churches are organized more closely after the New Testament pattern, there are still preachers who do not understand their place, or who refuse to stay in it. Some prefer to run the church than to work under elders, or at least they prefer not to be answerable to elders. Such men frequently hinder the appointment of elders when the matter comes up and work to restrict or nullify their oversight where they already exist.

"If you instruct the brethren in these things, you will be a good minister of Jesus Christ, nourished in the words of faith and of the good doctrine which you have carefully followed" (1 Tim. 4:6).

When you renew, why not subscribe for a friend? All new subscriptions are \$7.

WAYSIDE

GLEANINGS

James R. Cope

301 Green Castle
Temple Terrace, FL 33617



PARENTAL ABSENTEEISM FROM CHILDREN

The amount of time parents should spend with their children is a moot question. Some would suggest that children should never be out of parental presence. On the other hand parental "hovering" may stifle a child to the point of destroying the youth's initiative and ultimately his independence. A "happy medium" must be found if the child is ever to "cut loose from mama's apron strings" and pursue his own course of study and achievement in the University of Hard Knocks. From where we view the situation we judge that there are relatively few children victimized by undue parental scrutiny and care when compared with those who are the victims of unconcern and neglect.

Business And Social Allurements

Modern transportation facilities and away-from-home business and accompanying social activities commanding the attention of both parents have increasingly removed one or both parents from the hearthside for frequent and extended periods leaving children to provide for themselves and "do their own thing." Often this absence from children is so repetitive that personal parental attention to children's emotional needs is practically non-existent. These outside interests often become so alluring that front line duties toward their own children distract parents from the traditional closeness which knit together children and parents and fabricate them into one understanding and loving unit. Country club life style, business circuitry of conventions and banqueting where one or both mates are frequently or regularly away from children and/or each other for more than one or two nights has undoubtedly been a contributing factor to the breakdown of traditional family life and therefore to family stability. The natural results of repeated and persistent parental absence from their children are loneliness, insecurity, instability and fear among children who direly need and long for abiding parental companionship with its accompanying assurances of love, understanding, security and stability.

The Hippyism Story

If our study of the "Hippy Movement" which flourished a few years ago is accurate, its birth was not on "the other side of the tracks" but on Main Street, U.S.A., in the homes of Mr. and Mrs. Middle Class

America. Here Hippyism was spawned, here it began its growth and from here by the hundreds and by the thousands teenagers, most of them between 14 and 17, made their trek to Hippy "Colonies" such as Haight-Asbury and Greenwich, where their lives were characterized by communal living, pot, poetry, song, and pregnancies among the young girls. Youngsters came home from school to empty houses purchased by their financially and socially affluent parents only to find a note on the kitchen cabinet which read, "Supper's in the Frige" or "Here's money for tonight's meal" with an additional line: "Daddy and I will not be home till late. . . Take Care." And take care the youngsters did! When they found themselves robbed of natural parental love they compromised with a kind of sensual love they could produce on their own. Rapidly these neglected, affection-starved children found kindred affection-starving spirits whose mutual disposition was to provide a perverted affection for each other which resulted in thousands of illegitimate babies, born in the midst of filth and venereal disease. Though there were multitudes of them lost in anonymity, strangely enough many of these immature communal explorers received regular checks from parents, enabling their lost children to perpetuate a lifestyle heretofore unknown in our country. In my judgment most of the youngsters identified with Hippyism were the direct products of a parentage so carried away in its own "affluent partying" that it gave little thought or time to the children it brought into this world. These same children passed their physical and emotional years unwanted, unloved and desolate except for the care they, as kindred spirits, brought each other.

The Great Depression Reaction

Though not identical with Hippyism or necessarily related to it, there grew out of the great economic depression years of the 1930's a sort of rebellion by the younger victims of that depression against ever allowing their children to suffer the economic deprivations that as teenagers they had experienced in the decade prior to World War II. Millions of them had known poverty and did not like it. "Our children", they reasoned, "shall never be allowed to be without material comforts and conveniences as were we if and when we can do anything about it!" So with the job openings produced for both males and females by the onset of the War, one-time poor people became a generation of "good livers", many of them wealthy "high flyers" during but especially following the War years. "We will make all we can and can all we make!" became a sort of unannounced yet descriptive attitude for millions of Americans. The purchasing of luxurious goods and services by the masses who had never known such prosperity became a "way of life" for millions. More and more as mothers left their homes for public works and the marketplace and hired full-time baby sitters at home or in day nurseries, more and more the sequel was that the true meaningfulness of motherhood was traded for material goods and services—"things" money would buy!

So it was that the personal time and care provided by young mothers for their own little ones also became "commercialized" as everybody made the grand rush for "things" money would buy. The War ended but the desire for material things grew stronger and stronger. The "Fifties" gave way to the "Sixties" and by the "Seventies" there was an avalanche of disregard for traditional values. Thus things with dollar marks on them ruled the home and hired help guided the minds, hearts and lives of developing children while mothers in office, factory and the general business world paid the bills for the "good life." Juvenile delinquency characterized by pot, pregnancy, protest and parental permissiveness ran rampant. These matters became the concern of preachers preaching to ever-growing-emptier pews. Lawmakers argued a little but appropriated much more of the taxpayer's money to build more day nurseries wherein more young mothers could park their babies for somebody else to be their "play mothers." All the while the young mothers spent the most meaningful years of their "mothering" lives away from the children they had borne. They were enlarging the family income so these "orphans of the living" and their parents could one day have more and better clothing, more and better housing, more and better furniture, more and better automobiles, more and better vacations, and more and better everything money could buy except motherhood itself! So it was and so it continues.

Amidst this rush for the god of gold and pleasure "orphans of the living" were and are growing into the fathers and mothers of tomorrow. These tomorrow parents will fill our local, state and national legislation and judicial bodies and from them will come tomorrow's governors, presidents, and military leaders. They will compose the faculties of all schools and colleges, control the moral structure of all communication media—TV, radio and printing press—artists, entertainers and economists along with the preachers and other religious and moral leaders of this generation's children and grandchildren if indeed the people of this great land continue our present form of government that long.

God Speaks

As we close this part of our treatise on the contributions present parents are making to the oncoming generations through our preachments and practices, it is well that we take to heart and reflect prayerfully upon both warnings and comfort of some ancient oracles. Said Isaiah:

"Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed over from my God? Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of his understanding. He giveth power to the faint; and to them that have no might he increaseth strength. Even the youths shall

taint and be weary, and the young men shall utterly fall: But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk, and not faint" (40:27-31).

The Psalmist asked,

"If the foundations be destroyed, what can the righteous do" (Psm. 11:3)?

An apostle wrote:

"But speak thou the things which befit the sound doctrine: that aged men be temperate, grave, sober-minded, sound in faith, in love, in patience: that aged women likewise be reverent in demeanor, not slanderers nor enslaved to much wine, teachers of that which is good; that they may train the young women to love their husbands, to love their children, to be sober-minded, chaste, workers at home, kind, being in subjection to their own husbands, that the word of God be not blasphemed: the younger men likewise exhort to be sober-minded." (Tit. 2:1-7).

ANSWERS for our hope

Send Bible questions to:

Marshall E. Patton
10511 Moonlight Way
Valley Station, KY 40272



THE "US" OF GALATIANS 6:10

I am in receipt of an article sent to me by one other than the author with the request that I review it in this column.

The article involves arguments in which the author labors to prove that Gal. 6:10 authorizes church action rather than individual action. For a long time liberal brethren have tried hard to establish this point. However, such efforts have failed of their objective. This effort is no exception, as we shall see.

The author affirms "Paul employs the expression 'let us do good,' which is one of four hortatory subjunctives occurring in the Galatian letter. According to the laws of Greek grammar, a hortatory subjunctive is always in the first person plural, and is an exhortation or command which includes the speaker and the person or persons to whom the letter or discourse is addressed. In this case, the letter is addressed to 'the churches of Galatia.'" I answer, So what? The fact that Galatian churches are addressed affords no evidence whatsoever of the kind of action involved in fulfilling the duty in question—whether it be individual or collective.

There is nothing wrong with the author's identifying "let us do good" as a hortatory subjunctive. There is nothing wrong with what he says about the laws of Greek grammar. What is wrong is his application and conclusion. Let me illustrate. When I am not away in gospel meetings, I stand in the pulpit of the Eastside church of Christ in Scottsboro, Alabama and preach every Sunday. My sermon is addressed to the church. However, within that sermon I may preach on duties that involve individual action, e.g., our duties as citizens of the U.S.A. or our duties toward all men in the realm of benevolence. I may conclude each point with a hortatory subjunctive, "In the future let us be better citizens" or "As we have opportunity, let us do good unto all men." Surely, in relation to the latter exhortation, the author of this article under review would not understand that I (being a conservative) would be exhorting the church to a collective work of general benevolence! The conclusion of the author simply does not follow—either from the laws of Greek grammar or English grammar.

As further proof that a hortatory subjunctive, according to "the laws of Greek grammar"—even when addressed to a church or churches—does not always

The Rader-Polk Debate

on
"Limited Benevolence"

This is a written debate between Donnie Rader of Louisville, Kentucky and John T. Polk, II of Cornersville, Tennessee. There are 12 articles contained in the debate with extensive use of charts. This is a book which you will want to study in your home and keep as a reference book. The book is well bound in plastic comb binding, so that all the material may be easily referenced.

Proposition 1: "Resolved the Scriptures teach that in benevolence, Churches of Christ may relieve only saints from their treasures."

Affirm: Donnie Rader
Deny: John T. Polk

Proposition 2: "Resolved the Scriptures teach that the local congregation as directed and overseen by its elders (Phil. 1:1), is obligated in benevolence to saints and non-saints."

Affirm: John T. Polk II
Deny: Donnie V. Rader

\$2.50

ORDER FROM: Religious Supply Center
4001 Preston Hwy.
Louisville, KY 40213

denote church action, one has only to examine one of the other "four hortatory subjunctives occurring in the Galatian letter," namely, Gal. 5:26: "Let us not be desirous of vain glory, provoking one another, envying one another." The duties here enjoined involve a one on one situation. Notice the expression "one another." We are not to provoke one another. We are not to envy one another. This is individual action! Yet, the command or exhortation is a hortatory subjunctive in the letter addressed to the churches of Galatia.

The author further argues concerning Gal. 6:3-10 saying, "In verses 3 through 8 every command is a third person imperative. In verses 4 and 6, where Paul wishes to express a command to an individual, he employs a third person singular imperative. If he wished to imply a command to each individual in Gal. 6:10, why then did he not employ a third person singular imperative instead of changing to a hortatory subjunctive?" The answer to the author's question is very simple, namely, because the rules of grammar, according to the mood of the verb, demand it!

Rigdon's grammar says, "The subjunctive is the mode that expresses (a) doubt as to the agreement, or (b) certainty as to the disagreement, between the thought and the reality, as, —

(a) If the gate is open, the cows are out.

(b) If the gate had been open, the cows would be out" (Jonathan Rigdon, THE ENGLISH SENTENCE. p. 129)

Paul says, "as we have therefore opportunity" (Here is doubt—meaning: If we have opportunity) "let us do good unto all men."

Again, Webster defines "subjunctive" to mean: "Gram. Designating or pert, to that mood of a verb representing the denoted action or state not as fact but as contingent, possible, doubtful, desirable, etc." (WEBSTER'S COLLEGIATE DICTIONARY).

In verses 4 and 6 of Gal. 10 the action is factual—there is no contingency, doubt, etc. Therefore, the third person singular imperative is used. However, in verse 10, the action is contingent upon whether the opportunity actually exists. Hence, the change from the imperative to the subjunctive mood. The rules of grammar demand it! Paul's desire to include himself in the exhortation made it a hortatory subjunctive. This change, however, has nothing on earth to do with whether the action is individual or collective.

Thus, the author fails of his objective. There is no evidence of church or collective action in Gal. 6:10. The context shows the action to be individual.

RELIGIOUS SUPPLY CENTER
WATS LINE

1-800-626-5348

Please Use *ONLY* For Orders From
Book Store

SET FOR THE
 DEFENSE OF
 THE GOSPEL

T. G. O'Neal

P.O. Box 723
 Bessemer, Alabama 35021



IS COMMUNION ON LORD'S DAY EVENING SCRIPTURAL?

In the Birmingham area several years ago a tract was published entitled *The Lord's Supper and Lord's Day*. The contention of the tract was that the Lord's Supper should be eaten on the Lord's Day, a thing no Christian would deny. However, because of a misunderstanding of what constituted the Lord's Day, some have opposed the Lord's Supper on the "evening" of the Lord's Day.

Position

Setting forth the position in the author's own words, he said of the Lord's Day "does it begin, and end at midnight? Not if the Bible is true" (page 4). Understanding the Bible to be true, the author did not believe the first day of the week began at midnight. He said, "the first day of the week must begin at 6 o'clock or around the rising of the sun, and it must end twelve hours later, at 6 o'clock, or when the sun goes down" (page 5). His concept was there were only twelve hours in the Lord's Day, not twenty four hours. Pentecost came on the first day of the week and the author of the tract said "the day of Pentecost began at 6 o'clock" (page 5). He further said "taking the supper at night. . . is wrong" (page 14). Thus, the position of this tract is that it is scriptural to eat the Lord's Supper only between the twelve hours of 6 A.M. to 6 P.M. on the Lord's Day and to eat it "at night is wrong."

In view of the fact that others are making a lot of the Lord's Supper "at night" it needs to be shown **by the Bible** that such is scriptural. The basic thing one needs to see **is that it is the Lord's Day after 6 P.M. on the first day of the week**. In order to do so, we need to have some concept of time calculations in the Bible.

Different Times

We need to understand that different people, in various parts of the world, in different ages, have calculated time differently. (1) The Babylonians counted the day from sunrise to sunrise. (2) The Umbrians counted their day from noon to noon. (3) The Greeks, Romans and Egyptians counted time like we do, from midnight to midnight. (4) The Athenians, Jews and others counted time from sunset to sunset.

The ancients divided both the day and the night into sections. They divided the **night** into (1) first watch till midnight (Lam. 2:19, (2) the middle watch till 3 A.M.

(Judges 7:19), and (3) the morning watch till 6 A.M. The day they divided into (1) morning till 10 A.M. (Ex. 29:41), (2) heat of day till 2 P.M., and (3) cool of day till 6 P.M. (Gen. 3:8).

Jewish Day

The Jewish Day or daylight hours were divided into four periods. (1) From 6 A.M. to 9 A.M., with 9 A.M. being the 3rd. hour of the day. "And it was the third hour, and they crucified him" (Mk. 15:25). (2) From 9 A.M. to 12 noon with 12 noon being the sixth hour of the day. "And when the sixth hour was come, there was darkness over the whole land until the ninth hour" (Mk. 15:33). (3) From 12 noon till 3 P.M. with 3 P.M. being the ninth hour of the day. "And at the ninth hour Jesus cried with a loud voice . ." (Mk. 15:34). (4) From 3 till 6 P.M. with 5 P.M. being the eleventh hour. "And about the eleventh hour he went out, and found other standing idle, and said unto them, why stand ye here all the day idle" (Mt. 20:6)?

Jesus raised the question in John 11:9, "Are there not twelve hours in the day?" and used the word "day" in contrast with "night" (verse 10). He did the same thing in John 9:4. We see the day light part of the day further noticed by our Lord in Mt. 20:1-6. (1) "Early in the morning" the householder went out to hire laborers. (2) At "the third hour" or 9 A.M. he hired others. (3) At the sixth hour or 12 noon and (4) at the ninth hour or 3 P.M. he hired other laborers. (5) Then at the eleventh hour or at 5 P.M. he hired still other laborers. When Jesus used the word "day" he did not use it meaning there were only twelve hours in the total or complete day, for he went on to mention "night" and "night" is part of the day.

Jewish Night

The Jews divided the night into four "watches." The *International Standard Bible Encyclopedia*, v. 2, page 798 calls them (1) even, (2) midnight, (3) cock crowing and (4) morning. **McClintock** and **Strong** calls them (1) twilight to 9 P.M., (2) midnight, (3) 12 to 3 A.M. and (4) till day break (v. 2, pages 702-703). (1) The first night watch was even or twilight until 9 P.M. "Jesus entered into Jerusalem, and into the temple; and when he had looked around about all things, and now the eventide was come, he went out into Bethany with the twelve" (Mk. 11:11). "Then the same day at evening, being the first day of the week . ." (John 20:14). (2) Midnight was from 9 P.M. until midnight. "Watch ye therefore; for ye know not when the master of the house cometh, at even, or at midnight or at the cock crowing, or in the morning" (Mk. 13:35). "And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants" (Lk. 12:38). (3) Cock crowing was from 12 midnight until 3 A.M. (See both Mk. 13:35 and Lk. 12:38). (4) Morning was from 3 A.M. till break of day. "Then led they Jesus from Caiaphas unto the hall of judgment; and it was early . . . (John 18:28). "And in the fourth watch of the night Jesus went unto them, walking on the sea" (Mt. 14:25). Of the word "watch" W. E. Vine says "among the Jews the night was divided into three watches, (see Ex.

14:24; Judg. 7:19) and this continued on through Roman times. The Roman divided the night into four watches; this was recognized among the Jews (see Mk. 13:35)" (v. 4, page 200). Thus, the Jewish Day consisted of twelve hours (John 11:9) and the Jewish night consisted of four watches (Mk. 13:35).

Jewish Day Included the Night

Moses said "Remember this day, in which ye came out of Egypt, out of the house of bondage . . . This day came ye out . . ." (Ex. 13:3-4). Jeremiah prophesied, "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah; Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of Egypt..." (31:31-32). Paul quoted this in Heb. 8:9 as "not according to the covenant that I made with their fathers **in the day** when I took them by the hand to lead them out of Egypt . . ." Yet, Moses said "God brought thee forth out of Egypt **by night**" (Dt. 16:1). He further charged them to "remember the day when thou comest forth out of the land of Egypt . . ." (Dt. 16:3). The day of deliverance from Egypt included the night of deliverance.

New Testament Christians are not bound by Jewish law or time (Col. 2:14; Gal. 5:1-4). Yet if Jewish time were bound on New Testament Christians eating the Lord's Supper, if they ate at "night" they would be eating on the Lord's Day!

Roman Time

The New Testament does not bind either Jewish time or Roman time on New Testament Christians; it just takes recognition of the two ways time was calculated in the time of Christ and the Apostles.

The New Testament shows that the dark part of the day at evening is still the Lord's Day. In John 20:1 "the **first day of the week** cometh Mary Magdalene early, when it was yet dark . ." Later in John 20 we read in verse 19, "Then the same day at evening, being the first day of the week . ." Thus, **the evening was still the first day of the week**. From John 6:16-17 we learn "when even was now come . . . it was now dark . ." Of the word, **opsia**, translated "evening" Vine says "the word really signified the late evening, the latter of two evenings as reckoned by the Jews, the first from 3 P.M. to sunset, the latter after sunset; this is the usual meaning" (v. 2, page 44).

Thus, the Lord's Day, the first day of the week did not end at 6 P.M. It was the first day of the week "early" "when it was yet dark" and "the same day at evening" when it was "dark" it was still "the first day of the week." When New Testament Christians eat the Lord's Supper "at evening" when it is "now dark" they are doing exactly what Jesus told them to do on the Lord's Day, the first day of the week. A careful checking of the New Testament would not have the Lord's Day ending at 6 P.M.

Consulting brother Dick Blackford's excellent booklet, *The Lord's Supper*, page 58, one sees that Acts 20:7 is calculated according to the Romans and

not according to the Jews.

If Acts 20:7 is according to the Jewish method of calculating the day, Paul and the disciples assembled after 6 P.M. to break bread and Paul preached for them until midnight. Eutychus falls asleep, is raised, Paul eats and talked till day break and then waits until 6 P.M. so he can depart "on the morrow" according to the text.

Looking at Acts 20:7 from the Roman calculations of time, saints assembled and Paul preached to them at some point on the first day of the week until midnight. The next day arrives. Eutychus is raised from the dead, Paul eats and talked. Day break comes and he departs "on the morrow."

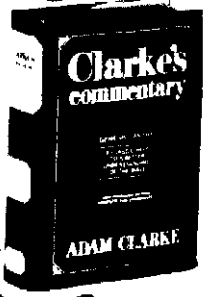
If people are going to oppose the Lord's Supper on the Lord's Day at night, they will have to do so on some basis other than the teaching of the word of God, for the word of God is plain that "evening" when it is "dark" is the "first day of the week."

Clarke's Commentary on the Entire Bible

Now in three compact volumes, Clarke's continues to grow in popularity among ministers, religious educators, and Bible students. Master linguist and scholar, Adam Clarke, sheds light on the original meanings of scriptures rather than inject controversy into them. Ready for a new generation of Bible students, the three volumes cover every Bible book.

Vol. I—Genesis—Esther;
Vol. II—Job—Malachi;
Vol. III—Matthew—Revelation.

Each volume \$32.50
Three-volume set \$89.95



**SALE PRICE \$69.95 (Only 10 Sets
At This Price)**

THE NEWS LETTER REPORTS

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

Send all News Items to: Wilson Adams, 6334 Auburn Ave., Riverdale, MD20737

FIELD REPORTS

P. J. CASEBOLT, 2803 4th St., Moundsville, WV 28041. I have made the move to Moundsville and ask that you please note my new address. I am trying to notify my correspondents of this address change but it is impossible to think of all the bulletins which come. My new phone number is (304) 843-1675. I can continue to receive mail at the Paden City address for the present, but would appreciate correspondents using my new address. The work here at Cedar Avenue goes well, in spite of past obstacles. Some are being baptized, more are being restored, and both old and new visitors are attending the assemblies. Brother J. Wiley Adams is to be with us for a meeting this Spring.

O. FRED LIGGIN, JR., P. O. Box 2445, Crystal River, FL 32629. In April, 1982, Fran and I moved to Crystal River, Florida, bringing to a close six years work with the Beach church in Panama City. Brother Mike Dubose is preaching there at this time. Since our move to Crystal River, there have been eleven responses (two baptisms, five restorations and four to place membership). The membership has grown from 36 to 43 during this time. We thank the Lord for this growth. The church here is made up of mostly elderly people who are retired. Yet, these brethren have a desire to work and I am sure that with their continued effort and the Lord's blessings we will grow. I am presently being supported by seven other congregations and am grateful for their help. If any of you know anyone in this area who is a member of the church, or have friends here, please let us know so that we may contact them. Also, should you find yourself in our area, please stop in and worship with us.

M. B. SCHWARTZ, 601 N. Dallas Avenue, Lancaster, TX 75146. The newly established church meeting at 601 N. Dallas in Lancaster, Texas, is happy to announce that Bobby Holmes has agreed to work with us in the preaching of the gospel. He comes to us from the Eastside church in Irving where he has been serving as one of the elders. Bobby is well known in the Dallas/Ft. Worth area as a capable gospel preacher who stands firmly for the truth. We look forward to a good work together.

THE WORK IN THE DOMINICAN REPUBLIC, PUERTO RICO, AND MEXICO

WAYNE PARTIAN, 806 Channing, San Antonio, TX 78210. Bill Reeves, Joe Soto and I went to the DOMINICAN REPUBLIC this month to preach. Joe made a tremendous contribution to the effort and will return there in March before going on to Puerto Rico in May. Since Bill Reeves and I were in the Dominican Republic last year, there has been a concentrated effort made by Silfides Matos Herasme and others to prevent our preaching any more in their country. These efforts were stepped up this fall as the time approached for our return. However, three churches invited us in spite of all the warnings. We preached at *Ensanche Enriquillo, Kilometer 13* and *Los Alcarrizos*. Also, a number of brethren came to these meetings from congregations that wouldn't invite us. One brother, Miguel Korval, strongly denounced the cowardice of the brethren at Espailat (where he is a member and one of the preachers) for being intimidated by Silfides. He attended every night when they didn't have services. Several preachers here can definitely be counted on for standing for the truth. These include Santiago del Villar and Luis Gomez (of Enriquillo), Antonio Blanco (Kilometer 13), Ramon Santana and Jose Rosario (Los Alcarrizos) plus others. While we were there, Ramon Cordero of La Vega and Prudencio Rodriguez of Puerto Plata invited all the preachers of the island to meet at La Vega to give us an opportunity to tell them first hand what the institutional issues are all about. Ramon did an excellent job of chairing the discussion all morning and until about 2:30 p.m. I was amazed at how they listened hour after hour. There were about sixteen present. Bill Reeves remained with Ramon while Joe Soto and I returned to Kilometer 13 where I was supposed to preach that night. Bill wanted to spend more time with Ramon since they had corresponded and Bill was very encouraged by his spirit of independence.

In PUERTO RICO, Gardner Hall and Pedro Rivera, who preach in Patterson, New Jersey, held a meeting at *Dorado* back in September. Pedro is from Puerto Rico and knows a lot of the brethren there. He had corresponded with Ramon Vargas who preaches at *Dorado* and brother Vargas has held meetings in the New York area recently. The brethren received Gardner and Pedro with open arms,

heard the truth on the issues and were very receptive. We followed up this meeting. Ramon arranged for Bill Reeves to debate Dwayne Shappley for two nights, and allowed the audience to ask questions. It was a tremendous success for the truth. Actually the Puerto Rican brethren are fed up with Shappley's domineering ways just as the Dominican Republican brethren are fed up with Silfides' domineering ways. All the "prohibitions," threats, warnings, etc., having backfired on them! The church at Dorado seems to be firm. We studied privately during the daytime with most of the men of the congregation. Also Herminio Isern who preaches at La Vega is very strong. I just received a letter from Ramon who says that he has preached at Mayaguez, and they have also accepted the truth. Lord willing, I will return to Puerto Rico in March while at the same time Bill will go to South America.

In MEXICO there is a deserving man in need of support. I have been increasingly selective in the matter of asking for support for men in the Spanish work, but in my judgment, Adolfo Cepeda of Matamoros, Tamaulipas (but who plans to move to Monterrey, Nuevo Leon soon) is worthy. Adolfo prepared himself to preach in schools operated by liberal brethren, but with the help of Mack Kercheville of El Paso, studied his way out of liberalism. Seven years ago he established a congregation in Matamoros (across from Brownsville, Texas) and has worked diligently to bring it to maturity. As he now moves from Matamoros, this congregation will carry on without a full time preacher. There are 46 active members here. They have bought their own property in a very central location and are about to finish their classrooms. Total price: 475,000 pesos. The monthly contribution runs from 16,000 to 18,000 pesos. Never mind the devaluation of the peso; most of these brethren do not think in terms of dollars, and these amounts are substantial for them. For some time they have provided what amounts to approximately \$50 monthly support for Adolfo.

We've worked closely with Adolfo, both in meetings in Matamoros and here in San Antonio. He works closely with other preachers on both sides of the border and is highly respected. His work speaks for itself. The challenge of Monterrey is being accepted now by Adolfo. Many of you who read this are familiar with Monterrey and realize how important it is that there be strong congregation, centrally located, in such cities. There is a congregation in Cd. Guadalupe on the east, and congregations at La Fama and Sta. Catarina eight miles west, but now there's a small group meeting in the downtown area on Montemayor Street, not far from the big arch on Madero Blvd. It was started by Jose Luis and Dominga Lopez, who were members at Matamoros where Adolfo preaches. They have rented and fixed up a good meeting place which is very accessible to those coming from any of the colonies of Monterrey. Adolfo has helped them from the start. He has made repeated trips to Monterrey.

There is no doubt in my mind as to the possibilities of this work. I know these people personally. I held a meeting in Monterrey last year and have visited them again this year. Adolfo and his wife, Elida, have worked closely with Jose Luis and Dominga for many years. They are persistent and effective personal workers. I believe they will get the job done. But Adolfo, with his family of four, only has \$75 monthly support. Yet, this brother is one of the most capable, mature, levelheaded and productive workers among us. Please consider him and Monterrey. The city has well over a million souls. Address him: Adolfo Cepeda, Guerrero 13 y 14 # 148, H. Matamoros, Tamps., Mexico. If I can be of further help, please feel free to write me or call me at (512) 333-0595.

NEW CONGREGATIONS

SHOALS, INDIANA—On July 11, 1982, the Main Street Church of Christ held its first service. We are meeting in a rented building with borrowed chairs, donated song books and a love for truth. For some time there has been no faithful work in Shoals. The only other church in town has taken to following unscriptural practices. So the time came to stand for the truth. We started with nine in attendance. On September 9-11, a gospel meeting was held with brother Raymond Harris preaching. Attendance in the past two months has begun to pick up. There has been one baptism and one to place membership. We also are having visitors on a regular basis and are encouraged. We have purchased our own chairs and have started a building fund. Currently, brethren Roger Taylor (of

Shoals), Bryan Anderson, Van Beasley, Rick Adkins, Mark Maudlin (all of Pekin), Paul Guthrie (of Bedford) and Terry Sanders (of Shoals) share the preaching. At present we are looking for someone who would be willing to work and preach for us. We regret that we could not offer complete support as yet. If interested please contact Roger Taylor (812) 247-3279 or Terry Sanders at 247-2418.

STEELE, KENTUCKY—This is to inform the readers of STS that a new work has begun in Steele, Kentucky. This is the result of a withdrawal from Roy Hall and others at Feds Creek Church of Christ after much discussion and debate on marriage and divorce. A debate was held in Pikeville in October with Rick King representing those who left while Olan Hicks represented those who remained at Feds Creek. Anyone wishing a copy of the debate can send four 120 minute tapes plus return postage to Rick King, Crommona, KY.

After meeting in the Fire Station, we have obtained a building across the road from the station. Our attendance is in the thirties and forties at this time with 22 members. We are presently using borrowed chairs and any information on pews will be greatly appreciated. The building is located four miles up Feds Creek on Highway 366. We invite any brethren to worship with us when in this area. We also request the prayers of faithful Christians everywhere that the Word might shine victoriously in this community.

PREACHER NEEDED

LAKE WALES, FLORIDA—We will be needing a man in June. Our attendance usually runs 50 to 60. We have a three bedroom residence that will be provided. Some outside support will be needed. Contact Robert J. Cook at (813) 676-4159, or R. E. Pilsbury at 676-1350. Or write to the church c/o Robert Cook, 1916 Mountain Lake Cutoff Rd., Lake Wales, FL 33853.

TRENTON, FLORIDA—The Trenton Church of Christ is presently looking for a full tune evangelist to work with the congregation beginning the first of June. We presently have an average attendance of near 100 and will be able to provide full support. Trenton is located thirty miles west of Gainesville and ten miles north of Chiefland. For further information, contact Forrest Beach at P. O. Box 427, Trenton, FL 32693; or Doug Beach at P. O. Box 281, Trenton, FL 32693; or Kent E. Heaton at P. O. Box 296, Trenton, FL 32693.

BARNESVILLE, OHIO—The church at 235 West Main St. in Barnesville is in need of a preacher after March 1st. We have a three bedroom house and can provide full support. If interested, contact G. W. Stephens at 315 Hunts Avenue, Barnesville, OH 43713, or call (614) 425-2418 evenings; or Gary Lucas, Rt. 1 Belmont Ridge, Beallsville, OH 43716, or call 926-9170.

ALTUS, OKLAHOMA—The church in Altus, OK will be needing a preacher after March 1st. We are able to furnish a house and partial support. Those interested may call Arthur Hawkins at (405) 482-4629, or write to the church at P.O. Box 955, Altus, OK 73521.

W. L. WHARTON IS RECOVERING FROM HEART SURGERY

JAMES R. TRIGG, 1226 Highland Blvd., San Antonio, TX 78210—

On January 17th., brother W. L. Wharton, Jr., underwent triple by-pass heart surgery. The doctors assure him that this surgery should both relieve his heart pain and grant him longevity. He will have about a three month recovery period, and hopefully then be able to resume his meeting work with more vigor than before the surgery.

Brother Wharton does a super job in teaching and preaching the will of God. We need him in the cause of Christ for years to come. Let us all pray for his full recovery, and that he may have many more years of service in the proclamation of the word. You may send him a card or letter to 6739 Glen Fair, San Antonio, Texas 78239.

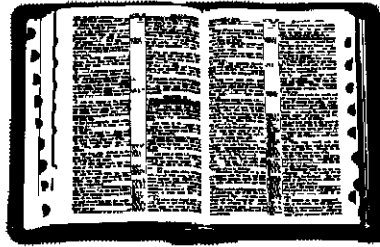
IN THE NEWS THIS MONTH

BAPTISMS	237
RESTORATIONS	101

(Taken from bulletins and papers received by the editor)

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 XXIV

APRIL, 1983

NUMBER 4

THINK ON THESE THINGS

H. E. Phillips

P.O. Box 1631
Lutz, FL 33549



WOODS' RESPONSE TO TANT'S OPEN LETTER

Guy N. Woods' cunning instincts as a veteran debater compel him to resort to sophistry, ridicule and misrepresentation at the smell of blood in a weak argument or the weakness of an opponent. Brother Tant gave brother Woods a club with which to beat all whom he may align with Tant on the institutional question when he offered him the Vestibule Box. You can be sure that he will squeeze the last drop of advantage he can get from it. I say this on the basis of nearly thirty years of debating and writing on Woods' part on the issues, and I think all who are acquainted with these issues know his methods.

At the very beginning Woods misrepresents history and the position of Tant. He says the "gap" he wants to narrow is the break in Christian fellowship which resulted about the middle of this century when Tant and others with him started "to oppose church cooperation in the field of evangelism and the support of orphan homes from church treasuries, established a few congregations to propagate these views and declare non-fellowship with those of us who continue to adhere to the beliefs and practices formerly characteristic of them and of us."

This statement of Guy Woods is not true. He knows the conflict was not over "church cooperation." It was over "centralized" cooperation, or the working of many churches through one church and eldership.

Woods cannot plead ignorance in the matter of the "quarantine" the Gospel Advocate put on every

preacher who did not have the endorsement of the papal powers at the Gospel Advocate and at David Lipscomb College.

On the editorial page of the December 9, 1954 issue of the *Gospel Advocate*, page 962, there appeared the suggestion of an anonymous "faithful brother" who called upon editor Goodpasture and the writers of the *Gospel Advocate* to "wisely spearhead a movement to 'quarantine' those preachers who today are sowing the seeds of discord among the brotherhood and to thus prevent further division." This meant all the "orphan haters" and "antis," as they libelously labeled us who opposed their human systems.

If Woods denies, as he seems to be doing now, that the *Gospel Advocate* "quarantined" preachers officially from 1954-55, and he was a party to it by endorsement and practice, he is either ignorant of what the *Gospel Advocate* did and said in those years and since, or he is lying about the matter and must repent of it.

In a free state men are free to search for truth and examine error themselves. But in a totalitarian state the first action against the citizenry is to take away their right to free expression of what they believe to be truth and to the full privilege to examine any other position to determine what truth is. It is easier to try to gag one who has the truth than it is to answer his Bible arguments.

Guy Woods affirms that the *Gospel Advocate* has never made the church support of orphan homes a condition precedent to fellowship, but has recognized benevolence "in other ways and by other methods" and has left all free to do as they please without reproach or rebuke "since means and methods are in the area of expediency and ought never to be made tests of fellowship." (*Gospel Advocate*, February 4, 1982, page 89).

Brother Tant has the same problem with brother Woods' response that he does with brother Lemmons' reply. They both in effect reject the "box-in-the-vestibule" idea, and substitute one of their own which puts the church in action instead of the individual, the very thing brother Tant is trying to avoid. Woods shows his perception of Tant's vestibule box when he

says that it would keep "such contributions from entering the church treasury.

Guy N. Woods is not about to surrender his position on church contribution to benevolent institutions and to sponsoring churches in "centralized" cooperation, either in principle or in practice. Brother Tant is very naive to think he will.

Brother Woods contumely but facetiously polishes off brother Tant's "Open Letter." The box in the vestibule does not touch the issue that degenerated into the present breach between brethren. Lemmons knows it, and will not accept the box for the sake of peace. Woods knows it, and he will certainly not accept it for the sake of unity.

Hear Guy, "Why such a diversion? It is to avoid taking money from the church treasury to engage in church cooperation and benevolence as it relates to the support of homes for the needy." Woods is not about to give up his precious theme for Tant's unity appeal through his vestibule box.

I am wondering how Yater will "narrow the gap" if Woods and Lemmons will not yield to his "box-in-the-vestibule" plan as a "method" of funding various institutions for benevolence and evangelism? Brother Tant, will you give your right hand to brother Woods and brother Lemmons on the "special contribution" in the assembly or putting the funds from the "box-in-the-vestibule" through the church treasury as a "method" of funding these institutions? If not, how will you ever "narrow the gap" between you? Neither Woods nor Lemmons will accept the vestibule box to the exclusion of church contribution from its treasury to eleemosynary institutions.

Woods rejects Tant's "solution" in these words: "The 'solution' he proposes is to us objectionable because it improperly seeks to avoid that which is eminently scriptural and divinely approved: **the right of churches to support from their treasuries cooperative evangelism and homes for the fatherless and the aged.** (Matthew 28:18-20; Acts 11:28-30; 1 Corinthians 16:1, 2; James 1:27; 1 Timothy 5:16). Any attempt to avoid this is wrong and must fail and properly so; unity should never be sought nor can it be attained by compromise of truth and the yielding of that which is right." (*Gospel Advocate*, February 4, 1982, pages 89, 90).

Guy Woods said that Florida College could not use the church building to raise funds for the school because they consider that as church support of the school. Does brother Tant agree with that premise? If so, is Woods correct when he says the church which provides a box in its own vestibule constitutes church support of whatever is put into that box?

The "Quarantine"

Brother Tant wants conditions to exist that will bring about in time the lifting of the "quarantine" that B. C. Goodpasture, the *Gospel Advocate* staff and the leading lights in Nashville and Abilene instigated years ago. He thinks this will show "the tie that binds" is strong enough to permit us to discuss our

(Continued on Page 6)

Searching The Scriptures

Volume 24

APRIL, 1983

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 69, Brooks, Kentucky 40109-0069.

Address supply orders to Religious Supply Center, Inc., 4001 Preston Hwy., Louisville, Kentucky 40213. Phone (502) 366-9014 (Ky. residents), 1-800-626-5348.

POSTMASTER: Send change of address forms to P.O. Box 69, Brooks, Kentucky 40109-0069.

Stairway of Teaching The Up

By Bobbie & Carla Miller

New, Improved Edition

NOW IN STOCK

A Useful Tool for all
Teachers

Order from: Religious Supply Center

Price: \$4.50

Editorial

Connie W. Adams

P.O. Box 69

Brooks, Kentucky 40109



SO YOU NEED A PREACHER?

Every few years preachers either decide to move or else the brethren decide it would be best for them to move. This is not all bad. Neither is it all good. It depends on the circumstances. If a man is not teaching the "whole counsel of God," is not continuing to study and stay fresh in his preaching efforts, or is not providing a suitable "example of the believers" then either he ought to decide to change or else move. If he is too lazy to study or is not setting the right example then his problem is not geographical. He has a serious problem before his God and changing locations will not solve it. Repentance is required. Brethren would be well advised to try to help a brother come to repentance before he goes elsewhere and compounds his sin.

Sometimes brethren in all sincerity think it would be best for the work and for a local preacher, to make a change. Such judgments should never be left to the biases of the weak, worldly and untaught brethren. Godly living and straightforward preaching without fear or favor will be an affront to such people and they will feel accused by such combination of living and preaching and will either come to repentance or create discord to have their way.

A Critical Time

The changing of local preachers is always a critical time for congregations. It is critical for the man leaving. He is naturally nostalgic about the work to which he has devoted a sizable part of his life. He is concerned for the future of the work. Pulling up roots is hard for him and his family. The decision to move to another place is not always easy. There are unknowns in every work until you are on the ground and the "honeymoon" is over. It is a critical time for the congregation. Some have become so close to the present preacher and his family that they are determined not to ever "get close to another preacher and family". Nobody else will ever suit them as well. Any man who comes to labor in the gospel will be compared to the standard of the beloved brother now moved away. Every man is different. The personalities of each member of his family are different. Constriction of the heart is a terrible disease. Christians ought to have hearts that expand to receive and accept others who labor in the gospel even as our hearts expand to receive and love additional children in our families.

A Local Preacher's Role

Anytime a congregation changes preachers, serious misconceptions surface concerning the role of a full-time preacher of the gospel in a local church. He is to be provided wages to meet his needs while he labors in the gospel, teaching publicly and from house to house (2 Cor. 11:8-9; Phil. 1:5; 4:15, 16; Acts 5:42). If he spends his life providing spiritual things for others, then he is entitled to receive the material things necessary for living (1 Cor. 9:10-16). His role is not to displace any other Christian in the discharge of his God-given responsibility. He is not to supplant the elders, nor assume the duties of a deacon. He is not to be the vortex around which whirls the social calendar. He is not a church "coach" to coordinate the recreational activities of the young. He is not to be a sponge to soak up all the rumors and gossip of the congregation. He is not a psychiatrist to analyze and solve marital disputes. He is not the official visitor of the sick on behalf of the whole congregation. While as an individual Christian, he may share in common with others in activities which are appropriate for all Christians, none of these involve his role as a preacher of the gospel.

Then what is he to do? He is to "preach the word in season and out of season with longsuffering and doctrine" (2 Tim. 4:2-4). He is to "give attendance to reading" that he may have something to say, rather than arising having to say something (1 Tim. 4:13). He cannot teach what he does not know and he cannot know without plenty of time in study. He must seek out opportunities to preach the blessed gospel publicly and privately. He needs to get down out of the ivory tower of professionalism and look the people in the face. He needs to have common sense. He needs to know something of the everyday problems with which people live. He must preach, not to please the people, but to seek to elevate them to the standard of divine revelation. He is the Lord's servant and will give account unto Him who stands in the midst of the lampstands. He must speak so as to be understood, not only in volume but in language. Forget trying to impress sophisticates in and out of the church with your great learning and wisdom, fill your mind with the word of the Lord, find out what portion of it the people need, and then get up and speak clearly so all will understand. Feed the babes and stimulate the more mature. Don't be a "specialist." Be a "general practitioner." Preach with fervor and let the sinner know somebody cares about his soul. Gently lead the timid. Reprove and rebuke sin and error and don't bother to ask anybody if they think it is all right for you to do that! Expect some lumps but don't go looking for a fight. If you get mistreatment from some, then "endure hardness as a good soldier of Jesus Christ" (2 Tim. 2:3) and count yourself fortunate to be thought worthy to suffer in the name of him who suffered in your place. Don't get sour and bitter. Just keep on preaching the truth and trusting the Lord for the harvest. The Lord himself did not melt all impenitent hearts and you will not either.

"We Need a Preacher"

Brethren sometimes reveal some very immature, if not unsound, thinking in their efforts to locate a preacher to work with them. Arbitrary standards have been set by some which would make the apostles, were they alive today, unacceptable. Why, the enemies of Paul said "his bodily presence is weak." Some thought he was a better writer than he was a preacher. He wasn't even married and everybody knows that a congregation needs a stable, family man! Besides all that, he had been arrested and imprisoned. And all the brethren know "and Gashmu saith it" that "where there's smoke there is bound to be fire." He was only the ideal age for a short time. And what about Peter? Why it is common knowledge that he was impetuous, sometimes spoke before he thought and acted hypocritically that time at Antioch. Even the Sanhedrin perceived that the apostles were ignorant and unlearned men. Further, they contended for what they believed and some of the brethren just could not have "a fighter." Why Paul even wrote to Timothy and taught him to "fight the good fight of faith." Better mark Timothy off the list! He was probably influenced too much by Paul!

Then there is the "try-out." What folly this has engendered. It is not wrong for brethren to have a man come and preach a few times and meet the congregation. But that becomes the determining factor in all too many cases. Certainly a man who preaches the gospel ought to think enough of the importance of his work to take some pride in his appearance. And what preacher is not going to lay out his best "samples" of sermons under such circumstances? How did the young people like him? Were his eyes set too close together? Did he have the right amount of hair of the right color? Were his clothes the latest fashion? Was his car *so* old the brethren would be ashamed to have it park in their driveway? Or was it so new or sporty looking as to make the brethren envious? What about his handshake? Would you believe that one young preacher was told, after one of these "try-outs" that someone said they did not like his handshake? Well, it happened. Did he have the right number of children? Are they exactly the right ages?

Really brethren, this is all too silly for words. And yet it is either the spoken or unspoken standard in all too many cases.

The Preacher Parade

Some brethren think the only way to go about finding a preacher is to have a parade of 6 or 8 to come in and preach over a period of several weeks. By the time the last one comes, the congregation will have forgotten what the first two or three looked like, or what they said. There are several things wrong with this practice. One is that it makes competitors out of what the Bible calls "fellowservants." Deliver me from such parades! I was only in one in my life, and did not know that was the case until after my visit. Had I known, I would not have taken my time or theirs. It tends to cheapen the work of a gospel preacher. Such practice reduces such brief excursions to public

relations methods. There are some men who can come in for a weekend and absolutely bowl over the audience and greatly impress the elders in private meetings. And if the past is any sign of the future, they can destroy a church in six months and create wounds it will take 50 years to heal.

Would it not be far better for elders to do their homework on a few men whom they either know or who might be recommended to them by brethren they have great confidence in, find out about their work, manner of life and whatever else they feel would be useful to know, and then approach one man at a time? He might not be interested at all. If not, consider another man about whom you have learned as much. Many things can be clarified by letter or telephone. If you find a brother who is seriously interested, invite him to come and meet you and speak a few times. Make plans to spend a good amount of time discussing the Lord's work. Three sermons and one short business meeting are hardly adequate to learn what elders need to know and for the preacher under consideration to know as well. After such a meeting, he may not be interested. Or the elders may decide he would not be suitable. If that is the case, then do the same thing with another. If both parties are interested, then make a decision one way or the other. It is fine to have feedback from a congregation but elders need to "take the oversight" and should be privy to greater information than the rest upon which a wise decision can be made.

I can tell you that the present practice of these preacher parades has been the means of discouraging many fine men. Some of the ablest men who do the most enduring work are left out in these weekend blitzes. Many young men are discouraged. Some of the young men today are well trained, capable and committed to the Lord and his work. What are they to do? Shall we place them on the sidelines until they are 30 years old? Or 40? You can learn a great deal about young men from people who have known them all their lives. It is degrading and downright insulting to any man, young or old, to have to traipse all over the country, at the invitation of brethren just to be paraded before some elders and a congregation to be examined like a horse or cow at an auction. After a couple of rounds of that, some young men may decide to forget preaching on a full-time basis and program computers and teach a few Bible classes somewhere if the brethren will let them. Meanwhile, older brethren are becoming "too old" for some, others are in failing health and some are passing on. Younger men need to know the truth, be committed to it, determined to avoid untaught questions that gender strife, need to live godly lives and NEED A CHANCE. Older men also can contribute much to the work. They have experience which only time and practice can provide. They have studied much, observed much and endured much and are in a unique position to help us all.

So you need a preacher? Are you going to pick him out of a parade? Are you going to idolize him for awhile and then methodically pick him to pieces? Are you going to expect him to do your work for you? Are you going to love him, encourage him and help him, or shun

him, berate him and hinder him? Are you going to set a man-made standard for him to meet which would have disqualified every apostle of our Lord? Or are you looking for a faithful brother who knows the truth, loves it, preaches it in season and out, lives it and is studying to learn more of the word of life? The answer to these questions has much to do with the success of any preacher and the congregation with which he works. At the house of Cornelius, Peter said "I ask therefore for what intent ye have sent for me." That is a valid question for preachers and congregations now. Think about it.

BENTON R. GRAVES
1922—1983



Wilson Adams

6434 Auburn Av.
Riverdale, MD 20737

It is with a great deal of difficulty that we announce the death of Benton R. Graves, a faithful Virginia preacher and very close friend. Born in Portland, Tennessee to a Baptist family, Benton did not obey the gospel until 1949 when he was baptized by Paul Hodges. He spent several years preaching by appointment and from 1965-1967 served as an elder with the Lafayette Heights church in Indianapolis before moving to Ridgeway, Virginia to begin full-time preaching. Over the next fifteen years the Ridgeway church grew to become one of the largest congregations in the Atlantic coast area. Much of their growth was due to this man who never missed an opportunity to "pull out his Testament" and teach.

To his credit, brother Graves was a simple gospel preacher. He wasn't particularly well versed in Greek or Hebrew nor was he the most eloquent orator. He won't be remembered for being a scholarly intellectual or some other such characteristic of high acclaim. He was, however, a gospel preacher who loved God and who held a strong affection for God's people. He was fond of young preachers too. And although there was over thirty years difference in our ages he always treated me as an equal. We worked together in two meetings and in 1981 I moderated for him in a debate on Mormonism. We talked often about the great rewards of preaching and of the need to love the souls of men. He did. He detested preachers who caused division and dissension over matters of individual opinion and equally had no place for those who refused to stand up and be counted.

He was a soldier. In World War II he fought as a courageous Marine and was awarded several medals for his performance including the Silver Star. Although later he espoused a personal belief that a

Christian should not kill for his country, he none-the-less remained a soldier and fought just as bravely in God's army as he had on the islands of the south Pacific.

Funeral services were conducted in Eden, North Carolina on February 7th by Leonard Salyers and Gene Tope. Over 200 people, many of whom he had personally taught and baptized, were present to pay their respects. Among the songs selected that day was J. O. Thompson's, *A Call For Reapers*. Although not usually associated with funeral selections it was one of Benton's favorites and well reflected his attitude toward preaching. We're thankful for the years he spent reaping in the fields. Our hearts go out to his good wife Floe and to their three children. To those who would like to contact the family you may write to R. R. #1, Box 169, Ridgeway, VA 24148. He will be missed but he will not be forgotten and although he is dead, he will continue to speak.

Excellent Gift Bibles at 25% Savings

New American Standard Bibles

One Column Side Reference Editions

Approximately 6" x 9"

Each Bible has maps and concordances

		List Price	Sale Price
010	Hardback, Buksyn, Brown	\$22.95	\$17.21
011	Hardback, Buksyn, Burgundy	\$22.95	\$17.21

ORDER FROM: Religious Supply Center
WATS LINE—1-800-626-5348

NEW — **Directory of Churches**
By Bob Buchanan

Useful for travelers, students, military personnel
and others.

\$2.50

Order From: Religious Supply Center

1-800-626-5348

(Continued from Page 1)

differences as brethren and not as enemies.

I suppose he means that the "quarantine" to be lifted is the permitting of the issues to be discussed through the pages of the Advocate and the Firm Foundation, which have been cut off for several years. But we have had several debates, public and written. Religious journals, magazines and bulletins have carried both sides of the issues that divided the church about thirty years ago. Now the debates and aggressiveness of the "pro-institutional" and otherwise liberal brethren have just about disappeared. Is that evidence that the "quarantine" has been lifted? I think not! I believe brother Tant has in mind a condition wherein the "pro-institutional" and the "anti-institutional" churches will cease all combat activity at all levels, meet together upon some arrangement such as a "box-in-the-vestibule" plan for the support of various programs that brethren want to get into, and gradually enter upon a "discussion" forum of some kind that will bring us together somewhere in the plains.

Brother Tant, it just won't work! You know history too well. This has been tried in every generation in one form or another since the beginning of the "restoration" of the New Testament church in America. Day-dreaming will not change reality. Loving and feeding those that hate us and persecute us for the cause of Christ does not make them our brethren in harmony with God's word. Failure to withdraw ourselves from those who walk disorderly and contrary to the word does not make them orderly and in accord with the word. In the same sense, creating a synthetic atmosphere in the hope of lifting the "quarantine" that the "pro-institutional" and "anti-institutional" churches can worship and work together will not make UNITY in the scriptural sense and it will not bring these groups together. The thing that caused the division—the attitude toward the authority of Christ as revealed in the New Testament—must be removed and then Bible UNITY can once again exist. We will not have to worry about lifting the quarantine; it will be no more.

Finally, Woods presents his substitute for Yater's "box." He had rejected Yater's plan for unity, and here offers his: "Can we not on these matters on which we agree simply agree to work together? If to this the objection is offered that this would require him by his contributions to support that which he cannot in good conscience endorse, let him simply withhold that portion of his money which would normally go through the treasury to the orphan home and send it directly or use it in other areas of benevolence."

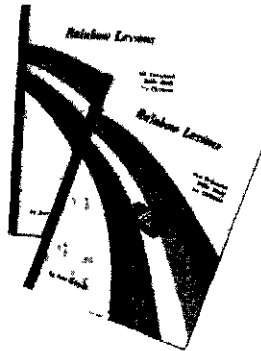
If brother Tant withheld ten dollars of his contribution, how does he know but that the brethren will take ten more dollars of what he contributes and send it to an orphan home? Woods' plan is about as unworkable as Yater's plan. Neither acknowledges the real issue which must be addressed if we are to scripturally close the breach.

To Yater's box-in-the-vestibule, Guy Woods rejected it and substituted his own plan that the man who could

not contribute to the church support of an orphan home, should just hold that much of his money and give it directly to the home, while all others in the congregation who wanted to continue to send money from the church treasury to orphan homes would do so. In other words, let all things stay as they are, except Guy Woods will grant that we may hold out that portion of our contribution that we want to send direct to the orphan home, or to some other benevolence. This is UNION by complete compromise! It is worse; it is surrender!

Now Woods concludes: "Here is our hand, brother Tant. What about it?" Brother Tant, what about it? Can you unite with brother Woods upon his plan? If not, how will either of you ever "narrow the gap"? He will not accept your box in the vestibule!

For Children Only!



Rainbow Lessons by Jane Britnell

RAINBOW LESSONS offer pre-school children a chronological study of Biblical events. They can be used in the Bible classroom, or can be adapted by parents who want to use these lessons to teach the Bible to their children at home. Teaching ideas and suggestions for reinforcing activities for both classroom and home adaptations are included in each lesson book. A full year's study (52 lessons) is in each book.

Old Testament Study \$3.75
New Testament Study \$3.75

Order From: Religious Supply Center

RELIGIOUS SUPPLY CENTER WATS LINE

1-800-626-5348

Restoration Footnotes

Carl Kimbrough

2212 Malibu Dr.
Brandon, Florida 33511



MISTAKES IN RESTORING THE NEW TESTAMENT CHURCH, Part 4

(Note: This is the last of four articles on the above theme. They are based on a lesson prepared especially for the Manatee County church at Bradenton, Florida, and delivered there November 14, 1982.)

THE FAILURE TO RETAIN THE ALL-SUFFICIENCY OF THE CHURCH

Each of the four major reform groups that attempted to restore the apostolic church in the early nineteenth century arose in rebellion against extra-congregational organizations with judicial authority over local congregations. Each established independent churches and strongly advocated congregational autonomy. In his *Declaration and Address*, published in 1809, Thomas Campbell set forth the principle, as summarized by James D. Murch, that, "Each congregation should have its own internal government by elders and deacons (and be) regarded as an independent body". (James D. Murch, *Christians Only*, p. 88.) *The Last Will and Testament of the Springfield Presbytery*, believed to have been written by Barton W. Stone, willed the demise of such organizations as synods and presbyteries and willed "that the church of Christ resume her native right of internal government", (ibid.)

However, conferences, camp meetings, and cooperatives continued to be held, but not without misgivings on the part of some brethren. These were not viewed generally as organizations, since they carried no authority over the churches and were innocent of those things in denominational organizations that were detested by the restorers. Even so, there was an almost constant fear on the part of some brethren that their "get-togethers" for news and edification would become formal and domineering in nature.

Walter Scott, writing under a pen name, defended conferences and referred to the "very considerable hostility of many of our good brethren, to every convocation in the shape of a Conference". He argued that "the object (of conferences) is alone information and edification, and not legislation". (*Christian Messenger*, 1827, p. 49-51)6. Stone agreed, saying, "We as a Conference meddle not with the government of the church, leaving each church to act according to the New Testament". (Ibid., p. 52.) Yet, both of these influential men believed that conferences should or-

dain preachers.

The fears that some had regarding conferences were soon realized when the conferences began to assume the aspects of organization. The Mad River Conference of Kentucky, in 1827, passed a series of resolutions regarding conferences, affirming their usefulness, stating who should compose them, and declaring it to be "the duty of the Conference to attend to the government of the ministry, and such things as may be interesting to the churches in general, relative to the administration of the gospel and its ordinances". (Ibid., p. 278-279.)

It is not surprising in view of this that objections kept surfacing. Stone raised the specter of legislating conferences when it was reported that some of them had resolved that "Free-masonry is incompatible with the Christian religion". He said:

I am heartily sorry that my fears are at length realized. Some of your conferences have resolved that Masonry is incompatible with the Christian religion—therefore every mason must be excluded from fellowship. This looks so much like legislating that I cannot see the difference. This principle admitted, a creed or a code of laws must soon follow. I blush to write it, yet I do it in hope that the dear brethren will retrace their steps. (Ibid., 1832, p. 59.) In the early 1830s the brethren generally were opposed to extra-congregational organizations, but there is evidence that the informal conferences were beginning to become more than meetings in which brethren from different congregations could worship together and strengthen the bonds of union. Now the winds of change were in the air. Brethren began to clamour for organization and Alexander Campbell threw his powerful influence behind the effort. Alfred T. DeGroot accurately describes the Sage of Bethany, saying, "In 1823 he inveighed against missionary societies, and educational societies; some years later he aided and encouraged these and more". (Alfred T. DeGroot, *The Restoration Principle*, p. 141.)

During the 1830s and 1840s the innocent conferences began to take on the form of missionary societies. Campbell published a series of articles on the subject of cooperation. His underlying thesis was that Christ authorized the church in its universal sense to preach the gospel to the world but did not provide the plan of action. Therefore, he concluded, the churches are free to employ any arrangement of cooperation that seems best. This naturally encouraged brethren to begin organizing their conferences to send out preachers of the gospel. First there were district cooperatives, then states began to organize. Finally, in 1849, the first national organization among the disciples was formed, when the American Christian Missionary Society came into being at Cincinnati, Ohio.

The creation of the missionary society divided the church in the last half of the nineteenth century, but more than the society was involved. It only reflected a change in the aims of the Restoration movement. A. W. Fortune concurs in this view. He writes:

The controversies through which the Disciples have passed from the beginning to the present time have been the result of two different interpretations of their mission. There have been those who believed it is the spirit of the New Testament Church that should be restored, and in our method of working the church must adapt itself to changing conditions. There have been those who regarded the New Testament Church as a fixed pattern for all time, and our business is to hold rigidly to that pattern regardless of the consequences. (A. W. Fortune, *The Disciples in Kentucky*, p. 383.)

So the failure to retain the all-sufficiency of the church as set forth in the Scriptures reveals another mistake: the surrender of the original Restoration ideal of returning to the New Testament order of things. However, this shift in emphasis from the practice to "the spirit" of the apostolic church did not emerge fully until after the time we are now considering, although it had roots in the earlier times.

The failure to maintain the all-sufficiency of the church is also reflected in the building of educational institutions as adjuncts of the church. In a letter to Stone in 1832, Stephen Roach said:

Much time has passed since we talked of a Christian seminary. The Messenger is devoted entirely to religion; and until religion can be taught without education, I shall think that the best way to propagate religion is by founding institutions of learning. If this conclusion be correct, can the Messenger be better filled than devoting a fourth of its columns in favor of a Christian College? (*Christian Messenger*, 1832, p. 60.)

Stone promised to reply to the brother's remarks, but he apparently never took his suggestions to heart. Roach's letter does reveal a developing attitude among Christians regarding the church's "need" for a college. Educational enterprises operated by disciples of Christ prior to 1840 were largely private, individual efforts that were primarily concerned with secular education. But when Alexander Campbell founded Bethany College in 1841, he set in motion a precedent for church colleges among the disciples. Campbell's writings indicate that he did not recognize a clear distinction between Bethany and the church. In outlining his plans for "a new institution" in October 1839, he described it as "a literary, moral and religious school, or the union of four institutions in one—the combination of the family, the primary school, the college, and the church in one great system of education". (F. D. Power, *Life of W. K. Pendleton*, p. 46.)

Further explaining the "church institution", Campbell said, it shall, in one cardinal point of view, resemble the West Point Military School. There it is not the theory alone, but military camp, the practice, the daily discipline of the god of war. In this institution it will not be the theory of a church—of Bible reading, Bible criticism, Bible lectures, sermons, church order, Christian discipline—but the daily practice of these. The church will be in session seven days every week.... Thus will the members of

this institution be trained for filling any stations in the church of their ultimate location to which they may be called by the brethren. In one word, the objects of this. . . institution will be to model families, schools, colleges and churches, according to the Divine pattern shown to us in the oracles of reason, of sound philosophy and of Divine truth . . . (Ibid., p. 47-48.)

The views of Campbell did indeed become the model for other schools and colleges operated by disciples of Christ. The line between "brotherhood" educational institutions and the church have rarely been as distinct as they should be. Even where the line has been sharply drawn, at least in word, brethren have tended to look upon the schools as "our schools", and to regard them as essential in the training of "our preachers". But Tolbert Fanning, founder of Franklin College, may have had it about right in 1858 when he said, "It is not positively certain that colleges are destined to be of service to the cause of Christ". (*Millennial Harbinger*, 1858, p. 223.)

The whole range of extra-congregational organizations—including missionary, benevolent, and educational societies—arose from a fallacy in the thinking of some brethren in the first generation of the Restoration: the denial, in fact if not in theory, of the all-sufficiency of the congregation to do the work God requires it to do. This error in thinking has continued to plague the heirs of the movement, not excluding those who oppose the institutional-sponsoring church arrangements of the present.

"Whoever transgresses and does not abide in the doctrine of Christ does not have God" (2 John 9).

Conclusion

Our commitment to "the ancient order of things" must be full and complete, and this involves a constant need to examine ourselves whether we are in "the faith". Mistakes of the past must not become traditions for today. The spirit of Christ must live in us as it did in the first century Christians. Controversy must necessarily attend any effort to uphold the pure gospel of Christ and we should never shun it whenever and wherever it is needed; but the spirit of contention that can grow out of controversy must not be allowed to get hold of us. The preacher is a proclaimer of the gospel, and the elders have the oversight of the congregation. The two roles must not become confused so as to alter the teaching of Christ regarding the place and purpose of each. The church, the congregation under its elders, is all-sufficient for everything the Lord requires of it. It needs no organization other than the independent, autonomous congregations to fulfill its mission on earth.

"If any one speaks, let him speak as the oracles of God" (1 Pet. 4:11).

When you renew, why not subscribe for a friend? All new subscriptions are \$7.

The Mystery of Iniquity

Eugene Britnell

P.O. Box 5624
Little Rock, Arkansas 72215



WHY MILLIONS CALL HIM "HOLY FATHER"

Back in the 1940's, the Knights of Columbus of the Catholic Church was running an ad or article under the above heading. In it they said:

"Catholic loyalty to the Pope is the cause of never-ending amazement to many non-Catholics. They wonder how an exclusively spiritual leader can command the devotion of nearly four hundred millions of people. They cannot explain why this vast religious family—representing every race, color, language and political belief on the face of the earth—lives and grows through the ages, while man-made empires have their day of glory and then disappear. What is there about this one man that causes people to speak of him in a hundred tongues as 'Holy Father'? We find the answer, of course, not necessarily in the holiness of the man himself, but in his Christ-given office. The answer is found by tracing the history of the Catholic Church—the history of 262 successive Popes—back through nearly 2,000 years to Jesus Christ Himself. We know as a matter of historical fact that Christ did establish His Church—that he commissioned the Apostle Peter as its first head—that He sent His Apostles forth to teach men to observe all things He had commanded."

During that same period of time, E. C. Fuqua was publishing a paper called "The Vindicator." He was very outspoken and effective in his opposition to both Catholicism and Protestant denominationalism. We judge it very timely, early in this series of studies, to present to our readers what brother Fuqua said in answer to the above teaching.

"The thing that needs 'explaining' is how so many human beings can be so deceived! And that is easy of explanation. Here it is:

"The Roman Catholic Church is a vast organization geared to the determination to deceive the world on the subject of Religion. Auxiliary organizations within the Catholic Church are oath-bound to assist the Pope in holding in bondage every soul to be reached. Therefore, no Catholic, or prospective Catholic, is allowed to have the truth on any religious subject. Every nerve is tensioned to the task of holding in mental and spiritual bondage all that are amenable to such underhand tactics. Every known subterfuge and cunning is employed by Catholic leaders to deceive the people. And the mystery is, how do they do it?

"Well, it was the Apostle Paul who first stood

amazed at the 'mystery of lawlessness,' which was already at work in his day. (2 Thess. 2:7.) It is still a mystery! It is a mystery that people 'love darkness rather than light.' But 'MYSTERY' is the name of Catholicism. 'MYSTERY, Babylon the Great' (Rev. 17:5). It is no credit to Catholicism that four hundred million people can be kept in gross darkness concerning Christ and religion. (They now claim five hundred million, E.B.) It is no credit or honor that four hundred million of people can flagrantly disobey Christ in calling the Pope 'Holy Father.' 'CALL NO MAN YOUR FATHER ON THE EARTH,' said Christ. (Matt. 23:9). It is a mystery how so many people can COMMIT THE VERY SIN that Christ condemned. They are deceived, or they would not do it. But Rome brags that she has so many people following her in disobeying Christ! Is that anything to be proud of? Does it not expose that Church as the very 'Mystery of Lawlessness' or iniquity against which the Holy Spirit warned?

The Church of Rome is an Idol Factory

"Beginning at the Pope, that Church manufactures idols, and teaches millions to worship them.

"The Cardinals create the Pope, then worship him as 'Holy Father.' Thus they make their own 'Father!' This 'Father' of human manufacture, in turn, makes other Cardinals; and all together promote the business of making a multitude of other idols for the veneration or worship of 'four hundred million' of Catholics.

"Before they made him a god, he was plain 'Mr.' But after their creation he was 'Holy Father.' That assumes a power greater than that of true Divinity; for God could not make Christ a Savior until He suffered on the cross (Heb. 5:9). The man-made Pope does nothing but put on a red hat given him; upon which act he is hailed A GOD—'Lord God the Pope.'

" 'Demon worship,' in the form of supplication to dead 'saints,' is the full extent of Roman Catholicism. All else in that system is only a complement to Idolatry as the chief aim of Catholicism. Her so-called 'charitable' organizations; her apparent loyalty to the politics of any nation; her religious face that is purely Pharisaical; her meddling in the affairs of government in the various nations;—all this is 'on the side' and designed to cover up her real purpose—that of bringing the world under idolatry in the name of 'Christianity.' Since the Catholic Church is under the Pope as Head; and their own hands create the Pope; it follows, that the Catholic Church is the product of human hands. God is far from it! It is Satan's kingdom in religion.

"Still it is a 'mystery' how such a system of flagrant idolatry succeeded in deceiving 'four hundred million' human beings. Those millions of human beings are named in the Word of God as 'them that perish.' Hear Paul: 'And with all deceit of unrighteousness for them that perish: because they received not the love of the truth, that they might be saved.' (2 Thess. 2:10.) Thus these people are LOST because they were kept from the Truth which could have saved them. This wicked work was done by the Roman Catholic Church—from the Pope down to the humblest Priest. Keeping the

people from the Truth is what led them into Catholic Idolatry. Still, I say, it is a profound mystery' how the Pope was given that power. This can best be answered by reference to Pharaoh of Old Egypt; concerning whom God said: 'For this very purpose did I raise thee up, that I might show in thee my power, and that my name might be published abroad in the earth.' (See Romans 9:17.) Through the wickedness of Pharaoh God made known His wonderful providence over His people. Had it not been for Romanism, God's releasing to the world His BOUND WORD would not have been given opportunity. Romanism has drawn the line between the saved (or savable) and 'those that perish.' Rome as the 'Mother,' and the Protestant Sects as her Daughters, have drawn the line clearly. Those under the religious influence of either Mother or Daughters constitute 'those that perish.' Don't get excited at this: disprove it, if you can! People that can be taught idolatry by Rome, and Sectarian Traditions by the Protestant Denominations, and who can accept either as the Word of God, are most assuredly 'them that perish.'

"It is vain to 'trace the history of 262 successive Popes back through nearly 2,000 years to Jesus Christ,' for there was no full-fledged Pope before A. D. 606; but if there were, **there is not a doctrine or practice known in the Catholic Church today that can be found in the New Testament.** The very naming of any man Pope ('Father'), when Christ positively forbade it (Matt. 23:9), sets that man before the world as 'The Man of Sin' and the 'Son of Perdition.' That is what people would run into if they undertook to trace the Catholic Church to the New Testament. Since Christ FORBADE A 'HOLY FATHER' on the earth, that gentleman can be no more than 'The Man of Sin.' Such a monster Catholics worship when they 'call him 'Holy Father.' If a man on the earth can be the 'Holy Father' of any religious people, that people thereby **renounce God as their Father**, for they cannot have **two Fathers**.

"It only shows the immense power of Satan over men, when 'four hundred million people' can conscientiously **renounce God as Father**, and that with the Bible within reach of all. This shows that the Roman Catholic Church HAS KEPT THE BIBLE FROM 'four hundred million people.' Now, will Catholics still claim that they do not prohibit the reading of the Bible among their millions? They don't dare!"

This is plain language, but perhaps that's what it is going to take to get people to stop such willful disobedience of a plain command of the Lord Jesus Christ.

There are many more millions who refuse to call any man on earth Father in a spiritual or religious sense, because Jesus told them not to! They respect His authority more than that of any human institution on earth.

Please Renew Promptly!

WAYSIDE

GLEANINGS

James R. Cope

301 Green Castle
Temple Terrace, FL 33617



PARENTAL CONTRIBUTIONS TO EXISTING CONDITIONS (Part 3)

In earlier articles we have set forth numerous statistics reflecting the low moral standards and the immoral conduct of millions of Americans. We think these immoralities to be reflective of much of the world, especially the Western World, even though exposed to the gospel. For the most part the youth of this generation did not create the moral tone prevalent today. Modern youngsters inherited it from their parents as did every preceding generation. That there have been periodic moral reformations even among Gentile nations is hardly debatable though such reformations can hardly be attributed to respect for Jehovah. That there were "highs" and "lows" in Israel's history is evident from recurring reformations led by various "judges" and recorded in the book of Judges. Moral and spiritual depressions came and went in later Biblical periods and are reflected in the histories of the kings of Judah and Israel as well as by the Old Testament prophets.

Both the potential affirmative and negative influence of parents is clearly delineated in the exhortation to the fathers of ancient Israel in Deuteronomy 6:6-9. This passage can profitably be memorized by modern parents and stringently observed. As fathers and mothers read it they may well enquire regarding their practice with their own children in these times of moral distress. Notice:

"And these words, which I command thee this day, shall be upon thy heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thy hand, and they shall be for frontlets between thine eyes. And thou shalt write them upon the doorposts of thy house, and upon thy gate."

As we have moved into our present discussion of parental contributions to existing moral conditions (see the two previous articles) we observed that absenteeism from children is constant and repetitive. Interests outside the immediate family often become so enthralling that front-line duties toward their own children distract parents from once-upon-a-time

closeness direly needed by children as well as parents. Insecurity, instability, loneliness and fear among children who direly need security, stability, companionship and assurance which only parents can give to their own, constitute a liability at which thoughtful and loving parents will not wink.

Along with the absenteeism of parents from a domicile referred to as "home" there developed a sort of half-hearted awareness by many of them that their left-behind children needed some degree of consideration from those who begat and bore them. So what was the answer to appease the guilty conscience? Apparently their consciences were appeased by the mistaken concept that "things"—**material** things bought with the money made in their absenteeism from their children—would solve the parent-child question of how to spend time away from their children yet be good parents. So it was and so continues the practice of **both parents working and providing an abundance of material "things" for their offspring but less and less of themselves!**

In the *Tampa Times* (12-13-78) appeared the following in the "Dear Abby" column:

"This is to tell you about a letter you never received. Some time ago I received a call from my son's third grade teacher asking me to stop in at school to discuss a letter my son had written in letter-writing class. It was addressed to YOU. It read:

'Dear Abby,

My dad works all the time. He is never home. He gives me money and lots of toys, but I hardly ever see him. I love him and wish he would not work all the time so I could see him more. Jeff

That was the entire letter. "Abby, I was very poor when I was a boy. I always wanted my children to have it better than I did, so in addition to my regular job, I worked two part-time jobs—almost doubling my income. I managed to provide my wife and two sons with many luxuries, but I realized after reading Jeff's letter that I was depriving them of something far more important—myself. And my time.

For instance, I had never attended a report card conference, nor visited school. I took no part in Scouting, although both sons were Cub Scouts. I had never reprimanded my sons. This responsibility was entirely their mother's. Sometimes days would pass without my seeing the boys awake.

Because of the standard I had set for my family, I felt I couldn't lower those standards without first discussing it with them, so we held a family meeting. The result: I quit both part-time jobs and we adjusted our standard of living accordingly.

That was nearly two years ago, and now I realize what a wonderful family I have. I have earned the respect of my sons. But more important, I have learned that the greatest gift a man can give his children is himself and his time.

Today I am a happier man, and I want to thank you, Abby, because if it were not for the letter my son wrote

to you, I might never have known what I was missing. Sign me—DAD"

In keeping with the same sentiment I believe that my readers will appreciate this poem attributed to Edgar A. Guest:

Orphans of the Living

We think of orphans only as the little girls
and lads,

Who haven't any mothers and who haven't
any dads.

They are grouped with other children and in
groups they're put to bed.

With some stranger paid to listen while their
little prayers are said.

All the grownups look with pity on such
lonely children small,

And declare to be an orphan is the saddest
fate of all.

But sometimes I look about me and with
sorrow hang my head

As I gaze on something sadder than the
orphans of the dead.

For more pitiful and tragic as the long days
come and go,

Are the orphans of the parents they're not
allowed to know.

They're the orphans of the living, left alone
to romp and play,

From their fathers and their mothers by
ambition shut away.

They have fathers who are busy and so
weighted down with cares,

That they haven't time to listen to a little
child's affairs.

They have mothers who imagine, life could
give them, if it would

Something richer, something better than the
joys of motherhood.

So their children learn from strangers, and by
strangers' hands are fed,

And the nurse, for so much money, nightly
tucks them into bed.

Lord, I would not grow so busy that I cannot
drop my task,

To answer every question which that child
of mine may ask.

Let me never serve ambition here so selfishly,
I pray,

That I cannot stop to listen to the things
my children say.

For whatever cares beset them, let them know
I'm standing by.

I don't want to make them orphans till the
day I come to die.

We shall have considerably more to say about parental absenteeism in another article, especially when we deal with "Mothers in the Marketplace."

Behaving Oneself in God's House

J. Wiley Adams

103 Ridgeland Drive
Warner Robins, Georgia 31093



REWARDS OF THE ELDERSHIP

In the last article on the work of elders, we wish to conclude the series on a positive note. The many qualified elders around the world are to be commended for devoting the fruitful years of their lives to what is described in 1 Tim. 3:1 as "a good work." I am thankful for such men. We need some more of them.

Though the work of elders is a big responsibility and sometimes a very unappreciated task, elders who rule well will derive a great deal of personal satisfaction from the knowledge that they have done what they could in a much needed function. Qualified men are not impelled by motives of glory and grandeur. Neither are they bothered with the lust for prestige and power. The work requires a sense of dedication of the highest order. It can be such a demanding work as to shorten one's life span but it will bring forth rewards that are for eternity.

In Heb. 13:17 elders "watch for your souls. . ." What an awesome responsibility! To be one of God's watchmen over the souls of His saints is a stewardship of the highest order. The Hebrew writer further adds that those who serve as elders must "give account" for this stewardship. If members would meditate on this verse a little more they would have more regard for the work done and the men who do it. It might cut down the number of troublesome sheep in the flock. Hopefully elders will be able to give account with joy and not with grief.

The work of gospel preaching can be most rewarding in the knowledge that one has contributed to the salvation of souls who otherwise would have been lost. Elders are charged with the task of trying to keep the saved in a saved condition. This, too, is most rewarding. This is by far the more difficult task. Thus, in a well-ordered church that is going about the master's business, stable and steady under the firm guidance of the elders, let none think for a moment that this all occurred by some coincidence or big accident. It takes a lot of continuous effort, heartache, midnight oil, soul-searching, and an abundance of prayer to bring this about. The joy experienced when this is true is part of an elder's reward.

By far, however, the greatest reward will be in the hereafter as we all stand before the righteous judge, Jesus Christ, to know that some of those present who will be bidden to "enter into the joys of thy Lord" will be able to do so because of some godly elders who

watched diligently over their souls and would not relent. The eternal rewards of serving in the capacity of an elder will far outweigh the difficulties and painfulness that sometimes accompany the work,

"And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them highly in love for their work's sake. And be at peace among yourselves (1 Thess. 5:12,13).

Using the SWORD OF THE SPIRIT

Ken Green

2212 Jordan Lane, S.W.
Huntsville, Alabama 35805



SON REMEMBER

"But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented" (Luke 16:25).

"For we must all appear before the judgment seat of Christ; that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad. Knowing therefore the terror of the Lord, we persuade men. . ." (2 Cor. 5:1) Much has been said about the power of positive thinking. But, you know, there's power in negative thinking too. The Lord's servant will be constrained by God's love. And he will also live in full awareness of the terror of the Lord. He will behold the goodness and the severity of God (Rom. 11:22).

Jesus related a story of two men who lived and died (Luke 16:19-31). The situations of both men were reversed 180 degrees at the time of their deaths. Lazarus, the poor, hungry, sick beggar found himself at the banquet table, his head resting upon the bosom of faithful Abraham. The rich man awoke in a place of torment, and pleaded for a drop of water, for, said he, "I am tormented in this flame."

I see no reason to consider this a parable. It is not so identified. Neither does it possess the normal characteristics of a parable. If it is a parable, it is the only one in which a man is actually named, and details of family life revealed of another. I look upon this narrative as a momentary unveiling of hell itself.

Future Punishment Is Real

"And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. . . . Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: For I have five brethren; that he may testify unto them, lest

they also come into this place of torment" (v. 23, 27, 28).

The Greek word here is **hades**. This term refers to the unseen realm of the dead. We learn in this place that the wicked go to a place of torment at death. Such does not contradict Bible teaching concerning a day of general resurrection and judgment. It does reveal that the purpose of judgment will not be to determine our eternal destinies. That matter is determined at death.

Hell is real. It is a place, not just a state or condition (as if that would not be bad enough!).

The senses of this condemned man were in full operation. He could see, for "in hell he lifted his eyes." He could speak, for he cried out to Abraham. He could feel, for he was tormented. He could **hear**, for he conversed with Abraham. He could **think** and **reason** and **remember**.

Abraham said, "**Son remember.**" And he remembered his five brothers and suffered an overwhelming burden that they might escape the flames that were tormenting him.

"Son, remember!"

Memories of opportunities you've let slip by; of gospel invitations you've spurned; of sinful pleasures you have relished; these will but multiply the torment of hell.

Future Punishment Is Eternal

The eternity of future punishment is emphasized more than perhaps any other facet concerning it. One can stand almost anything if hope abides. Hunger, sickness, loneliness, anguish, bereavement, heavy to be borne though they may be, are not unbearable if there be a hope of better days. But write "All Hope Lost" for those who enter "this place of torment."

The Greek word, **aionios**, which is used over ninety times in the New Testament, means "age-lasting" and is predominantly used of the age of eternity conveying the thought of eternal, everlasting, unbounded duration without cessation.

The question of whether the flames of hell are literal or symbolic of torment is of secondary importance. The paramount facts are that future punishment is real and it will continue forever. Years, decades, centuries, and ages shall pass, but the agony and hopelessness of hell shall not abate.

"And these shall go away into everlasting (aionios) punishment: but the righteous into life eternal (aionios)" (Matt. 25:46).

So long as life for the righteous shall endure, punishment for the unrighteous shall proceed. So long as God (Rom. 16:26), His power (1 Tim. 6:16), and His glory (1 Pet. 5:10) shall last, eternal punishment shall continue.

Future Punishment Is Escapable

Through the sacrificial death of our Lord Jesus Christ on the tree of shame, yea, through his matchless grace and incomprehensible love, we can escape the just punishment for our sins.

The sufferings of Christ for us have probably never been adequately described. Isaiah prophesied that His

body was so marred He hardly bore resemblance to man (52:14). How can one be indifferent to such grace and love?

Though it was by lawless men that Jesus died, the deed was performed in keeping with the predetermined purpose of God (Acts 2:23). In the garden, our Lord cried out of His soul's anguish, "**O my Father, if it be possible, let this cup pass from me.**" But the very silence of the Father gave mute testimony that there was no other way for guilty sinners to be justified. Thus suffered and died "the just for the unjust that he might bring us to God" (1 Peter 3:18).

From the cross He cried, "**My God, my God, why hast thou forsaken me?"**

Again, ominous silence was the reply.

Jesus, who had never committed a sin in thought, word, or deed, became sin for us. And the Father, being "of purer eyes than to behold evil" (Hab. 1:13), turned His back.

Through such unfathomable suffering, the way of glory has been opened through the rent veil of His flesh (Heb. 10:19-22).

Let us praise His name with ten thousand hallelujahs that we can escape hell through Him who suffered and died in our place!

But, "**How shall we escape, if we neglect so great a salvation?"** (Heb. 2:3).

Son remember! Remember the reality of future punishment. Remember the eternity of future punishment! Remember the way of escape! Remember in time! Remember now!

NEW BOOK

A WORTHY WOMAN

By Darlene Craig

This is a well-written book with a chapter on each verse of Proverbs 31:10-31. The author is the wife of a faithful gospel preacher, a mother, homemaker, and grandmother. Her writing style is fresh and her research is extensive. Her applications are alive to the needs of godly women today. This 220 page paperback book is attractively bound, the layout is neat and the printing is excellent.

A unique approach to such topics as identity, worth, attitude, love, marriage, mothering, morals, plus current issues and everyday living.

"The best book on women I have read!"—

Bobbie Adams

Order from Religious Supply Center

\$5.95

WHEN YOU MOVE—Please allow two months for change of address notices. We have a cut-off date for changes each month. *Thanks for your help.*

EXPOSITION:
TEXT and
CONTEXT

Weldon E. Warnock

491 E. Woodsdale
Akron, Ohio 44301



SOME THINGS WORTH REPEATING

While reading through some of the old issues of the Gospel Advocate, I came across some material that I think is worth repeating. Specifically, there were three articles from which I take some excerpts.

Children's Behavior At Worship

Brother Fred E. Dennis wrote some pertinent things about the behavior of children before, during and after worship. The problem brother Dennis dealt with lingers with us still. In fact, it seems to be getting worse instead of better. Dennis wrote:

"When one travels among the churches year after year he notices many things that should not be. One of the alarming things of late is the bad behavior of so many youngsters during the services, before the services, and after the services. Mothers will allow their babies to almost disrupt divine services. Children of two and three years of age and older are allowed to run all over the meetinghouse before and after the services, turning it into a bedlam with their noise. When to this is added the loud and boisterous talking and laughing of the members it is a disgraceful scene. People who think may be turned away from the truth by such antics upon the part of those professing to be Christians.

"There is no excuse for such conduct. Children of tender years can be taught reverence and respect. They should not be allowed to run wild outside the meetinghouse nor inside it. It is a reflection upon the parents to allow such. I have been many places where the children of preachers and of elders take the lead in rowdyism. If the older ones would set the example of reverence and quietness it would go a long way in helping to keep the children quiet.

"Parents should know what their children are doing while the services are in progress. It would be a good idea to have the little ones (and some not so little) to sit with the parents. It is a lovely sight to see a father, mother and their children sitting quietly in the place of worship. And this seating should be done some few minutes before the services start. Don't forget that the first song is worship. It is almost inexcusable to come bolting into the place of worship, disturbing those who would worship, after the services have started. There are very few occasions when we need to be late. On those rare occasions the least we can do is to wait until there is a pause in the worship and then quietly be seated." (June 5, 1952.)

I trust we will take to heart all that brother Dennis said.

"Doctors" and Brethren

Writing about Central Christian College, brother G. K. Wallace said: "The faculty of Central Christian College is composed of a fine group of Christian men and women who are well prepared for their tasks. They hold degrees which vary from the lowest to the highest. In spite of this there is no pride among them. You do not hear these professors or the students going about the campus or in their chapel services referring to one teacher as 'Bachelor,' another as 'Master,' or another as 'Doctor.' The spirit of Christian humility is an outstanding characteristic among this fine group of leaders. Personally, I have often wondered why it is that we call one man 'Doctor' when he has just a few more hours of school-work than another, and at the same time we don't go about calling some man with a Bachelor degree 'Bachelor So and So.' How would it sound to introduce the faculty after this fashion? This is Bachelor Jones, Master Smith, and Doctor Brown? It is refreshing to visit the campus of a school where this spirit of humility is ever manifested" (May 31, 1951).

Brother Wallace said it well. Many of us are tired of hearing and reading of egotistical preachers and professors parading their "doctor's" degree (some honorary) around the brotherhood. Some of the too liberal churches cannot conduct a meeting (they are calling them seminars and crusades now) without advertising the speaker as "Doctor." These men are so full of themselves, so puffed up with pride and vanity, that they make no effort to stop it. They love to have it so. I wonder if they don't demand their wives and children to address them as "Doctor."

Education is fine. The world needs educated people. I appreciate the humble Christians among us who have worked hard for their doctorates (and masters and bachelors) and use them to the benefit of man and the glory of God. But many let their educational achievements go to their head and make fools out of them. Jesus said: "... and all ye are brethren" (Matt. 23:8). What has happened to just plain old "brother?"

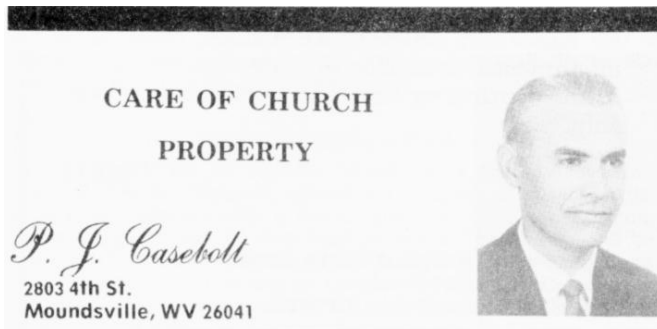
Preachers and the Sisters

Brother Marshall Keeble addressed a growing problem among us today when he wrote of the proper relationship of preachers to the sisters. I can name several married preachers who have become romantically involved with some sister in the church and, consequently, destroyed their usefulness in the kingdom of God. What a price to pay for a moment of folly! Brother Keeble wrote in the Sept. 18, 1952 issue:

"Another thing I wish to say a word of warning about is, preachers must not let beautiful and weak women lead them into sin. I am sorry to say that it seems like there are some women who take a great liking to preachers, and there are some preachers who seem to be looking for them. Now these women have found out that most of us like nice gifts, and this is the first step they make to test the preacher. In some cases

they fail to accomplish their purpose, and the preacher refuses to be attracted by such tactics. Then the preacher is called a fool or accused of not having good sense. But the real fool is the man who falls under the temptation. Paul talked about some who have a 'form of godliness, but denying the power thereof: from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts.' (2 Tim. 3:5, 6.)

A preacher must be "an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity" (1 Tim. 4:12). May we strive to so live.



Most people view the vandalism of church property more seriously than other acts of vandalism, and some even consider such disregard for church buildings as desecration or profanism. And, while any act of vandalism is a disgrace, I think some brethren (including some preachers), are guilty of vandalism by neglect.

Some governments allow churches to erect and own places of worship. Some churches also provide a residence for the preacher, and most of my brethren agree that such is authorized under the heading of support for the gospel of Christ. We generally agree that the command to assemble also authorizes a place for such an assembly, and whether that place is owned, rented, or donated becomes a matter of judgment.

In this article, I will not enter into the pros or cons of purchasing vs. renting, and believe that is a matter to be decided on a local basis by those involved. Some may use my remarks to "prove" churches should not own buildings for worship, or houses for preachers, while others may claim just the opposite. This serves to prove that no set procedure is going to apply in every instance, and what is expedient in one place may not be in another. So, back to the subject at hand.

Church Buildings

Most of us have seen examples of poor construction or maintenance with regard to church buildings, or poor locations selected for the erection of church buildings. But, the least brethren can do is to take proper care of a building after it has been purchased or erected. This may take some time if the building was already in need of maintenance when purchased, and funds or skilled labor are limited. But, I have seen

doors rotting off the hinges, leaves in buildings due to open or broken windows, "junk" rooms filled with just that—junk—and molded song books, baptisteries not fit for pigs to wallow in, poor (and even dangerous) heating and lighting, and blackboards with no appeal to the eye, much less to a piece of chalk. (By the way, brethren, while your local preacher may prefer projectors or magic markers, there are still some preachers who prefer a chalkboard. At least, keep it usable and handy).

While I sympathize with congregations which are hard pressed financially to own or maintain a building, most of the "vandalism by neglect" mentioned above was simply a case of unconcern on the part of those responsible. In one meeting, I succeeded in provoking brethren to straighten an outdoor toilet which was leaning precariously downhill, and all it took was a little material and time. On another occasion, I told brethren it appeared like Ahaz had been around their building, and we needed a Hezekiah to restore order. They responded commendably, after two sermons based on 2 Chron. 28-32. I believe such passages as 1 Cor. 4:2 and Col. 3:23 are also applicable and effective.

Preachers' Houses

I have lived in four different houses which belonged to the church, and have seen many more. I have both rented and owned property while preaching for the church, so I am not a champion for one particular method of housing the preacher. I have seen brethren purchase a house for the preacher in a community which was being vacated by the brethren as fast as they could move away from it! Brethren tried to persuade me to locate with them on one occasion where plaster was falling from the dining room ceiling due to a leaky bathroom commode upstairs, but would not give any assurance that they intended to remedy that situation, along with other needed repairs. Another preacher was forced to move during the winter months, because brethren couldn't decide what to do about a malfunctioning furnace.

But, all this doesn't explain some shameful neglect on the part of preachers who allow church property to deteriorate while they are stewards of that property. Maybe some congregations will begin to require a security deposit if preachers don't take better care of church property.

I have had the opportunity to acquire a working knowledge of building construction and maintenance, both commercial and residential. I have been gainfully employed in this field, as well as donating my knowledge and ability on other occasions. I enjoy doing what I am able to do if it helps others, and I have especially enjoyed opportunities to help congregations with their building or maintenance problems. And, I realize that all preachers are not proficient in some of these things, nor should a congregation require a preacher so to be. But, if a preacher doesn't have the time, knowledge, or ability to take care of church property, the least he can do is notify the church that such needs to be done.

Brethren are understandably reluctant to invade a preacher's privacy by performing monthly inspection tours of his residence, but it may have to come to that if the sense of sight or smell indicate that someone isn't being a good steward of that which has been entrusted to them. Now, a congregation may decide on a different course as to how they will provide a place of worship for the saints, and a residence for those who preach the gospel, but brethren, if you decide to use the Lord's money to obtain such property, purchase wisely, care for it industriously, and be prepared to give an account of your stewardship joyfully.

To those brethren who have conscientiously provided comfortable places of worship and residence in their efforts to preach the gospel and edify the saints, I express my gratitude and appreciation. To those in this country, and in foreign countries, who are unable to provide such places, take comfort in the fact that our spiritual needs come first, after all. But to the rest, I say, it is a good thing we don't embrace the premillennial doctrine that Christ will return to set up a kingdom on earth and that the redeemed will continue to dwell here, else both we and the Lord would have a housing problem which would not be conducive to a premillennial paradise.

Foy E. Wallace Jr. *Publications*

The Instrumental Music Question

This large volume contains not only debate notes on the subject by Wallace, a review of debates of significance on the issue, also by Wallace, but also includes material from M. C. Kurfees, Adam Clark, Don H. Morris, Moses E. Lard and John L. Girardeau. This is a monumental collection of material ever needed in the continuing battle to preserve pure worship.

\$16.50

**Order From: Religious Supply Center
4001 Preston
Louisville, KY 40213**

THE NEWS LETTER REPORTS

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

Send all News Items to: Wilson Adams, 6334 Auburn Ave., Riverdale, MB 20737

FIELD REPORTS

BILL CAVENDER, 906 Lakeview Ave. N.W., Cullman, AL 35055. Brother Harold Trimble, the preacher and one of the elders of the church in Bremerton, Washington, and brother Rick Lanning, preacher of the Imhoff Avenue church in Port Arthur, Texas, will be making a trip to the Philippines in early April. The purpose of their trip is to teach and strengthen faithful brethren regarding the false doctrines of Premillennialism and to combat false teachers of that theory when and wherever opportunities arise. They plan to be there from four to six weeks. Premillennial teachers from the Louisville, Kentucky area have been to the Philippines in recent years spreading their doctrine both orally and in writing. They have distributed much of their propoganda in tract form throughout the islands. A number of churches and brethren have been influenced by these errors and some preachers have departed from the truth and defected to this error. Brother Trimble has preached in the Philippines before when he and Jady Copeland made a trip there five years ago. A number of Filipino brethren have called upon him to come there again to help them. This will be brother Lanning's first trip. Brother Trimble is 67 years of age and brother Lanning is 30 years of age. Both men are in good health, well versed in the scriptures and have studied and exposed the falsehoods of the Premillennial theory.

KEITH CLAYTON, 55 East St., Bristol, VT 05443. This is to announce that the Addison County church of Christ has changed the night of her mid-week Bible study. From now on we will meet on Thursday evenings at 7:30. Anyone traveling may contact me for directions to our rented meetings quarters.

GARY EUBANKS, 313 Washington Ave., Valparaiso, FL 32580. The Twin Cities church of Christ is desirous of selling about three dozen song books. They are the Christian Hymns No. III and are in excellent condition. They can be purchased for a reasonable price. If interested, please write me at the above address, or phone (904) 678-5596.

JOHN W. PITMAN, 2730 Inca Lane, Winston-Salem, NC 27103. I have worked with the church that meets at 2801 Wooleight St. since November, 1976. The church still remains small in number with attendance running in the teens. We own our meeting place and they are able to give me \$225 per month support. Due to the employment situation some support has been lost. The total amount of my support after February of this year will be \$750 per month. If any could help it would be appreciated. Contact the Dennis Way church of Christ at P.O. Box 1, Toronto, OH 43964 for references.

DAVID E. PRATTE, 721 Omaha Ct., Fort Wayne, IN 46804. The North church in Fort Wayne will be supporting brother Dale Smelser in a debate with "Buster" Dobbs on the subjects of sponsoring churches and benevolent institutions. The debate will be conducted August 1, 2, 4, 5 in the Founder's Hall auditorium of the Fort Wayne Bible College in Fort Wayne, Indiana. People in the area may want to make plans to attend. Also, we would appreciate very much anyone who has copies of any material "Buster" Dobbs has written on these subjects or anyone who has tapes of any of his previous debates on the subjects. Please contact me at the above address or call (219) 432-4432 for further information.

BILL SEXTON, 4502 South Seneca, Wichita, KS 67217. After

three and a half years in Manhattan, Kansas, we have decided to move to Wichita to work with the Southside church meeting at 4502 South Seneca. The contact for the church in Manhattan will be Burt Lockwood, 2829 Edwards St., Manhattan, KS 66502. Phone (913) 539-1550. Or Earl Harris, P.O. Box 24, Woodbine, KS 67492. Phone (913) 257-3579. Anyone coming to Wichita is encouraged to worship with us. We are located just a few blocks off of I-235 in the southwest part of town. Get off at the Seneca exit and come south to 44th Street and we are located on the southeast corner. Services are at 9:30 and 10:30 a.m. and 6:00 p.m. on Sundays and at 7:00 p.m. on Wednesdays. The office number is (316) 524-5491.

ROY DIESTELKAMP, Box 1411, St. Catharines, Ontario L2R 7J8 Canada. Brother John S. Whitfield died January 8, 1983, at the age of 74. He had preached for the past many years in Ontario at such places as St. Catharines, Meaford, Owen Sound, Wellandport, Bancroft, and lastly Glencoe. He was a faithful preacher who made a courageous stand for the truth against institutionalism and was well respected for this by sound brethren. His funeral was in Vineland, Ontario and was conducted by Bill Hall, Peter McPherson, Brian Sullivan and myself.

NEW CONGREGATION

ST. CATHARINES, ONTARIO, CANADA—A friendly "swarm" from the Jordan, Ontario church has begun to meet in St. Catharines. Together with a few members who have come from another congregation we now total 33 souls. The church will be known as the Garden City church of Christ and is now meeting in the Applewood Public School at 130 Woodrow St., St. Catharines. Our hours of services are at 10:00 a.m. for Sunday Bible Study and 11:00 a.m. and 6:00 p.m. for periods of worship. Wednesday Bible Study is at 7:00 p.m. Roy Diestelkamp has left the Jordan church after working with them for the past five years and is now working with the new congregation. For tourists visiting Niagara Falls, the new church is by far the closest sound church (about 15 minutes drive) and we would be encouraged by your presence. Write for directions to: Box 1411, St. Catharines, Ontario L2R 7J8, Canada. Or call (416) 562-5519.

NEW PAPER

WALTON WEAVER, P.O. Box 10730, Jackson, MS 39209. In November, 1983 I began a paper, *The Apostolic Messenger*, which is published with the non-Christian in mind. It is an 8 page monthly. Regular writers are Colly Caldwell, Don Bassett, Dick Blackford, Ed Brand, Horace Huggins, Glenn Melton, Billy James and Robert Harkrider. I am getting top quality material and even the mature Christian would profit. Subscriptions are being offered at \$4.00 per year for a limited time. In a club of five or more the price is \$2.00 each. I am also making this paper available to churches in large quantities. Write me for more information.

PREACHER'S NEEDED

RAMSTEIN, WEST GERMANY—The congregation in Ramstein is a small congregation of military people in the western part of West Germany. The town of Ramstein is near Ramstein Air Base, the largest air base in Europe and the headquarters of the United States Air Forces in Europe. Ramstein is also a suburb of the city of Kaiserslautern, a city of over 100,000 and where several major U.S. Army installations are located. In this metropolitan area there are over 55,000 American service-men and their families, the largest concentration of Americans outside the U.S. Within a 45 minute drive that number increases to over 125,000 Americans at military installations at Sembach, Zweibruecken, Baumholder, and Pirmasens. To our knowledge we are the only conservative congregation of the Lord's church meeting in this area. We feel that a full-time evangelist is much needed here. At present we are eleven in number and meet in a rented building off base. The men rotate the preaching. We send a total of \$950 per month to four preachers in four countries. Since the cost of living in Germany is higher than in the states, a man will require more financial support than we are now able to provide. We, however, anticipate growth. We have notified the men we now support that our financial aid will end in July, 1983, so we can begin to support a man here. We would like to bring a man here this summer to begin helping us in the work.

Contact Ted Buselmeier, PSC Box 10301, APO NEW YORK 09012. Phone 06371-42135. Or John Baxter at PSC Box 7049, APO New York 09012. Phone 06371-42708.

ALLIANCE, OH—The Homeworth Road church of Christ in Alliance, Ohio is in need of a full-time preacher. Partial support can be provided. For further information contact Bob Bollinger at (216) 821-8773 or write the church at 822 Homeworth Rd., Alliance, OH 44601.

CAMDEN, SC—The church that meets in Camden, South Carolina is in need of a preacher. We are fully self supporting. Contact Dick Sullivan at (803) 432-5384, or write 403 Bruce Dr., Camden, SC 29020.

BLACKSTONE, VA—The church which meets in Blackstone, Virginia is in need of a preacher. Blackstone is a small town of about five thousand. Within a 25 mile radius there are about four other small towns with about the same population. The nearest sound congregation is in Richmond, some fifty miles away. We have recently completed a new building in which to meet. It has a seating capacity of 145. The members did most of the work and saved quite a bit of money on the cost. We should be free of debt in five years. Attendance averages about 25 on Sundays. We are seeking a sound gospel preacher to help us in this area. Age is of no consequence. A person who enjoys doing personal work would be of greatest benefit. For information please contact Bill Mabe at (804) 949-7676, or write to the church at P.O. Box 551, Blackstone, VA 23824.

CROSS LANES, WV—The Stewart Park church of Christ is in need of a full-time preacher. The congregation is fairly young and began when several Christians from various liberal congregations separated themselves and began meeting together. The church now enjoys the comfort of a nice building located on a spacious lot with plenty of room for expansion. Cross Lanes is located about 18 miles west of Charleston, West Virginia, towards Huntington, just off I-64. Only partial support can be provided at this time. For further information please contact Bill Priddy at (304) 755-2730, or Bill Williams at (304) 727-0683.

PREACHERS AVAILABLE

JACK D. NUNN, 95 Leonard Rd., Butler, NJ 07405. I am interested in relocating on or about June 1st. I am 53 years old with 20 years preaching experience. References will be sent upon request. Phone (201)838-6101.

KEITH STORMENT, Rt. 1, Box 409, Logansport, LA 71049. I am 29 years old and married. I have been preaching about 14 years and would like to relocate before August 1, 1983 with a spiritually stable church, preferably with elders. Please contact me at the above address or phone (318) 697-2722.

MIKE TOBIAS, c/o Florida College, Box 2352, Temple Terrace, FL 33617. I am 24 years old and am studying Bible at Florida College. I would like to work at a congregation from May through August with an older man in order that I might gain some experience. I have only been preaching a year and a half and think this would be helpful. Most of my sermons have been preached in Rochester, Minnesota. Feel free to contact Brent Hunter, Harry Pickup Sr., or Charles Goodall at the school or you may write the Gates Dr. church of Christ at 2309 Gates Drive, Rochester, MN 55901.

PREACHER NEEDED

PALMETTO, FLORIDA—The church here will be in need of a full-time preacher in June of this year. Full support is available. If interested, please write: Elders, Church of Christ, 1575 14th Ave. W., Palmetto, Florida 33561 providing sufficient information and references in letter.

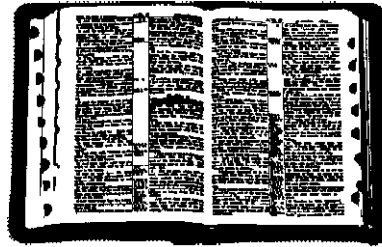
IN THE NEWS THIS MONTH

BAPTISMS	213
RESTORATIONS	113

(Taken from bulletins and papers received by the editor)

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 XXIV

MAY 1983

NUMBER 5

THINK ON
THESE THINGS

H. E. Phillips

P.O. Box 1631
Lutz, FL 33549



ALMOST—BUT NOT QUITE

Editor Tant had high hopes of flashing across the front page of Vanguard some startling news in the February, 1982 issue. But instead he had to settle for the "doleful lament" of Greenleaf Whittier: "For of all sad words of tongue or pen, The saddest of these: 'It might have been.'"

The startling news was: "the merger of a 'pro' institutional and an 'anti' institutional congregation." But it did not work out. Now the corpse of his Merger Plan lies in the morgue awaiting autopsy to determine what went wrong.

I would not have given attention to this editorial of brother Yater Tant except for the fact that it illustrates the extent to which one will go in an effort to minimize false doctrine and practice, and try to unify both with a local CHURCH.

There were two congregations in the Birmingham, Alabama area where brother Tant lives looking for a meeting house. One was an "anti" institutional church and the other was a "pro" institutional church. Both were doing the same work. They agreed to merge and form one congregation.

So eager is brother Tant to influence a consolidation of "pro" and "anti" institutional groups in a full fellowship, smoothly operating congregation, that he has written reams of paper promoting the plan, and has pledged his time and talent to the project. Hence a nine point plan for the merger was developed and presented to the two groups. Following are the nine points and our review of them:

1. This was to be a merger, not one church joining another. I understand that this means neither congregation gives up anything, but both come together, each holding to its own peculiar characteristics. Only circumstances caused them to be doing the same thing at the time of merger, not conviction. Without question, given time, one of two things will happen: 1) One will yield and become as the other, or 2) There will be a division and each will go the way they were before the merger.

2. A box will be placed in the vestibule to collect all donations to all orphan homes, colleges, centralized cooperative evangelistic work, and all others to which individuals wish to contribute. At regular intervals the box will be emptied and donations will be sent to the various donees as from "Friends," but NOT from the church.

First, I am not convinced that such an arrangement will work at all. The sentiments are too deep and the emotions too strong to allow a vestibule box to get the glory for support rather than the church. Second, it does not heal the cause of the trouble; it does not relieve even temporarily the issues between brethren. The issue is CHURCH SUPPORT of these institutions, not INDIVIDUAL SUPPORT. The vestibule box is asking for a surrender of the principle of CHURCH SUPPORT to these organizations, and returning to INDIVIDUAL SUPPORT. Had this been the course from the beginning there would have been no division. Those who wanted to involve the church, did so to the dividing of the church. Just as the brethren who insisted on instrumental music in worship did so to the dividing of the church.

What will happen if some of the brethren want to take the funds from the box and put them into the CHURCH treasury, and then write checks from the CHURCH treasury to the various institutions whose names and addresses appear on the envelopes? If these few brethren INSIST on doing this because it is "church work," will the "anti" brethren of this merger be obligated to yield, or should they resist to the point of "division"? Do not just wave this off; it is a very real threat. It has happened before, and it will happen again.

But this "box-in-the-vestibule" will not last long enough to get a discussion of differences off the ground. Why? Because these "pro" institutional brethren are

what they are because they INSIST that it is the work of the CHURCH as well as the INDIVIDUAL to care for orphan homes, preach the gospel through centralized cooperative programs, and support the teaching of the Bible in schools and colleges.

3. Preachers from both the "anti" and "pro" institutional churches will be retained and will alternate preaching for the new congregation. In the light of history over the past twenty five years, it would be interesting to see how this works. I can tell you now, there will have to be more rules than the alternating preaching arrangements indicated in point three. There will have to be some "forbidden" area and subjects. I would like to hear one preach on the "Work Of The Church" without preaching something that will irritate the problem between the merged groups.

By the Spirit Paul said, "For I have not shunned to declare unto you all the counsel of God" (Acts 20:27). "And how I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house. . ." (Acts 20:20). It is impossible for a man to do as the apostle said he did and at the same time enter into a covenant with a group of people that will sharply restrict his preaching on certain subjects. If I knew my preaching would alienate them, why should I enter the merger in the first place? If I determined to preserve the merger at the expense of my preaching, how can I hold a good conscience toward God and men?

4. During the first five years after the merger, the preachers invited for meetings would be on an alternating basis: one from the "pro" group, then one from the "anti" group.

The tedious task of selecting preachers for the first five years would require a committee from both sides to be sure that both views were represented in the preachers selected for meetings. No one has respect for a man who does not preach what he believes to be the truth on any subject. This point calls for compromise by its very nature.

Some interesting questions come to mind. What will happen to this arrangement after five years? Does each group expect to convert the other within five years? What if an "anti" preacher who is invited for a meeting should decide to preach what he believes the Bible to teach about unscriptural church contributions to orphan homes, homes for the aged, etc.? If so, will this not amount to compromise on the part of one merging group and the invited preacher? If one is permitted to preach his true convictions on the word of God, how long will this arrangement continue before we see a rerun of the 1950's and 1960's?

5. All contributions for preaching schools or college Bible departments will be sent to support the preacher or teacher (in the school) and not the institution itself.

I conclude that all contributions in number five are from the church treasury, going to some preacher or teacher in the Bible department of a Christian College or Alabama School of Religion. My reasoning is that INDIVIDUALS may contribute to the institutions without question, and since there is some restriction to

(Continued on Page 6)

Searching The Scriptures

Volume 24

MAY, 1983

Number 5

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 69, Brooks, Kentucky 40109-0069.

Address supply orders to Religious Supply Center, Inc., 4001 Preston Hwy., Louisville, Kentucky 40213. Phone (502) 366-9014 (Ky. residents), 1-800-626-5348.

POSTMASTER: Send change of address forms to P.O. Box 69, Brooks, Kentucky 40109-0069.

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 \$2.50

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

Editorial

Connie W. Adams

P.O. Box 69
Brooks, Kentucky 40109



MORAL REVOLUTION

Anyone who thinks moral values in this country have not changed has not been paying attention. The pace of change has accelerated from almost imperceptible variations to the lightning swiftness of the present hour in which quantum leaps are being made away from the standards of a former day. Some have chosen to stick their heads in the sand and pretend that all is well. Others have observed some of what is happening and have misjudged the seriousness of the problem. I am convinced that all too few are aware of the origin, nature and significance of the struggle. I confess to neglect in the past in helping to shore up my part of the battle line. No more! My own research in the field of Secular Humanism over the past year first made me sick. Then it made me angry! I am righteously indignant over the attacks made from this enemy on everything which I believe to be true and right.

The Sources

The principle source of the topsy-turvy moral situation facing us these days is Secular Humanism. Observe the following:

"We affirm that moral values derive their source from human experience. Ethics is autonomous and situational, needing no theological or ideological sanction. Ethics stems from human need and interest." ? (Humanist Manifesto II, p. 17.) "In the area of sexuality, we believe that intolerant attitudes, often cultivated by orthodox religions and puritanical cultures, unduly repress sexual conduct. The right to birth control, abortion, and divorce should be recognized. While we do not approve of expletive, denigrating forms of sexual expression, neither do we wish to prohibit, by law or social sanction, sexual behavior between consenting adults. The many varieties of sexual exploration should not in themselves be considered 'evil.' Without countenancing mindless permissiveness or unbridled promiscuity, a civilized society should be a tolerant one. Short of harming others or compelling them to do likewise, individuals should be permitted to express their sexual proclivities and pursue their life-styles as they desire." (Ibid. p. 18.)

With this concept as the underlying philosophy and with about 300,000 known humanists in strategic places of influence in the new media, government

funded social agencies, not to mention the public schools, it is no wonder we have the situation which today exists. Secular humanists comprise a very small part of the population of this nation. But they have gained access to the necessary instruments to remold the thinking of the past generation. Both the past and present generations have been greatly affected by John Dewey and his philosophy of education. While Christians struggle to teach their children at home and for two or three sessions a week in congregational Bible classes, the humanists have under their control, not a **Sunday** school, but a **Monday through Friday** school in which to teach evolution, values clarification strategies, sex education (with no "moralizing") and to advocate a spirit of rebellion against parent, church and country. Thank God for the good school teachers who will not be party to such subversion! But are there enough of these to prevail?

When homosexuality, lesbianism and even bestiality are presented in sex education courses as simply matters of personal choice, and where sexual expression outside marriage, along with trial marriages, group marriages, and what have you, are presented as "alternative life-styles", it is no wonder we have the mess we have today. When values clarification strategies call for classroom discussion on abortion, euthanasia (mercy killing), suicide and suggest that any of these might be acceptable methods of handling human problems, and these students graduate to become doctors, lawyers, judges, teachers, preachers and politicians, then the stage is set for the revolution. And that we have on our hands NOW.

This philosophy has spawned a number of social movements designed to aid and abet the triumph of humanism. Hear Gloria Steinam:

"We must understand that what we are attempting is a revolution, not a public relations movement." (OUR RIGHT TO LOVE: A LESBIAN RESOURCE BOOK.)

"By the year 2000 we will, I hope, raise our children to believe in human potential, not God." (Saturday Review of Education, March, 1973.) "With the destruction of the family must come a new way of looking at children. They must be seen as the responsibility of an entire society rather than individual parents." (Declaration of Feminism.) Now hear from Jean O'Leary—who was appointed by former President Carter to serve on the National Commission for observance of the International Women's Year):

"The schools must no longer deny students and faculty the right to acknowledge their lesbian identities openly . . . School counselors should be required to take courses in human sexuality in which a positive view of lesbianism is presented... . Courses in Sex education should be taught by persons who have taken the human sexuality courses already mentioned. Students will thus be encouraged to explore alternate life styles, including lesbianism . . . Schools should set up lesbian studies programs in connection with women's

studies programs . . . School libraries should be supplied with bibliographies of lesbian literature and urged to purchase novels, stories, poetry, and non-fiction books that portray the joy of women loving women." (Struggle to End Bias-Report on Sex Bias in Public Schools.) We shall not here speak of the Children's Rights

Movement parented by the same philosophy.

UNBELIEF is the principle root of this sorry mess. In contrast to the rottenness cited herein, listen to words that make sense from the God so despised by the humanists.

"The fool hath said in his hearts. There is no God. They are corrupt, They have done abominable works, there is none that doeth good. The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are all together become filthy: there is none that doeth good, no, not one. Have all the workers of iniquity no knowledge? Who eat up my people as they eat bread, and call not upon the Lord?" (Psa. 14:1-4). "The fear of the Lord is the beginning of wisdom" (Psa. 111:10). "The fear of the Lord is the beginning of knowledge: but fools despise wisdom and instruction" (Prov. 1:7).

"There is a way which seemeth right unto a man, but the end thereof are the ways of death" (Prov. 14:12).

"O Lord I know that the way of man is not in himself; for it is not in man that walketh to direct his own steps" (Jer. 10:23). This last passage flatly contradicts the humanistic

premise that man alone must decide what is ethical.

"The wisdom of this world is foolishness with God" (1 Cor. 3:19).

"Professing themselves to be wise, they became fools" (Rom. 1:22).

The Solution

It is only when people realize that the origin, purpose and destiny of man cannot be determined without divine revelation that they will humble themselves before the God who made us all and "find him, though he be not far from every one of us" (Acts 17:27). "Ye shall know the truth, and the truth shall make you free" (Jno. 8:32).

Instead of humanism enhancing life and its quality, it starts with nothing but guesses, continues through life jumping from situation to situation, doing what "feels" right at the time, and plunges into eternity with no hope and no preparation to meet the very God denied so vehemently by humanists.

The Christian views life as a creation from God, sees it as sacred, reaches out in compassion to the weak, sick, aged and infirm and lives with purpose, dignity and richness of meaning, and then dies in hope of the resurrection.

Humanism takes from us the true bread of life, robs us of the water of life, reduces life to a meaningless journey through a barren wasteland of dreary existence

and then tells us that when it gets to be too much for us, we can just take our lives and end it all. This is progress? Intellectual advancement? The answer to the hungry yearnings of the human heart? Pshaw!

There is great power in righteous living. There is also great power in righteous indignation. We urge our readers to inform themselves on this urgent subject and do all within their power to stop the advance of this movement to subvert our nation, our morals and our very souls.

Lavishly illustrated Bible dictionary!

The Zondervan Pictorial Bible Dictionary: a completely new, fully illustrated, one-volume work perfect for beginning or advanced Bible enthusiasts. Featuring quick access to explanatory data, 5000 entries, 700 photos, charts and drawings, plus 40 pages of exclusive Transvision color overlay maps. Skillfully combines up-to-date information, careful editorial comment and pictorial illustrations!

Read it now in Cloth. \$21.95

Thumb-indexed. \$25.95

Order From:

Religious Supply Center

4001 Preston

Louisville, KY 40213

Kentucky residents add 5% Sales Tax

WATS LINE 1-800-626-5348

BACK IN PRINT

THE GODLY FAMILY IN A SICK SOCIETY

(1979 Florida College Lectures)

This book of lectures was sold out soon after the series was delivered in January, 1979. Many have wanted copies of this excellent material. Outstanding material presented by able preachers of the gospel.

Hardback 232 pages

\$10.95

ALSO NOW—1983 FLORIDA COLLEGE LECTURES

ROMANS FOR EVERY MAN \$11.95

Order from Religious Supply Center

SET FOR THE
DEFENSE OF
THE GOSPEL

T. G. O'Neal

P.O. Box 723
Bessemer, Alabama 35021



APOSTASY

The Bible is a book that is constantly warning against apostasy. From Genesis to Revelation we have the inspired writers warning people against falling from grace. One of the great preachers of the last generation, J. D. Tant, warned God's children against apostasy in these words, "Brethren, we are drifting." The apostle Paul warned the brethren in Corinth against being led away, when he said, in I Cor. 10:12, "Wherefore let him that thinketh he standeth take heed lest he fall."

Living in our wonderful land, we have many fine, honest, sincere, religious people that believe and hold tenaciously to the false doctrine of 'Once in grace, always in grace.' This doctrine would be an excellent doctrine to believe if we could find a "thus saith the Lord" for it. This cannot be found. The Lord said: "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves" (Mt. 7:15). The Lord warns his children that there would be false teachers that would come to them dressed as innocent sheep but they would be ravening wolves. They were to take heed of such teachers.

The Apostle John said in I Jno. 4:1: "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." We are not to believe every man who comes our way preaching. John said many false prophets have gone out into the world.

There is only one thing that is opposite to error and that is TRUTH. If anything is not true then it is false. If it is TRUTH, it can be found in the word of the Lord, or we must conclude that it is not the truth; it is error and we must not believe such. Error makes men slaves. John 8:32 says, "And ye shall know the truth and the truth shall make you free." TRUTH is the only thing that is able to make us free. We, therefore, must seek the TRUTH.

Paul warned the people of God when he wrote the young preacher, Timothy: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils: Speaking lies in hypocrisy; having their conscience seared with a hot iron; Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth" (1 Tim. 4:1-4). Paul said that some would "depart from the truth." They would give heed to the doctrines of devils. He goes

on to say that they would forbid people to marry and command them to abstain from meats. We know this took place in the great apostasy which resulted in the Roman Church.

Paul charges Timothy: I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables" (2 Tim. 4:1-4). Paul told Timothy that there would be members in the church of the Lord that would not endure sound doctrine but would have itching ears and that they would look for teachers that will tickle their ears. This is the way apostasy always takes place. This passage is talking about my brethren, members of the church which Jesus purchased with His blood.

Someone might ask, Paul are you not a little old-fogie in warning the brethren against false teachers? Almost every time you write a letter to someone you are telling them to be careful not to fall from grace. Don't you know that there is nothing that you can do to receive the grace of God? And if you receive it you can't lose it, and if you lose it you never had it to begin with. Paul was guided by the Holy Spirit and the Holy Spirit could see down through the centuries that the least departure from the New Testament pattern would result in apostasy. So, Paul continues to warn the children of God.

The next example is that of the churches of Galatia. "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel; Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed" (Gal. 1:6-9). Paul is still warning people against drifting away. The man who preaches anything other than the gospel and leads men away from the truth has the curse of High Heaven upon him. Men who preach soft sermons will soon lead the church into apostasy. We must be constantly on guard against that man who will dare preach anything other than the gospel of Jesus Christ. When men won't preach the gospel, the only thing that will result is apostasy. The only way to keep from having apostasy is for each man who preaches to preach the truth with all the power that is in his being just as it is written in the word of the Lord. Preaching like Paul, Peter, Philip, and the Master did will keep God's children from going into apostasy. We need powerful, positive preaching today regardless of what man may think.

I would like for you to notice the place that apostasy always occurs. This is true with God's people in the Old Testament. It is true of the first century Christians and true with Christians of every century. When we know

where apostasy will take place we will know where to be constantly on guard. Let us notice where such took place in the Old Testament.

"Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah; and they said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations. But the thing displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the Lord. And the Lord said unto Samuel, Hearken unto the voice of the people in all that they say unto thee; for they have not rejected thee, but they have rejected me, that I should not reign over them" (I Sam. 8:4-7). In the Old Testament Apostasy took place in the government or in the organization of God's people. This same thing is true today.

Paul said, in warning the elders of the church in Ephesus when they met him at Miletus, that among them men would arise teaching false doctrine: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears" (Acts 20:28-31). Paul for over three years warned these elders that a great apostasy would take place after he leaves. These elders are warned that grievous wolves will come unto them and will have no regard for the flock of God. But Paul goes on to warn them that "of your own selves" men would arise teaching things that are contrary to the doctrine of Christ and that they would lead men away with them. Paul, where will this take place? In the eldership of the Lord's church. Paul, did you do anything about this? I warned the elders for three years night and day with tears.

The last writer of the New Testament had no longer put aside his pen until we see the very thing about which Paul warned the elders at Ephesus.

It took place in the organization of the Lord's church. The Lord's church has a very simple organization in that it is composed of elders and deacons in every local congregation. The New Testament mentions no other. Everything went along fine as long as man was satisfied with the LORD'S organization but when man became dissatisfied with the Lord's organization and tried to improve upon it, apostasy was certainly the result. In New Testament times each local congregation looked after its OWN affairs. Each congregation was separate and independent of all other congregations. Soon men wanted to improve upon God's way of doing things. The first departure was exalting one man in the eldership to be the chief elder. This taking place in different areas, there had to be the chief elder of the chief elders. About 590 A.D. there were five "elders" who were looked to by the people. One in Rome, Alexander, Constantinople, Jerusalem, and Antioch. In 606 A.D. the one in Rome

was crowned Pope Boniface III. The departure that Paul warned the elders in Ephesus against resulted in the Roman Catholic Church with the Pope as its head.

(Continued From Page 1)

the use of these funds, they must come from the CHURCH treasury. This places the "anti" institutional group on the side of the "pro" group before the merger takes place. They must commit themselves to some indirect support of schools from the church treasury.

The church has no business supporting preachers in "Christian Colleges" under any circumstances. No college or school is the church or any part of the church. The church is the pillar and support of the truth (1 Tim. 3:15, 16). The church supports preachers and teachers in their work in connection with the church. The school has absolutely no claim upon any support or assistance from the church of any kind to any degree! The church cannot "indirectly" give assistance to any school or preaching society by supporting preachers and teachers who render their services there. I do not believe the church and school should be bound together in any way, directly or indirectly. I do not believe the shadow of either should fall across the other.

6. All food and beverages for church meals will be provided by members rather than paid for out of the church treasury. This point assumes that the scriptures teach that the church may have "meals" and the only issue is who will provide the meals. It has always been my understanding of the scriptures that what the church is authorized to do, it may provide. Further more, it has the organization to do it.

It seems we have the food, fun and frolic as congregational activity, but the individuals must provide the food and beverages. The only issue in this point seems to be who will pay for it, the individual or the church treasury? Maybe the "box-in-the-vestibule" would solve this problem also.

7. Until elders are appointed, all affairs will be conducted by male members in monthly meetings. This is usually the manner in which the affairs of a newly formed congregation are conducted until such time as elders are selected and appointed.

8. The attitude toward all congregations in the area will be as if no differences ever existed. Members from other congregations in the area will be used in public worship without discrimination between "pro" or "anti" institutional convictions.

This point is a proviso for involving as many other congregations as will participate. It will likely prove embarrassing to all concerned, because visitors who come and are called upon to participate in prayer and song leading may create problems by pressing their convictions beyond tolerance, or embarrassing the merger by coldly rejecting invitations to participate because they believe it to be a compromise!

9. This arrangement will continue for a six-month trial. If it works, put the arrangement on a permanent basis.


Point nine puts a question mark on the whole arrangement. If the majority in either group decides it unwise to continue, the effort will be terminated.

It Didn't Work

Brother Tant tells us that after a while, "suspicion and distrust began to overcome the spirit of love and good-will." Some "pro" institutional brethren developed the feeling that at some future date they might want to undertake some program or work that the "anti" brethren would oppose and then trouble would follow. And some of the "anti" institutional brethren feared that in the future the "pro" brethren might go beyond the word of God in some of their church projects.

I do not believe it was as much suspicion, mistrust and unwillingness to take the initiative as it was REALISM. Both groups realized that they held different views even though at the time they were doing the same thing. Their attitudes toward authority, toward the nature and work of the church, and their unwillingness at the time to give up their conviction kept them apart.

Brother Tant writes as if the whole matter is just a trivial difference of opinions over methods, expediencies and programs. The issue is the same as the instrument of music in worship and the Missionary Society supported by churches. The Christian Church and the church of Christ could have as easily "merged" on this nine point plan, because submission to divine authority is the issue.



**Abingdon's New
Bible Map
Transparencies**

**Use with Over-head
Projector. Simple,
easy to use.**

The Series

Set 1. Palestine—Old Testament
Item code no. 001757 **\$13.95**

Set 2. Palestine—New Testament
Item code no. 001765 **\$9.95**

Set 3. Palestine—Contemporary
Item code no. 001773 **\$13.95**

**Set 4. Lands of the Bible—
Old Testament**

**Set 5. Lands of the Bible—
New Testament**
Item code no. 001781 **\$12.95**
Item code no. 00179x **\$19.95**

**Set 6. Jerusalem—Old Testament/
New Testament**
Item code no. 001803 **\$19.95**

**Complete Series (with attractive
slip case) \$85.00**

Order From: Religious Supply Center

Using Great Plainness of Speech



J. T. Smith

14250 N. Miami Ave.
Miami, FL 33168

WHEN WAS CHRIST'S CHURCH ESTABLISHED?

We hear a great deal today about the Lord's church and its establishment. Was it, as the Mormons say, established in 147 B.C., according to Mosiah 18:17 (Book of Mormon)? Or, was it established, as the Baptist claim, during the personal ministry of Christ? It is my understanding of the Scriptures that the Lord's church was established on the first Pentecost after the resurrection of Christ in Acts 2.

The first thing I would like for us to observe about the Lord's church is that the church and kingdom are not separate institutions, for they have the same marks of identity.

Beginning of Kingdom

In Daniel 2:44 we read of Daniel interpreting Nebuchadnezzar's dream in which he stated that the God of heaven would establish His kingdom during the 3rd kingdom from the Babylonian kingdom, which would mean that The Lord's Kingdom would be established during the days of the Roman kings. This could have meant, as some claim, that Christ's kingdom would be established during his personal ministry, for Christ's personal ministry was during the days of the Roman kings. However, Jesus said in Mark 9:1, "Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power." Also, Luke records the fact that Joseph of Arimathea came to Pilate to ask for the body of Jesus. Luke said of Joseph, "... who also himself waited for the kingdom of God" (Luke 23:51). Thus it seems obvious to me in both of these instances that the kingdom was not in existence; but was yet future.

The point that Jesus made in Mark 9:1 about the kingdom coming with power is another point that must be considered. In Acts 1:4-8, Jesus, before his ascension, told his disciples to wait in Jerusalem, for they were to receive power. And, according to Acts 2, they did receive the power, by means of the Holy Spirit, to speak in tongues (languages) as the Spirit gave them utterance (Acts 2:4).

In this same connection, David saw a vision in Daniel 7:13-14 that I believed was fulfilled in Acts 1. In Acts 1:9 Christ was taken up and a cloud received Him out of their sight. Daniel said that when he beheld Christ coming with the clouds, "He came to the An-

cient of days." When this took place, "there was given Him dominion, glory, and a kingdom that all people, nations, and languages should serve Him. . ." But this is exactly what took place in Acts 2:5. Men out of every nation under heaven were gathered together, and Jesus was preached unto them as having fulfilled the prophecy of David (Ps. 132:11); as now being at the right hand of God exalted. Also, this was the first time that Christ's command to "go into all the world and preach the gospel to every creature (Mark 16:15), had been carried out.

Beginning of The Church

Not only was Acts 2 the beginning point of the Christ's kingdom, it was also the beginning point for the church. In Isaiah 2:2-3 we read that the Lord's house was to be established in the top of the mountains. In the New Testament the "Lord's house" is identified as "the church of the living God. . ." (1 Tim. 3:15). However, you will observe that, as in the case of the kingdom, that "all nations were to flow unto it" (Isa. 2:2). "The law. . . the word of the Lord, was to go forth from Jerusalem" (Isa. 2:3). But as we have already observed in the section on the kingdom, repentance and remission of sins were first to be preached in His name among all nations beginning at Jerusalem (Luke 24:47). Thus the identifying marks of both the kingdom and church, by Old Testament prophets and Christ, lead us to the conclusion that the kingdom and church are one and the same thing, having their beginning on the first Pentecost after the resurrection of Christ.

More to Follow.

MY SERVANTS THE PROPHETS

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



NEHEMIAH: LET US RISE UP & BUILD The Place Of Growth In Spiritual Revival

In Chapters 9 and 10 of Nehemiah we have seen the need for total commitment to the cause as being an absolute necessity for spiritual revival. Nehemiah saw the need for a committed leadership as he addressed the priests, Levites and rulers in Chapter 10. We too need a commitment leadership and a commitment people to follow.

In Chapter 11 of the work of Nehemiah, we see how he continues to revive Jerusalem to the place where the reconstruction ought to be, both in the Lord's sight and in the sight of all nations. For Jerusalem to be

restored, Nehemiah saw that the need of the city could be outlined in 3 words: OCCUPATION, DELEGATION and DEDICATION. Truly, if we today are to restore the New Testament church, we are going to have to seek (1) Occupation, (2) Delegation, (3) Dedication. Let us look at these terms as they apply to Nehemiah and to us today.

OCCUPATION

In Nehemiah 7 we find the census of the people being taken by Nehemiah. The result showed there was a very sparse population of their people in the capitol city of Jerusalem. Of course, this one statistic posed many great problems. First, they could not successfully defend the city because of this lack of man power. Therefore, the city was extremely vulnerable and could easily be overrun by its enemies. Most of the people had chosen to live in the outlying regions of Judea. If the outlying area suffered an enemy attack, the farmers and rural village dwellers would lose their crops and possessions all right, but they could also flee to the mountains and save themselves. Those in Jerusalem would be walled up and left to die. Another great disadvantage to living in the capitol city of Jerusalem was the additional labor that one had to give to live there. The fortifications required constant guarding, both day and night, and this brought on additional responsibilities which the citizens had to bear. Yet, in spite of such disadvantages, Nehemiah heeded men and women to leave the security of their rural environment and come into the city to live. Nehemiah desperately needed population growth to OCCUPY the city of Jerusalem. Without this growth the city and all the work would be doomed because the inhabitants were too few to do the work and to carry on the growth that a thriving, developing, and growing city needed.

Nehemiah had the people cast lots and called for volunteers to live in the city. One out of every ten was called on to move to the city along with all those that willingly volunteered to do so. Then following this procedure, Nehemiah lists the names of those that came to take part in helping the city to have a future.

APPLICATION

It does not take a Solomon to see the parallel between the city of Jerusalem in Nehemiah's day and the city of Zion, the church of our day. The need for growth in the kingdom is real! How real? Throughout this country many congregations are disbanding, selling their buildings and spreading to worship with other congregations. In several articles written in the January and February issues of *Searching the Scriptures*, we looked at the negative growth rate of the church in this country. After the shock waves settled, far too many expressed that this was the exact situation where they were worshipping. Even since this time last year, several congregations have closed their doors and sold their buildings because there were "not enough people in ZION." We are not reaching even our own children! Most estimates we read tell us that we are losing 60 to 70 percent of our young people

by the time they are freshmen in college. If they leave home and go to a State supported University, the statistics tell us that 90% of them will not be faithful after their freshman year. We are not baptizing the lost! The typical congregation has had no success with reaching lost souls in the world and to compound the problem, the aged saints are growing older and going to their final reward. The growth rate in the church works just like our check books. We cannot keep on spending money when we never make a deposit. We have lost numbers and numbers of members to the world, we have lost our children to the world, and we have lost our leadership by deaths. Now add to the list our followers, which we are continually losing by deaths. We are witnessing all this and are still not making the needed deposits into the Body so it can grow and develop.

One terrible phenomena that we see in far too many congregations is that the church is becoming a society of women and children. The Godly man is becoming a vanishing breed. Again, statistically we find what our own common sense usually tells us is true if we will but lift up our eyes and see the vision of reality:

1970—1974 there was 10% more women than men in the church. (Keep in mind that women live 5% longer than men, so we are actually doubling the statistical average.)

1975—1979 the percentage of women over men grew from 10% to 12%.

1979 alone (the last year for which we have figures) women increased to a 16% advantage over the men.

In just ten years' time, when the statistical growth rate shows zero or worse, we find the number of men in the church declining. Maybe you have not thought of this as being the case in your particular congregation. If not, consider how many males you have teaching and how many women you have teaching. Consider as well who does the visiting, the personal work, or the teaching of the children, and you will most likely find that it is the women who are doing all the work. Look again at those you have baptized in the last few years. The odds are great that you will have converted far more women than men. Brethren, Nehemiah is not the only one that has had trouble getting individuals to "occupy Jerusalem."

Consider now the consequences of this trend in the church. If we continue to have the same percentage of reduction in the numbers of men in the church, think of the results:

1. Erosion of the leadership base. No army is or can be any better than its generals and its commanders. No company is ever better than its top-level management. **NO CONGREGATION IS ANY BETTER THAN IT'S ELDERS!** If you have 5 talented men in leadership, you have a 5-talent church. What's going to become of some great congregations of today that are carrying the torch of Truth so highly and allowing it to burn so brightly, when their leadership changes from a 5-talent leadership to a 2-

talent one?

Sit down right now with a piece of paper and write down the names of who the elders will be fifteen years from now at the church where you attend. Will you have men of vision and strength or will you just be using the "best we have"? The answer to this question could result in a death knell to any congregation! How many young men have you developed? Whom have you baptized that will within the next 15 years have matured enough to lead the Lord's church? We are facing a leadership crisis in the kingdom! We have so many that have devoted themselves to jobs and positions of status in employment that they have forgotten the need to grow spiritually. We have seen families falling apart, or children going to the Devil and disqualifying others. As urgent as our need is for gospel preachers, our need for Godly leaders is even more so. Too few are willing to try to cross the battle zone of life which is necessary to qualify themselves to fulfill this mission.

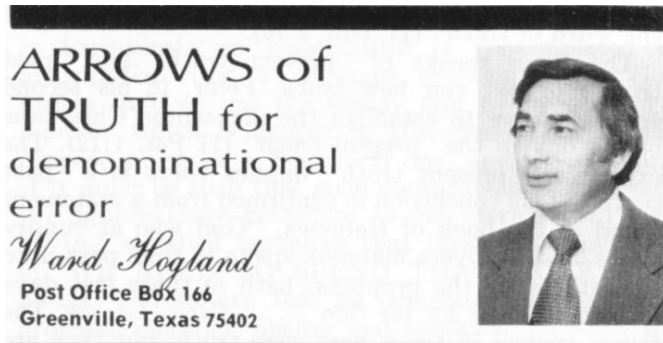
2. A reduction in numbers of those who wish to preach the gospel of the Lord. Brother James P. Needham estimated that we have less than 10 American men and their families on foreign soil to preach the gospel of Christ. Yet, consider what is before us:

	By The Year
	1980 2000
China 977 million	274 million more
India 672 million	302 million more
USSR 266 million	45 million more
Indonesia 142 million	62 million more

Shouldn't figures such as these cause us to ask why we have only 10 gospel preachers on foreign soil? What if we had 100 gospel preachers on foreign soil? What if we had 1,000 gospel preachers on foreign soil? Brethren, the great commission says "GO"! It is a commission to GO, and not a permission to go. Read the Book of Acts of the Apostles and you will see the New Testament Church was a growing church, which was utterly consumed with love for lost souls. At the conclusion of the Jerusalem section (6:7), they were growing. At the conclusion of the Judean and Samaritan section they were growing (9:31). At the conclusion of the Caesarea and Antioch section they were also growing. At the conclusion of the Galatia section they were being built up and growing (16:5). As the gospel blasted its way into Asia and Europe, the word of God was growing (19:20). Finally, in the concluding section, the Roman section of Acts closes with Paul preaching the gospel and people coming to Him unhindered (28:30-31).

Now, does that sound like the 20th Century American brand of Christianity? Brethren, we must take a searching look at ourselves: Perhaps in some measure we are able to say we are growing at home or across some waters on foreign soil. Yet, we still with unashamedness proclaim ourselves as doing exactly what they were doing in the New Testament. Are we? They faced whips, they faced chains, they faced arenas with wild beasts. They also faced Nero on the throne,

and faced unbelief and slavery. We need to realize, as Pogo might say it, that "we have met the enemy and he is US." On our knees is where we need to go to our Lord, both in public and in private, confessing the sins of our souls and the sins of our people. Daniel, in Daniel 9, went before the Lord, both in public and in private, confessing sins of the soul and sins of the people, and prayed for restitution. Such is our urgent task for today.



ARROWS of
TRUTH for
denominational
error
Ward Hogland
Post Office Bdx 166
Greenville, Texas 75402

FRAGMENTATION

The article below was written by James Boyd, who preaches for the East Main Church of Christ in Tupelo, Mississippi. Brother Boyd is what some would call a "conservative" liberal. He does not consider himself a liberal. I have said many times in the past that the terms "liberal" and "conservative" are relative terms. It depends on who is talking. From where I stand, I consider him as a liberal because he believes in the sponsoring church and making donations from the church treasury to orphan homes. However, I can understand why he thinks others are liberal and his position is the correct one. In other words, I feel he is "liberal" for the same reason he writes about others who are "liberal." I will defend both his right and my right to consider certain brethren in the liberal camp. The reason brother Boyd does not consider himself liberal, is because he thinks the Bible authorizes sponsoring churches and donations to orphan asylums. In his article (which I consider to be very good) he uses the cognomen "liberal" very freely and is somewhat implacable with reference to their doctrine. Here is his article:

"Fragmentation means separation into segments or parts, shattering into numerous fragments. There are those that are guilty of breaking the brotherhood into fragments, causing division, thereby weakening the cause of Christ and giving service to Satan. The attitude and actions of liberal minded brethren seldom reflect fairness and objectivity, even though they are quick to denounce anyone who does not go along with what may be their way. Unless you go along with the programs, lectures, plans, promotions that they instigate, in which they promote their liberalism, you are accused of fragmentizing the brotherhood. Regardless of who is featured and what is said, you are expected to go along. 'Go along' brethren are so numerous that you

either 'go along' or you are the culprit and divider. Unless you jump on whatever wagon the liberals are pulling you are fragmentizing the brotherhood. Unless you support some school, regardless of what is taught there, you are the violator of unity. Unless you endorse the preachers with the liberal bent, again you are the bad guy. If you refuse to cooperate with their liberal efforts, even though they include liberal teaching and teachers, you stand condemned of fragmentation, according to their thinking. Why does it never occur to liberals that their insistence on upholding unsound preachers and practices, defending them, going along anyway, is the real cause of fragmentation? By what standard is anybody obligated to go along with what men, proven to be unreliable, want to promote? Error, when preached and practiced causes fragmentation. Following the truth only separates those that follow truth from those who will not. Many of the big band, big promoters, big names among us are nothing but fragmentation experts, riding on their cloud of self-appointed superiority, so high and mighty that they feel no obligation to give Bible authority for what they say, do and endorse. 'Go alongism' has subverted many leaders, preachers, churches, schools and papers. And if you do not 'go along' anyway, consider yourself guilty of fragmentation, as some would have it. If you run the risk of the loss of friendship to stand for the truth, and had rather stand alone with the right than 'go along' with the wrong, then expect to be branded by some people as something ugly. It seems it is going to take the day of judgment to convince some of our brethren, even big name brethren, that error is not as good as the truth, and faithfulness to Christ demands no fellowship with the unfruitful works of darkness (Eph. 5:11) and false doctrines (Rom. 16:17)."

Brother Boyd used the word "liberal" at least seven times in this short article. This article tells it like it is. You either go along or you are out! Thirty years ago this article would have been great. We said the same thing about the men who started their big promotions known as the "sponsoring churches", etc. Brother Boyd bemoans the fact that the "liberals" are taking the church down the road of digression. I said the same thing thirty years ago and brother Boyd, they treated me exactly the same way they are treating you. The big name preachers (as you call them) accused me of fragmentation. So I would say the chickens have indeed come home to roost! Brother Boyd, tells us these "big name promoters" with their self appointed superiority ride so high they do not need Bible authority. I said the same thing thirty years ago! We asked for Bible authority for the sponsoring church arrangement and the only answer was "fragmentation." Wouldn't it be great if courageous men like brother Boyd would shake completely free from the shackles of institutionalism and join hands and hearts with us in the spread of the gospel? May God hasten the day when we stand as one man against the encroachments and innovations of our day and demand Bible Authority for all we practice.

WAYSIDE

GLEANINGS

*James R. Cope*301 Green Castle
Temple Terrace, FL 33617

**PARENTAL CONTRIBUTIONS TOWARD
EXISTING MORAL CONDITIONS—
(NO. IV)**

In Ulysses Tennyson said, "I am a part of all that I have met." I do not understand that the great Tennyson meant that because one encounters evil that evil necessarily becomes a part of one's character. Rather, he was saying that a mental impression becomes a part of mercy and takes its place in one's decision making which in turn affects life for weal or woe. There is another sense, however, in which one may become so affected by his environment that his ever-present surroundings tend to enmesh him so gradually that he loses all sense of his moral responsibility. He may not consciously participate directly in an evil yet what he does or fails to do with reference to evil may well affect his own family.

I have often reflected upon the life of Abraham's nephew Lot who is described as "that righteous man" whom God delivered from the destruction of Sodom. In 2 Peter :7, 8, it is said that Lot was "sore distressed by the lascivious life of the wicked (for that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their lawless deeds)." When one studies Lot's life and that of his family he finds little to indicate that Lot's innate righteousness had much effect on that family. It appears that he had not less than four daughters, two of whom married Sodomites. If these two daughters escaped Sodom's destruction I am unaware of it. We know that when Lot warned their husbands, "Up, get you out of this place; for the Lord will destroy this city," that Lot "seemed as one that mocked unto his sons-in-law" (Gen. 19:14). The thought of the impending doom of Sodom was a big joke to them and possibly to Lot's two daughters married to them! Except for this one last minute statement of Lot I find no evidence that Lot exercised any verbal restraint over any of his family. I see Peter's description of Lot as a man who was greatly irritated and, within himself, strongly condemnatory of the evil of other people but who lifted neither voice nor hand to prevent Sodom's wage from moving into his own family. The shameful incestuous scheme and conduct of his two virgin daughters with reference to their own father simply underlines the failure of Lot within his own family (Gen. 19:30-38). Lot was "righteous" in his personal freedom from Sodom's sins but when he

"pitched his tent toward Sodom" (Gen. 13:12) something more than a mere residential change occurred. When he moved into Sodom Sodom moved into Lot's family! How sad! How sad!

How many who read these lines are modern Lots? Have you lost your own children? Why? It is certainly not because you manifested before them a clean life characterized by pure speech, clean words and charity toward your fellows. Or is it because, like Eli, whose "sons made themselves vile, and he restrained them not" (1 Sam. 3:13) that they are lost? Certainly parents cannot rightly expect their children to do right when they practice evil before them but from Eli's life we learn that a single reproof is not enough. When Eli was old it was too late for him to correct their fornication "with the women that assembled at the door of the tabernacle of the congregation". It was too late for him to ask, "why do ye such things?" It was too late to observe, "Nay, my sons; for it is no good report that I hear"! It was too late to exclaim, "Ye make the Lord's people to transgress!" (1 Sam. 2:22-24).

Is the story of Eli and his sons your story, dear parents? I view conditions in many families where parents are modern Lots and Elis. There are parents who are morally clean, pray regularly and irregularly, read and study the Bible regularly and irregularly, who are present at every worship service of the local church, and are recognized by their brethren as God-fearing, humble and faithful servants of the Lord who love their brethren, are charitable toward the needy sick and poor and are evangelistically minded. These same parents, however, are lax in their handling of their children in various areas of life wherein those same children are most vulnerable to Satan's wiles. It is not that parents are negative toward legitimate social needs—the "good times" period of a child's life—but they simply either do not know or have forgotten the power of "youthful lusts". They therefore keep no vigil on the signs which point up the potentially (if not already) "fallen" daughter or son in the realm of sex, and/or drugs and drink.

"Everybody's doing it" is the excuse of youth and many parents. They assume that their acquaintance with the parents of the girlfriend or boyfriend of their child guarantees an exemplary lifestyle for the children of both sets of parents. In this assumption they are not only unwise; they are simply stupid! No questions are asked as to where they go, what they do, with whom, when, or how! And they get no answers till it is too late to ask questions! No parental check is made to determine the "whereabouts, whatabouts, and whyabouts" of their sons and daughters. They learn too late that daughter is pregnant. Their children are using drugs and are enjoying the freedom granted by unsuspecting parents who by their naivety have taken the bridle off for wild forage by the children they feed, clothe and shelter. How stupid can some parents be?

Specifics

I have no inclination to present a long list or write at length on those I mention but here submit three illustrations of the point before us.

1. **Unlimited automobile use.** It is a widespread practice for parents either to purchase or underwrite a 16-year old's automobile on or as soon after his sixteenth birthday as he or she can obtain a restrictive or regular driver's license. Does a parent think a 16-year old has the mental and emotional maturity—the "common sense"—that the parent has? Does the parent have any responsibility regarding who drives that car, who occupies it, where it goes, when and where and what it carries? Parents who love their son or daughter with the love of God know. They don't assume. They don't guess. They know! It is a God-given responsibility that belongs to the parent who belongs to Christ to know about his child's lifestyle and associates. If Ephesians 6:1-3 does not teach this, how can a professed Christian fulfill his parental duties? A young man once remarked to me that the average parent doesn't have any idea regarding the immoral things that happen in their own automobile when they turn it over to Johnny. He observed, "In many instances they become warehouses on wheels!" In one instance personally known to me, a young Christian loaned another boy his car. The second boy was arrested on a traffic charge. Police searched the car and found marijuana in the glove compartment. The driver denied any knowledge of it. Police charged the car owner with "possession". With great difficulty and embarrassment the innocent car owner was finally cleared while the "liar" was released. Parents have a responsibility toward what they provide for their minor children.

2. **Familiarity between sexes.** The handling and fondling of the body of the opposite sex outside marriage produces sexual sin. Everybody who believes the Bible knows that God condemns sex libertinism outside marriage. Within recent years youngsters have become increasingly "bold with their public displays of familiarity, even to the utter disgust of many persons. In homes where both parents or one of them are Christians it is not unusual to observe familiarities between young people with no reproof whatever. If this performance takes place in parental presence, who is so naive as to think it becomes less away from parental observation? A few months later broken hearted parents call an elder or preacher in inquisitive wonderment and dismay. They are pleading for help. They can't understand how the body of their "innocent little daughter" became the receptacle for an unborn and unwanted baby. Mothers assume erroneously when they think roving hands in the front room are less active in a bedroom, parked car or elsewhere. Mothers and fathers have an obligation to teach both daughters and sons that unbridled passion is not the love that "worketh no ill to its neighbor." This is not love; it is sin! When parents do not think, naturally they do not "understand" why and how such a tragedy could happen to "our little girl"! When parents stand by uncomplainingly when foreplay is public and unchallenged they have none but themselves to blame when fertile ground for seed produces a harvest of unmistakable sin!

3. **Suggestive attire.** When a woman's attire is worn in such scanty arrangement as to draw the stare of a

man from her face to the parts of her body which play a prominent role in her sexual attractiveness or when she is so unattired, bound or draped as to emphasize her physical body for closer emotional inspection by a man, who is improperly, indecently and suggestively dressed or undressed. When a man exposes his genitals through tight bluejeans or pants he is not properly dressed in the presence of women for obvious reason. No professed Christian would want her husband thus publicly exposed and no Christian wants his wife exposed to the lascivious lookings of another man. A Christian does his wife and daughter a loving favor when he keeps them from such exposure even as a dutiful wife and/or mother does the same toward husband or son. When Christians allow the style makers of Paris, London and New York rather than God to determine what they shall wear as regards modesty, they have displayed Jesus Christ as Lord of their hearts and lives and replaced him with Satan. If not, why not?

ANANIAS—AN UNSUNG BIBLE HERO

Dick Blackford
Box 225
Owensboro, KY 42301

A Sermon Outline—

INTRODUCTION: Let us look at the man who helped the most devoted Christian in the New Testament. You may ask, "Why waste a whole sermon on him since he is only mentioned twice?" (Acts 9:10-22; 22:12-21). These verses tell of Saul's conversion. What is said of Ananias is not in the Bible just to take up space for there are some valuable lessons.

There are two other men named Ananias that are probably better known than this one. One is found in Acts 5. He lied to God and was struck dead. The other is in Acts 23,24. He was the high priest before whom Paul later appeared and who ordered Paul to be smitten on the mouth. However, we are concerned about the Ananias of Acts 9 and 22.

Ananias is just another one of those little noticed characters who did a great work in the kingdom. He was just another disciple who was not in the limelight, yet he helped one of the best known men in the Bible. He should be an inspiration to thousands who are called upon to live the Christian life under the ordinary everyday circumstances. The ordinary life is often the most difficult. The day to day struggle of the ordinary is what wears out many Christians. This life is often lived without praise, recognition, or glory. But this is what the Lord wants—people who will be "faithful over a few things that he might make them rulers over many." Beware of belittling the "common place" Christian life. Studying Ananias will be a blessing to all who feel their place of service is small, unnoticed, or unimportant. I. **HIS CHARACTER.** We are told three in-

teresting things.

- A. *He Was "A Certain Disciple,"*¹ 9:10. He was not an apostle nor are we told he was a Great Preacher. No indication he was any kind of an official, leader, or big evangelist for a large church. We never hear of him before or after Paul's conversion. Here was just an ordinary disciple living for Jesus in Damascus—unknown to many, but God knew all about him (Heb. 4:12, 13). (God's ability to know all about us should not bother the righteous. Rather, it should be a source of comfort. Ponder that for a moment). May God give us thousands more who need not the limelight to serve the Master! Thousands more who see that publicity is not essential either to faithfulness or true success! Thousands more who can be satisfied with realizing "the Lord knoweth the way of the righteous," even though the world may never know. These have been the kind of people God has used and will use. May each of us be willing to be just "a certain disciple."
- B. *"A Devout Man According To The Law."* He practiced what he preached and lived what he believed. Not merely a disciple "by name," but in reality. What he professed to be matched what he actually was. His life could endure the microscope of the law. Would our testing be that good? Can people tell that you have experienced the new birth? Can they hear your conversation and conclude that you are a believer? When they see you on the job or in school is it obvious that you are a Christian? If they visited your home would they see large sums spent on irrelevant matters but little on Bible study aids, gospel papers, etc.?
- C. *He Had "A Good Report Of All The Jews Which Dwelt There."* Here is another crowning tribute to his profession of Christ. Ananias believed Jesus was the "Lord" of this life, 9:17 (LORD: ruler, governor; one who has the right to command and expect obedience). *The Jews did not believe this at all, yet they still respected him!* He was such an honest, moral and upright man that they just could not ignore his life (Cf. 1 Tim. 3:7). Evidently he had lived a good life for several years, for such a testimony cannot be gained in a few minutes or day. "You can buy ready made clothes, but you can't buy ready made character." It is no small thing to have our character praised by those who differ with us. Obviously, their admiration was not

because he was a compromiser. His assisting Paul was to aid the Gentiles! (9:15).

II. HIS READINESS TO SERVE

- A. *When The Lord Spoke, He Said "Behold, I Am Here,"* (9:10). That is a simple reply but one that shows he was ready and waiting to serve. He was ready as Isaiah who quickly answered, "Here am I; send me." Ready as Samuel who said "Speak Lord, thy servant heareth."
- B. *Many Christians Have Missed Opportunities To Serve God Because They Weren't Ready.* They had "too many irons in the fire," "too many fish to fry," "too many fingers in too many pies," and all those other feeble catch-all excuses. We have a problem with priorities (Mt. 6:33).

III. HE WAS ALSO WILLING

- A. *He Was Sent To The Street Called Straight And He Went.* Before this, he questioned the Lord (9:13-17). This question has several possible meanings. He may have been making sure that this is what the Lord said. That's fine. We should make sure of all things. Maybe he was so astonished at the news concerning Saul that he was simply verifying for his own good. Or maybe he was still looking at it from the human standpoint and asking, "Lord, are we talking about the same man?"
1. Any way you read it, his question was not unusual and we have no reason to view it as a weakness of faith. It was an understandable question and was no easy thing the Lord had requested. Saul had come to Damascus purposely to persecute Christians. Look at his work (9:1, 2; 8:1-3). Ananias' question seems justified. Once the Lord assured him that this was right, he went and did what God told him. Many, like Jonah, would have headed in the other direction!
- B. *In Gethsemane Jesus Illustrated The Attitude Of Ananias In The Expression "Not My Will, But Thine, Be Done."* A place of complete surrender to God's will. Ananias may have been afraid. He had nothing to cling to for protection but God's promise. That was enough. He learned a great lesson—that the *will* of God will never lead us to a place where the *grace* of God cannot protect us if we have enough faith.

IV. HE WAS FAITHFUL

- A. *He Did WHAT God Told Him The WAY*

God Told Him. His faithfulness is shown in a threefold way.

1. In his *love* as a Christian. His attitude toward Saul when he viewed him for the first time was as a kinsman—a brother (9:17). He didn't bring up Saul's wicked past. His attitude was "if God will forgive you and accept you, so will I." That love is needed today. Ananias put his hands on Saul and he received his sight. There is irony here, for Saul had come to lay the hand of violence on Ananias. Ananias laid the gentle hand of a Christian on Saul. He was not angry, but faithful in showing God's love (Jn. 13:35).
2. In his *loyalty* as a Christian—loyalty of the highest kind. There is no record that Ananias even told Saul his name, but his first words after greeting Saul were "The Lord, even Jesus . . ." "In essence, who I am is not important, but only who sent me."
3. In his *lowliness*. May God give us men who seek to exalt the name of Jesus instead of their own name. In this we also see an example of our Lord's non-respect of persons. Paul was to be an apostle. He was chosen to write most of the New Testament and more of the Bible than any other man. It is not without deep significance that such a one should be baptized by one who is merely described as "a certain disciple."

V. THE IMPORTANCE OF BAPTISM. Of the few words our Lord saw fit to record from Ananias, he thought it important enough to include the words of Acts 22:16. The conversion of the man chosen to write so much of the Bible ought to overwhelm us with the importance of baptism! If the great apostle could not bypass baptism, what makes anyone today think he can?

CONCLUSION: As I read this account I cannot help but be thankful. I am so thankful that Ananias was faithful to the message God gave him and that he did not shrink back because popular opinion was against him. I wish more men today would be faithful to the Word. We need more "certain disciples."

THE PARABLE OF BASEBALL TEAMS

Edward O. Bragwell, Sr.
Fultondale, Alabama

"And if anyone competes in athletics, he is not crowned unless he competes according to the rules" (2 Tim. 2:5).

In ancient times, in various communities, there were many independently organized baseball teams all playing the grand old game by the same rules, as written in the baseball rule book. Teams that had never heard of each other had nine players per team, four bases per field, three strikes for outs, four balls for walks, three outs per inning for each team. Except for occasional arguments, over some judgment call, these teams played the game in harmony and good will—all recognizing the common rules that governed play everywhere.

Behold, things began to change. A few pitchers began to insist that they be given a fifth ball, a few batters wanted a fourth strike and a few coaches insisted on a fourth out in some innings. A great many on the team, not well versed in the rules, could see no harm in such a small matter. Besides, why object and cause trouble over one little strike or ball or an occasional extra out? Then there were the middle of the roaders who were "five-ballers", but not "four-strikers". Others were "three-strikers", but "four-outers".

But there were a few baseball purists who insisted that all abide by the rules just as they were written in the book.

Teams were thrown into disarray. Argument characterized nearly every game. The "four-strike" pitchers and "five-ball" batters insisted that those who objected were hindering the progress of the game and could either see it their way or leave the team. In fact, it was suggested that if they did not go along that pretty soon they would have no place to play. But, there were still those few pitchers and other players that insisted that they could not in good conscience participate in these changes in the game while claiming to be true to the original rule book. But, they still wanted to play the game they loved so much. So, they did the only thing they could do. They left team mates and field they had helped build, rented a field on the other side of the tracks, and continued to play the game in peace according to the rules of the book.

The "four-strikers" and "five-ballers" continued in their course. On many of their fields it is not unusual to see five bases (used only during extra innings, of course), a shuffle board court in the infield, basketball goals in the outfield, etc.—but the signs above the entrances to their playing fields still read "BASEBALL FIELD" and the times for baseball games are still

RELIGIOUS SUPPLY CENTER
WATS LINE

1-800-626-5348

posted. Many of the players still insisted that they were the same team and were playing the game just like they did in ancient times.

By and by, some players from both groups; some too young to remember how it had been and not having read the rule book much, some who still think the teams had divided over what color uniforms they were to wear, and others who were having second thoughts; began to wonder why these teams cannot play together again.

One starting pitcher, of the purist camp, who had opposed and been quarantined by the "four-strikers" and had trained younger pitchers to oppose them got a great idea: "Let's get together again".

"Surely there must be some device that can bring us together in love and good will so that we can all play together again", he thought.

Behold, there was! They could alternate their pitchers. One game would be pitched by a "four-striker". The next game would be pitched by a "three-striker". During one game they would lay a towel over the fifth base and take it off for the next. Anyone who wanted to could play shuffle-board or basketball, just as long as they did not get in the way of catching the baseball. How wonderful it would be to play baseball again with fellow-players without confusion that has existed for the past 25 years!

But, a few purists are still insisting on three strikes, four balls, and three outs. They still don't see what place shuffle-board and basketball has on a baseball field, even if they are not paid for out of the main gate receipts. You see, the problem of funding the shuffle-board court and basketball goals has been "solved" by a box-in-the-dugout.

The "three-strikers" and "four-ballers" are perfectly willing to play with the others again if they will go back to three strikes, four balls, three outs; if they will remove the shuffle-board courts and basketball goals out into a more fitting place completely separated from baseball activity—after all this is supposed to be a baseball team. They still love the others, as they always have, but they love the game of baseball more, and have even a greater love and respect for the rules as they were originally written.

"Consider what I say, and may the Lord give you understanding in all things" (2 Tim. 2:7—New King James Version).

**SCOPES II
THE GREAT DEBATE**

by

Louisiana State Senator **BILL KEITH**

This is the story of the struggle to give creation-science equal opportunity with evolution-science in Louisiana classrooms by the man who authored the Balanced Treatment law passed by the state legislature. Humanism, the ACLU and the liberal press are unmasked. A must read book.

\$4.95

Order from Religious Supply Center

"AW SHUCKS!"

**Keith Ward
Rt. 2 Box 790b
Lake Butler, FL 32054**

This old euphemism gained a new meaning for me last fall. I received permission from the owner of a cornfield to glean behind the combine. I learned that the ends of the field where the combine had turned around were rich pickings, and soon I became adept at spotting an ear lying among the weeds or outside the row on a bent stalk. Sometimes though, I would be fooled. I would bend and reach, and the ear would collapse on air, nothing but shucks.

Modern religion is a bit like that. The preacher gets up and talks for thirty minutes, and he barely mentions two scriptures. You wanted food for the soul, you reached, but "aw shucks!"

You read your Bible and notice some things in it are different than the way they do them at your church. Or there is a discrepancy between what you have always been taught and what you now read. You ask your "pastor" and he talks ten minutes and you go away impressed with the fine sounding words. But, later reflection shows that no answer was given. You wanted guidance, but "aw shucks!"

Sorting through religions and churches is like following that combine, a lot more shucks than corn. All denominations are like the shucks, empty of true religion. They have creeds not known in the Bible, fail to preach and teach certain parts of the Bible (Read Acts and First Corinthians), And practice things they cannot • show scriptural authority for. But, they claim to be the "full ear" with good nourishment. A cow will starve to death on shucks, and so will your soul when fed on denominationalism. Why not give them up and practice Christianity the way the New Testament teaches? Feed your soul on the word of God.

The field is the world (Mt 13:38). Shucks are a form of chaff (Mt. 3:12). Some day God's reapers will come to the harvest. When they reach out to you, will they find an ear filled with grace and good works? Or, will you be cast aside with other chaff to be burned, and hear that awful judgment pronounced on the quality and state of your soul, "Aw Shucks."

NEW — **Directory of Churches**
By **Bob Buchanan**

Useful for travelers, students, military personnel
and others.

\$2.50

Order From: **Religious Supply Center**

1-800-626-5348

2 CORINTHIANS 9:13

**Roger Hillis
R.R. 4
Olney, IL 62450**

"Whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men."

This verse is a favorite with our pro-institutional brethren who believe it authorizes the church, out of its treasury, to support needy people who are not Christians. But a closer examination of this verse and the surrounding circumstances show that this is not the case.

Let me point out that no one believes that needy non-Christians do not deserve help. Contrary to popular rumor, conservative churches of Christ are neither orphan haters nor against helping the needy. We simply believe that it is not the work of the Lord's church to help non-Christians in their benevolent needs. Read Acts 2:41-47, 4:31-35, 6:1-4, 11:27-30 and others.

There are passages which deal with helping non-Christians. But each of those verses apply to individual responsibility, not church action. For instance, study the contexts surrounding Galatians 6:10 and James 1:27.

There are two important questions that will help to understand the meaning of 2 Corinthians 9:13. Why was the money collected and how was the money used?

Why Was The Money Collected?

Every verse which deals with the collection of these funds specifies that SAINTS (Christians) were those who would receive them.

"Now concerning the COLLECTION FOR THE SAINTS, as I have given order to the churches of Galatia, even so do ye" (1 Corinthians 16:1).

"But now I go unto Jerusalem to minister unto the SAINTS. For it hath pleased them of Macedonia and Achaia to make a certain CONTRIBUTION FOR THE POOR SAINTS which are at Jerusalem" (Romans 15:25-26).

This money (or goods) was collected under the pretense of being for needy Christians. Did Paul misappropriate the funds? Did he collect them for one purpose and use them for another? That brings us to the next question.

How Was The Money Used?

Space will not permit a complete listing of the 8th and 9th chapters of 2 Corinthians. The reader is encouraged to take the time to read the entire text of these two chapters. Notice these selected verses.

8:4 — "Praying us with much entreaty that we would receive the gift, and take upon us the fellowship of the ministering to the SAINTS."

8:14 — "But by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there may be equality."

9:1 — "For as touching the ministering to the SAINTS, it is superfluous for me to write to you."

9:12 — "For your administration of this service not only supplieth the WANT OF THE SAINTS, BUT IS ABUNDANT also by many thanksgivings unto God."

It was in this setting that Paul mentioned this distribution to them and to all. (Notice that the word "men" was added by the translators.) This obviously speaks of Christians in Jerusalem (them) and Christians in other places (all). These Christians in other places were probably those in the region of Judea around Jerusalem, such towns as Joppa, Lydda, Bethany, etc.

2 Corinthians 9:13 does not authorize church benevolence to non-Christians.

When you renew, why not subscribe for a friend? All new subscriptions are \$7.

THE NEWS LETTER REPORTS

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

Send all News Items to: Wilson Adams, 6334 Auburn Ave., Riverdale, MD 20737

FIELD REPORTS

REID BRASWELL, 111 Birchview Dr., Piscataway, NJ 08854. I am happy to report that my wife and I are both settled down here in Piscataway, New Jersey. We feel that this should prove to be a challenging work. At present, attendance runs around 50 on Sunday and 30 on Wednesday nights. The great challenge will be in building up the church itself, so that it will be able to be a shining light in the community. As far as any long range plans that Rosa and I may have, we can only pray that God's will be done. We hope to return some day to either Columbia or Chile to live and preach the gospel. If you are ever passing Piscataway, please come and worship with us. Our address is 285

Highland Avenue, just off I-287, Turn onto River Road and then to Highland Avenue.

STEVE WALLACE, P.O. Box 546, Burkesville, KY 42717. At the beginning of June, 1983, I am planning to move to West Germany to work with some of the churches there. If you know of any Christians presently stationed there who are not attending services, would you kindly send their address to me? As things unfold, I will notify this paper of my over-sea's address.

CHARLES F. HOUSE, P.O. Box 1031, Douglas, AZ 85607. This is to

report that my wife Marvel House passed away on Tuesday after noon, February 22 after a lengthy battle with Lancer She will be greatly missed by all

RODNEY M MILLER, 15 W Par St Orlando, FL 32304 I have not received such a blessing since I was baptized or I have waited 30 years for this, or I have never felt so close to heaven as I have this week.

These are just a few of the comments that were made concerning the work of our brother R. J. Stevens with the Par St , church of Christ None of us remember a week together that was more profitable than this week The need for increasing our spirituality by song is great in the church of our Lord today There are few or no congregations that could not benefit from the work of brother R. J. Stevens He has a unique ability about him He touched the hearts from the smallest children to the most elderly adults with his godly life During the song leader classes the age ran from 7 to 79 He worked carefully, methodically, and diligently for an hour with each of our song leaders Then, for the next hour, he worked with the congregation At the end of the week the church wept openly at the departure of this godly man This church will never be the same Not only his musical ability touched all of us, but the godliness of his manner of life As he left, it was easy to say This man walks with God The impact that he made on this church is rare So many congregations today need to deepen their level of spirituality by concentrated efforts on how to better praise God in song Brother Stevens does not teach music He teaches the human voice how to praise God That is one of the greatest admirable qualities that any individual could possibly have We recommend the work of brother R. J. Stevens to every congregation in America today

FERNANDO VENEGAS, Casilla #122 C C 5500 Mendoza, Argentina, South America The small church here has been meeting in the garage of my home for the last year and a half Now, after a special effort by the congregation we have rented a place that can be solely for the worship services of the church We have an excellent location at 1372 Las Heras St in San Jose of Guaymallen February was a great month for the church here as three were baptized into Christ Also we enjoyed having brother Bill Reeves from Texas with us in a gospel meeting We esteem him very highly and express thanks for his willingness to come and for those who had a part in helping him come

SMITH—MERIDETH DEBATE

The elders of the Van Dorn church in Grenada, Mississippi, have asked J. T. Smith to meet J. Noel Merideth in a four night debate on June 27, 28, 29, 30 of this year This is the second such effort supported by the Van Dorn brethren and the Elliot church of Christ The last effort by these brethren to try to come to a better understanding of each others positions, the ultimate goal of course being an effort to try to arrive at a basis for unity upon what the Bible teaches, was last June in a two night discussion between brethren Ward Hogland and J. Noel Merideth The first two nights of the discussion, brother Meredith will affirm, ' The scriptures teach that a congregation from its treasury, may provide benevolent aid to sinners and to those who are safe J. T. Smith will deny. The last two nights brother Smith will affirm The scriptures teach that a congregation, from its treasury, may not provide benevolent aid to sinners and to those who are safe J. Noel Merideth will deny. The High School Auditorium in Grenada, which will seat approximately 1,000 people has already been secured for the discussion with the sessions beginning promptly at 7 00 each evening Grenada is located about 100 miles south of Memphis and about 100 miles north of Jackson on I 55 For further information contact Billy James at 175 Van Dorn St Grenada, MS 38901

NEW CONGREGATION

WESTFIELD, INDIANA—A congregation is now meeting at 302 E Main St here in Westfield Attendance on Lord's Day averages about 30 Sunday services are at 9 30 for Bible Study and 10 20 a.m. and 6 p.m. for worship Week-night Bible studies are on Tuesday and Wednesday Westfield is about 10 miles north of Indianapolis on U. S. Highway 31 The meeting place is just three blocks east of U. S. 31 on Indiana Highway 32 (Main St) A sincere welcome is extended to all Phone (317) 896 9244 for further information

FAYETTEVILLE, NORTH CAROLINA—We are hoping to begin a faithful work in Fayetteville this year We would appreciate it if any of

the readers of STS could provide any information concerning Christians in this area or interested persons to contact Information should be sent to Thomas Dickerson, 2437 Torcross Dr , Fayetteville, NC 28304 Phone (919) 483 5723

PREACHERS NEEDED

LEESBURG, FLORIDA—The Michigan Avenue church of Christ in Leesburg is looking for a preacher to begin in May of 1983 Some outside support will be needed as we are a small congregation of about 18 families Contact us by phone or by mail Days—Bob Chastain (904) 728 3428, Evenings—Carey Dillinger (904) 728 0523 Or write P.O. Box 2207, Leesburg, FL 32748

MARYVILLE, MISSOURI—We have a congregation of about 70 members and we own our own property and building We are self supporting but do not as yet have an eldership We earnestly desire to have a spiritually mature man to locate with us to help us grow Maryville is a city of some 10,000 people located in the Northwest corner of Missouri some 45 miles north of St Joseph It is the home of Northwest Missouri State University Those interested in this work should contact the church at Box 31 Maryville, Missouri 64468 Or call (816) 927 3616 or 582-8003

WARRENTON, MISSOURI—The church that meets in Warrenton will be in need of an evangelist beginning June 1, 1983 We are a small congregation of about 45 members We can offer partial support The one that comes must be sound in the faith and be willing to do personal work Please contact Bob Breuer at Rt 1, Box 279C, (314) 456-8723, or Bill Conway at Rt 1, Box 253B, Warrenton, MO 63383

MIDDLEBOURNE, WEST VIRGINIA—The congregation in Middlebourne is looking for a full time preacher The congregation has a membership of 150 with four elders and four deacons A new brick three bedroom house, adjacent to the church building, is provided Full support will be furnished by the congregation Those interested may contact Blake Wells, Rt 1, Box 351, Middlebourne, WV 26149 Phone (304) 758-4828

STAFFORD, VIRGINIA—The Stafford church of Christ, meeting near Fredericksburg, needs a preacher The congregation is small and can only provide partial support This is a growth area and offers great opportunity Please call or write Joe Carter (703) 752-4508, 50 B Woodland Dr , Stafford, VA 22554 or Rick Berg (703) 664-5396, Rt 2 Box 2507, Stafford, VA 22554

IN THE NEWS THIS MONTH

BAPTISMS	232
RESTORATIONS	91

(Taken from bulletins and papers received by the editor)

BRITNELL ARTICLES ON CATHOLICISM

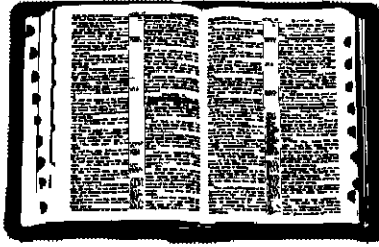
This series on Catholicism by Eugene Britnell will continue next month. Due to preparations for a debate he was unable to furnish copy in time to meet our deadline for May Much interest has been expressed in this column.—Editor

BOUND VOLUMES—STS

Vol 21-22—\$12 00
(Plus postage)
Order From—STS
PO Box 69
Brooks, KY 40109

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 XXIV

JUNE, 1983

NUMBER 6

THINK ON THESE THINGS

H. E. Phillips

P.O. Box 1631
Lutz, FL 33549



For the past six issues of this good journal this column was devoted to what I believe had to be said about brother Yater Tant's work in Vanguard and through other avenues, to bring about a kind of unity that compromises the faith and brings a change in the function of the church. Of course, I do not charge him with teaching this expressly, but the inescapable conclusion of his arguments leads to this position.

Now, for the next two or three issues I wish to turn from the examination of brother Tant's position on his "box-in-the-vestibule" in an effort to attain unity of the "anti-institutional" and the "pro-institutional" churches, and give some attention to another matter of importance which I believe is much needed today. Following these articles we will return to examine the Crossroads System and brother Tant's endorsement and encouragement of much of this church's program. Every effort is being made to separate fact from fiction in the many differing reports about the Crossroads Doctrine and Practice. Watch for the articles.

SOME ATTITUDES AND PROBLEMS OF YOUNG PREACHERS

I am a preacher of the gospel. I have no allusion that there is a grandeur and glory of this world that will bring the praise and honor that may come to other fields of labor. I do not expect scriptural preaching to produce any lucrative rewards of monetary considerations. I have been amply rewarded in necessary substance, and I thank God for that. There are some things about preaching, however, that I must address in these articles.

Importance Of Preaching The Gospel

There is no question about it; preaching the gospel of Christ is the greatest and most rewarding work on earth. Salvation of lost souls and the strength of the church is the incomparable reward of faithful preaching of the gospel of Christ.

Both the greatness and the potential danger of preaching are found in the fact that the gospel is a tremendous power to change the hearts and lives of men so that they might be saved eternally (Romans 1:16); and in the fact that the preacher is dealing with the most precious possession in all the world: the soul of man. How could any work be greater and of more serious consequence than preaching the gospel of Christ? Its importance cannot be measured in terms of earthly wealth, and the good that may be done will span centuries in influence.

Young men who aspire to spend their lives preaching the gospel of Christ have my greatest admiration and interest. Whatever is right and within my power to do to encourage and help them toward this work, I am ready to do. Upon occasions the best help given to young preachers is to caution them about the pitfalls they face in the life of a preacher, both as to attitude and to conduct.

The Holy Spirit on Preachers and Preaching

The apostle Paul wrote three letters to two younger preachers: two to Timothy and one letter to Titus. Paul wrote as he was guided by the Holy Spirit (1 Cor. 2:4-13, 14:37; Eph. 3:2-5). These three letters contain much inspired information on preachers and preaching. Some of these valuable directions are:

"If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained" (1 Tim. 4:6). "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. . . . Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee" (1 Tim. 4:12, 15, 16).

"Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus" (2 Tim. 1:13). "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (2 Tim. 2:2). "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (2 Tim. 2:15). "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry" (2 Tim. 4:2,5). "In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity, sound speech, that can not be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you" (Titus 2:7,8).

Attitudes Toward Preachers And Preaching

There are attitudes and problems peculiar to young preachers because they are young. Attitudes of preachers, regardless of age, are extremely important to their success in getting the truth into the hearts of men to influence their lives for good. The message they proclaim must be free from the contaminating influence of human wisdom (1 Cor. 1:19-25); the message must be pure and complete as it comes from the word of God.

The manner in which both the speaker and the hearer view the message, and the attitude and conduct of the one who does the preaching, are extremely vital to the success of the preacher. There are several attributes that any young man (old men as well) must have if he is to succeed in preaching the gospel of Christ. And there are certain characteristics which he must NOT possess if he is to be successful as a gospel preacher. Some of these attributes are deserving of more than just casual mention. In this study I mention a few of them with the desire to be helpful to some young men as they try to prepare themselves to proclaim the unsearchable riches of Christ.

1. **The Attitude of Self-importance.** I have met young preachers who were so enchanted by their imagined self-importance and ability that they were disgustingly arrogant. Their pride prophesied their destruction (Prov. 16:18; 29:23), and that God would resist them (Jas. 4:6; 1 Pet. 5:5).

I can understand how a young man who tends toward self-conceit, fresh from the school room, is very likely to have accumulated all the elements and impressions that would give him the idea that as an educated, professional preacher, he would have the answer to all the problems of the brotherhood. It is so easy for a young mind to lay hold upon the fascinating vision that he holds the key to scriptural knowledge his predecessors never imagined.

I do not condemn all young preachers with this statement; I speak of a very small group whose attitude is self-destructive. This attitude of self-importance includes a demand for almost any amount of income and side benefits that would rival most union leaders at the negotiating table. I am not opposing young preachers being supported as they preach the gospel, I am point-

Searching The Scriptures

Volume 24

JUNE, 1983

Number 6

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 69, Brooks, Kentucky 40109-0069.**

Address supply orders to **Religious Supply Center, Inc., 4001 Preston Hwy., Louisville, Kentucky 40213. Phone (502) 366-9014 (Ky. residents), 1-800-626-5348.**

POSTMASTER: Send change of address forms to P.O. Box 69, Brooks, Kentucky 40109-0069.

ing the finger at the unworthy demands of an arrogant, self-inflated, useless preacher because he has an attitude that must be changed if he is to be successful as a servant for Christ.

Moreover, this over-bearing young man presents his credentials to establish the fact that he is a full-fledged evangelist, and as such he is entitled to his share of meetings, lectures, debates, and various other significant personal appearances. This importance of self is the down-fall and finally the collapse of the career of many young men. Such young men (and old men) have not learned the elementary lesson that the power to convert people to Christ is not in the personality or greatness of the speaker, but in the word of God (Rom,

1:16).

I must insist that the reader keep in mind that I am not opposing preachers, preaching or young preachers. I am discussing ATTITUDES that hinder the good work of preaching the powerful gospel.

Editorial

Connie W. Adams

P.O. Box 69
Brooks, Kentucky 40109



DECENT ATTIRE

It is often argued that what one wears has nothing to do with character. The word of God teaches otherwise. Solomon wrote of a woman who lurked in the streets "with the attire of an harlot, and subtle of heart" (Prov. 7:10). Her attire was an index to her true character. Otherwise, how would one recognize her from any other woman?

Our age is casual. It is not uncommon to see both men and women practically any place in garb which is not only in poor taste for the occasion, but which often reveals loose notions of decency. I do not set myself forward as a fashion expert nor do I wish to make my own personal tastes the standard to which all must subscribe. But I must speak out regarding the near nudity or form revealing garments which so often are displayed by those who profess to be the children of God.

Many who wear the name of Christ frequent the beaches, public pools, work in their yards or go to the shopping centers in the scantiest of apparel. The place of worship is not even exempt. Sunback dresses, low-cut garments, stretch pants and split skirts are common in some places. Men appear with skin tight jeans and sometimes with shirts unbuttoned half-way to the waist so the women can see their chains and medallions and macho chests. I have even seen some of these "he men" serving at the Lord's table. Men, women, boys and girls appear in sweat shirts and T shirts with all sorts of inscriptions, ranging from the commercial and athletic, to the humorous and sometimes the vulgar. Tell me, brethren, is it appropriate to stand before the congregation (or even appear as a part of it) wearing a "Michelob Light" T shirt? Or one that says "I am a swinger." I could not even print what is written on a few I have seen some young girls wear to services.

What saith the scriptures? "Be not conformed to this world, but be ye transformed by the renewing of your minds" (Rom. 12:2). Paul described two classes of holy people in 1 Timothy 2:8-10—holy men and women professing godliness. "I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting. In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array; But (which becometh women professing godliness) with good works."

Three Words

One who is holy is separated from the common and devoted to sacred use. The term godly speaks of a proper attitude toward the things of God. "Holy" men and "godly" women are those concerned with their peculiar calling and who are careful to manifest their true character. Consider these three words:

1. **MODEST.** The word is from KOSMIOS and means "orderly, well arranged, decent, modest, is used in 1 Tim. 2:9 of the apparel with which Christian women are to adorn themselves; in 1 Tim. 3:2 of one of the qualifications essential for a bishop or overseer" (Vines, Vol. 3, p. 79). It is from the same root word as the one from which universe (KOSMOS) comes and suggests the system and orderly arrangements of the universe. In the context of this passage the emphasis is on that which befits the women professing godliness and whose life is marked with good works. First emphasis must be given here to the absence of vanity. A woman who flaunted her wealth so as to appear elevated above others by extravagantly elegant apparel accompanied by intricate hair designs in which she showed off her breathe-taking jewelry to the dismay of those of humbler means, surely violated this passage. By the same token, one who is vain enough to display her feminine charms so as to attract undue attention to herself violates the principle here. The standard for her is not set in Paris, London or New York. She decides her apparel consistent with her character. Is it orderly, well-arranged and decent? If so, in reference to what? Why, godliness, of course.

2. **SHAMEFASTNESS.** This word is from AIDOS and is defined as "A sense of shame, modesty, is used regarding the demeanor of women in the church, 1 Tim. 2:9" (Vine, Vol. 4, p. 17). "Shamefastness is that modesty which is 'fast' or 'rooted' in the character" (Davies; Bible English, p. 12). "in it (AIDOS) is involved an innate moral repugnance to the doing of the dishonorable act" (Trench, p. 71-72) "that shamefastness, or prudence, which shrinks from overpassing the limits of womanly reserve and modesty, as well as from the dishonor which would justly be attached thereto" (Trench, p. 71-72).

This is the key word in the passage in deciding what is "modest" apparel. It is this inner reserve and sense of moral abhorrence for that which is dishonorable and indecent which enables a godly person to choose appropriate apparel for one professing godliness. The word denotes the very opposite of what is reckless, daring, gaudy or sensational.

3. **SOBRIETY.** This word is from SOPHROSUNE and is defined as "Soberness, sound judgment" (Vines, Vol. 4, p. 44-45). "Soundness of mind, self-control, sobriety" (Thayer, p. 613). Berry's Interlinear translates the word with "discreetness." Trench offers the following: "It is properly the condition of an entire command over the passions and desires, so that they receive no further allowance than that which the law and right reason admit and approve" (p. 70). "It is reason's girdle, and passion's bridle" (quoting Jeremy Taylor, p. 70). . . . "That habitual inner self-government, with its constant

rein on all the passions and desires, which would hinder the temptation to this from arising" (p. 72).

Notice also in the passage that woman's apparel is "in like manner also" to what had been said before regarding men who lift up holy hands in prayer; that is, their prayers arise from hearts that are pure and clean. Modesty here is regulated by a spirit of self-control which dresses so as to keep a check or rein on that which is unseemly. Please do not tell me that the way a person dresses has nothing to do with character. It has everything to do with it.

Two-Fold Responsibility

Since it is possible to have "eyes full of adultery" (2 Pet. 2:14) and for a man to lust by looking on a woman (Mt. 5:28), it becomes the duty of every godly man to guard his own heart and not allow a glance at indecently clad women to grow into a lascivious stare tempting one to make improper advances. Paul urged all to think on things that are "pure" (Phil 4:8). Likewise, it becomes the duty of women professing godliness to so adorn themselves publicly as to indicate purity of heart and to assist in preventing the lustful gaze. Man ought to keep his mind pure and woman ought to help him. One young woman was heard to remark after a sermon on modesty, "I have pretty legs and I intend to show them." The following passage is appropriate here: "As a jewel of gold in a swine's snout, so is a fair woman which is without discretion" (Prov. 11:22).

Standard Not Provincial

It is argued by some that these principles might be true in the Ohio Valley but not in California or Florida. Come now, folks! Are we to understand that men in these places are incapable of lusting by looking? Are all the women so homely as to preclude the possibility that a man might generate undue attention to them? Holy men and godly women everywhere will adorn and attire themselves consistent with their character. Far too many preachers are silent on the subject. Some would be laughed out of court because their own wives and daughters are guilty of wrong doing and have no intention of changing. Some would find little support (and in some cases open antagonism) among congregational leaders. Some would find their popularity waning. Neither do I advocate an approach to the subject which results in abusive language and lurid descriptions which become as titillating to the senses as that which is being condemned. There is a refinement to truth. Dignity of speech should ever mark our efforts to teach the will of God. But "sound speech" is much needed on this subject. Some are soundly silent if not sound asleep while the situation deteriorates in all too many places.

**RELIGIOUS SUPPLY CENTER
WATS LINE**

1-800-626-5348

SET FOR THE
DEFENSE OF
THE GOSPEL

T. G. O'Neal

P.O. Box 723
Bessemer, Alabama 35021



READING AFTER BROTHER WOODS

Since I started preaching I have seen quotations from the pen of brother Guy N. Woods, present editor of the Gospel Advocate in which he opposed "the tendency toward institutionalism." I accepted at face value the quotations as being what brother Woods said. Some brethren would quote more of his statements at one time than someone else would, but I have yet to see any quotation that was a misrepresentation of what he said.

I have searched for the original source from which these quotations have been taken. Believing that others would like to have the full statement from the pen of brother Woods, with accurate documentation as to their source, I present them here. If any reader doubts the accuracy of these quotations, please send me a self addressed, stamped envelope and I will send you a copy from the original source.

At the Abilene Christian College lecture program in 1939, brother Woods said, "We have successfully maintained the fact that the church is God's own missionary society for the evangelization of the world, and that all other organizations designed for this purpose are sinful. Many battles even in our own ranks, have been fought over this principle, but history and events have vindicated the justness of our claims in this respect" (page 51).

"We are unable to view the future with that unalloyed optimism which seems so characteristic of some. That God's people will ultimately triumph, we have not the slightest doubt; yet we think we see on the horizon signs which augur ill for the cause of primitive New Testament Christianity. He is a poor observer of men and of things who cannot see slowly developing trends utterly subversive of the principles which thus far have motivated us. There is being made a determined and persistent effort to prepare the mind of the brotherhood for changes, revolutionary changes, which will work ruin for churches of Christ if permitted to succeed. We purpose herein to instance a few:

"1. The tendency toward institutionalism. The ship of Zion has floundered more than once on the sandbar of institutionalism. The tendency to organize is a characteristic of the age. On the theory that the end justifies the means, Brethren have not scrupled to form organizations in the church to do work the church itself was designed to do. All such organizations usurp the work of the church, and are unnecessary and sinful. The veteran John S. Sweeney well said, 'Christians do not need

to spend time and means organizing and fostering such societies. The church of God is spiritual house enough for us to live in, temple enough for us to work in, husbandry enough for us to tend, building enough for us to work on, army enough for us to march, drill and fight in. People who are contending, as they say, for primitive Christianity, for New Testament Christianity, should stand for the church of the New Testament, and leave others to spend their time and money on human societies, if they cannot be persuaded to do better.' This writer has ever been unable to appreciate the logic of those who affect to see grave danger in Missionary Societies, but scruple not to form a similar organization for the purpose of caring for orphans and teaching young men to be gospel preachers. Of course it is right for the church to care for the 'fatherless and widows in their affliction,' but this work should be done by and through the church, with the elders having the oversight thereof, and not through boards and conclaves unknown to the New Testament. In this connection it is a pleasure to commend to the brotherhood Tipton Orphans Home, Tipton, Oklahoma. The work there is entirely Scriptural, being managed and conducted by the elders of the church in Tipton, Oklahoma, aided by funds sent to them by the elders of other congregations round about. We here and now declare our protest against any other methods or arrangement for accomplishing this work" (pages 52-54).

Reviewing the book, "Contending For the Faith" by the late brother G. C. Brewer, brother Woods' words are "The section on Colleges and Missionary societies in which the author attempts to prove that it is Scriptural for church, as such, to contribute from their treasuries funds for the support of Christian Colleges, falls, in this writer's opinion, far short of the mark. Brother Brewer insists that there is a difference in sending funds to a Christian college, a human institution, and in doing the same with reference to a Missionary society. Through long, dreary pages this is argued at length; all of which, to this writer, is a sea of mud! Perhaps it is our own denseness; and if Brother Brewer and those who profess to see such a difference wish to consider our inability so to do a manifest mark of immaturity, they are at liberty to do so. We can write only as the matter appears to us at present. We are frank to confess that we lack inner wisdom or whatever it is that enables one to accept without question the theory that it violates no principle of reason or revelation to support a human institution designed to educate young men for the "ministry," and yet insist that it is subversive of both reason and revelation to support an institution similarly organized to keep these young men in foreign fields preaching the gospel they learned in the College! In our view brethren surrender their contention against the Missionary society when they espouse such a view of the College" **Firm Foundation**, February 3, 1942, page 8).

Then in his comments for the Bible Class lesson on December 15, 1946, in the Gospel Advocate Adult Quarterly, he said, "... churches of Christ recognize no ecclesiastical head on earth, nor do they delegate their rights to any council, synod, or conference. There is no

higher organization on earth than the local church. The church, with its elders to oversee it, the deacons to serve, and the evangelists to proclaim the word is an independent entity and answerable only to Christ" (page 337).

After pointing the reader's attention to Romans 15, 1 Cor. 16, 2 Cor. 8 and 9, and Acts 11:27-30, brother Woods said, "It should be noted that there was no elaborate organization for the discharge of these charitable functions. The contributions were sent directly to the elders by the churches who raised the offering. This is the New Testament method of functioning. We should be highly suspicious of any scheme that requires the setting up of an organization independent of the church in order to accomplish its work.

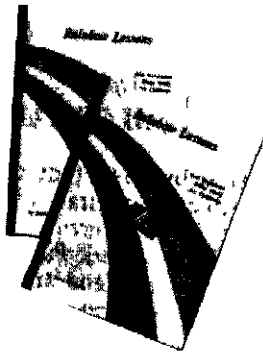
"The self-sufficiency of the church in organization, work, worship and every function required of it by the Lord should be emphasized. This lesson is much needed today. Religious secular organizations are always trying to encroach on the function of the New Testament church, interfere with its obligations, and attempt to discharge some of its functions. The church is the only organization authorized to discharge the responsibilities of the Lord's people. When brethren form organizations independently of the church to do the work of the church, however worthy their aims and right their designs, they are engaged in that which is sinful. All ecclesiasticism is wrong. Any movement to force churches of Christ to bow to the behests of any paper, clique, or group in the church is ecclesiasticism. There is a very definite trend in this direction in the brotherhood today. In some of the larger centers groups of preachers meet and formulate an attitude and then demand that the churches support them in such attitude, and if they will not, the churches are stigmatized and accused of holding to false doctrines. Preachers have no right to exercise any such powers over the free churches of Christ. Only the church itself, through its divinely authorized elders, has the right to formulate its policies. And in so doing is answerable only to the Lord. The teachers should impress these principles upon their classes as strongly as possible" (page 338).

Commenting upon 2 Cor. 8:18-21, brother Woods said, "In line with the fact that our lesson today deals with the autonomy of the church, we point out that the contribution here alluded to was raised wholly without the high pressure organizational methods characteristic of today. There was no organization at all; the churches, in their own capacity, raised the funds, and they were gathered by brethren specially appointed for the purpose. This is the Lord's method of raising money, and it will suffice in any case. There is no place for charitable organizations in the work of the New Testament church. It is the only charitable organization that the Lord authorizes or that is needed to do the work the Lord expects his people today to do" (pages 340-341).

Brother Woods comments on Phil. 4:15-16 by saying, "Here, too, we see the simple manner in which the church in Philippi joined with Paul in the work of preaching the gospel. There was no 'missionary society'

in evidence, and none was needed; the brethren simply raised the money and sent it directly to Paul. This is the way it should be done today. No organization is needed to accomplish the work the Lord has authorized the church to do. When men become dissatisfied with God's arrangement and set up one of their own, they have already crossed the threshold to apostasy. Let us be satisfied with the Lord's manner of doing things" (page 341).

For Children Only!



Rainbow Lessons
by Jane Britnell

RAINBOW LESSONS offer pre-school children a chronological study of Biblical events. They can be used in the Bible classroom, or can be adapted by parents who want to use these lessons to teach the Bible to their children at home. Teaching ideas and suggestions for reinforcing activities for both classroom and home adaptations are included in each lesson book. A full year's study (52 lessons) is in each book.

Old Testament Study \$3.75
New Testament Study \$3.75

Order From: Religious Supply Center

**SCOPES II
THE GREAT DEBATE**

by
Louisiana State Senator **BILL KEITH**

This is the story of the struggle to give creation-science equal opportunity with evolution-science in Louisiana classrooms by the man who authored the Balanced Treatment law passed by the state legislature. Humanism, the ACLU and the liberal press are unmasked. A must read book.

\$4.95

Order from Religious Supply Center

Insight



Dee Bowman
2229 West Clare
Deer Park, TX 77536

A CALL FOR COURAGE

In our society today there is a dire need for moral courage. The tendency to merely follow without thinking has so pervaded our society that even in political or sociological circles there is little independent thinking being done. I suppose there to be several reasons for this. First, it's easy just to go along. Secondly, we will certainly not isolate ourselves from the circle of acceptability out of such failures to disagree and so there is very little risk involved in following. And furthermore, the responsibility of involvement is easier to ignore, thereby assuring yourself of the time to "do your own thing." The fact is, it's just easier when you don't have to stand for anything.

The courage to be different may be the hardest kind of courage to develop. But all the great men, and particularly the great men of God, have had the fortitude to do so. In the midst of intense persecutions such men as Moses, Elijah, Daniel, Jeremiah dared to be different. With fortitude and conviction such characters as John the Baptist, Paul the Apostle, and Barnabas the son of consolation deliberately chose the lesser traveled way. And with a view toward glory. James and Peter and Steven and others chose death when the easier way was accessible (Cf. Heb. 11).

But let it not be understood that to merely be different equates to courage. Herod was different, but a moral degenerate. Pilate was different from the crowd, but a fearful coward. Diotrefes was certainly distinctive, but in a most selfish way undermined the work of God for the sake of his own preeminence (III Jno 9). No, just being peculiar is not what courage is all about for it lacks the one ingredient that ennobles distinction and enstrengthens particularness: conviction. Real courage comes from conviction, the personal persuasion that right must take precedence over convenience and comfort.

Real courage is an action of the heart. In fact the latin "cor" and "cordis" which has to do with the heart is the root of the word (we have "cordial" from the same source). Courage, like cordiality, springs from the heart. It rests on truth and proceeds from conviction. It has to do with the state of mind that is so convinced that it will cause one to stand even in the face of adversity or fear of retribution. In the Bible the word translated with our word courage has the concept of bold confidence and in regard to moral suasion perhaps the word translated with our word "virtue" is closer to our understanding of

courage, for it properly defines as the necessary ingredient needed to energize ones stand for the truth.

It's easy to call for courage from others. But it's hard to call it out of your own heart. It gets stuck sometimes between our recognition that we must stand and the fear of retributions if we do. It's hard to be courageous and stand knowing full well that you're going to get a face full of something for having done so. And you can imagine yourself as standing in the face of controversy better that you can actually do it. And that's really what courage is all about. It's the ability to stand up and be counted when it would actually be easier not to.

And never let the mere lack of fear be understood as constituting courage, either. I know a lot of folks who are not fearful, but out of ignorance, not courage. And I know lots of folks who are not afraid because they are hiding behind the skirts of someone. Actually, these people, although entirely devoid of fear, are not in the least courageous and may in fact be cowards. Von Goethe rightly observed that "The coward threatens when he is safe." It's easy to be courageous in tranquil circumstances. In his famous "Don Quixote," Manuel Cervantes said, "True valor lies halfway between cowardice and rashness."

There are many areas in the life of Christians where courage is needed. I cite a few for your careful consideration. You will be able to think of many others I am sure.

Courage in the home. Had you ever thought it takes a goodly amount of fearless determination to be a good father or mother? It takes courage to take hold of your own affairs and manage them properly. It takes strength of persuasion to correct and discipline. And who is it that has reared children but has seen the courage it takes to say "no" when the heart cries out to satisfy a youngster's longing to be accepted? It's hard to be a good parent! And children, particularly in their teen years, need special moral suasion just to survive in the midst of the always present pressures of their peers. It takes great courage to manage your own morality when the pressure to conform is bombarding you from every side. And it takes courage to honor father and mother when they are now aged and senile. To love that which is no longer lovely calls for a valor not less kin to the battlefield variety.

Courage in relationships. Everybody wants a friend. But to have a friend you must also be a friend. And that's hard sometimes. It takes courage to be a friend when it becomes necessary to correct a friend. But you're not really a friend until you muster the strength to do it. And what about your relationship to your occupation? When all the other employees take a few things from work (they usually justify such actions by saying, "he really owes it to me anyhow.") do you have the moral stamina to rebuke such actions? It's hard, right? But if you are what you ought to be you will have to gather the moral fortitude to do it. And if you are the boss, do you have the courage it takes to be fair, to offer good service even when it cuts down on the margin of profit? It's not easy, that's for sure. And when social pressures come along and you are called on for your opinion, are you ever hesitant and tentative? Or do you

speak up for truth and righteousness? I 'll tell you something, it takes courage to live right!

Courage in introspection. I suppose one of the hardest things any of us has to do is to be honest with what we see of ourselves. It takes real strength of character (and a good amount of it) to honestly evaluate oneself. What are my real motives? Am I courageous enough to answer that question? Actually, it takes courage just to ask that question, much less to honestly answer it! And do you have times when you find it easier to just pass over your faults than to sit down and honestly consider your weakness and character flaws? I do. It's just hard to face yourself sometimes. I am so impressed with the Prodigal's ability to "come to himself." It took great courage for him to do that. It is sometimes true what Owen Meredith said, "Tis more brave to live than to die."

Courage to act. It is a far easier thing to ascertain what should be done than to do it. We have very little trouble deciding what the Bible teaches us, but we seemingly have trouble gaining the courage to put the principles we find there to work in our lives. Take the work of preaching for example. Do you know what is the hardest part of a preacher's work? Preaching? Visiting? Personal work? Counseling? No, it is none of these. The hardest part of preaching is getting the people to do what they say they already believe. It's so. The hardest thing is to get people to adopt into their actions the principles to which they freely admit subscribing. And do you know why that is? It's because it takes courage to change. It takes fortitude to alter your course when you've been going the same way so long. And it takes great moral conviction to put to work some principle which calls for you to admit that you have been wrong about the way you formerly lived. It's a far easier thing to see what is wrong than to do something about it.

Courage comes from conviction just as enthusiasm comes from caring. And the bravery to act in the midst of sure adversity and certain discomfort lies deep in the heart of that person who has fixed his aim firmly on the eternal abode God has promised the faithful. Do you have it? I raise a call for courage. Let's cast off our fears, our deference, our doubt. Let's arm ourselves with the conviction of our faith and the confidence of our trust in the promises of God and stand up for the right! No matter where it is, no matter what it costs, no matter what consequences, let's be about the business of serving our great God. We are able to do it.

NEW — **Directory of Churches**
By Bob Buchanan

Useful for travelers, students, military personnel
and others.

\$2.50

Order From: Religious Supply Center

1-800-626-5348

Eugene Britnell
P.O. Box 5624
Little Rock, Arkansas 72215



"CHURCH OF CHRIST" OF "Rev." Reginald Kelly

(Note: The following article appeared in a Catholic publication, "Our Sunday Visitor" on December 1, 1957.)

The "Churches of Christ" regard themselves as the true church founded by Christ and do not consider themselves a denomination. They may be classed among the Protestant fundamentalists. Their basic principle is that they "speak where the Scriptures speak and are silent where the Scriptures are silent," but, like all such groups, they decide for themselves what the Scriptures command and what they forbid.

They hold to the usual Protestant doctrines that the Bible is the sole rule of Faith and that it may be interpreted by the private individual. Baptism is received only by adults by immersion. The Lord's Supper is observed every Sunday, and each church is strictly congregational in character.

Any kind of instrumental music is forbidden in their worship services as, it is held, this is a matter about which the Bible does not "speak."

Some of their teachings are a little more distinctive from regular Protestantism. They hold that only those are saved who belong to their "Church of Christ." Salvation does not come through Faith alone, but good works are also necessary. Their violent attacks on the Catholic Church must be understood in the light of the fact that they consider the Church to be the Scarlet Woman, the Great Apostasy. Church of Christ people are also great believers in religious debate and argument. Great emphasis is placed upon the fact that their church has the name "Church of Christ," although nowhere in Scripture is the Church Christ founded given one particular name, which excludes all others.

This church broke away from the Disciples of Christ, founded by Alexander Campbell, a former Baptist minister, in Virginia in 1813. They first reported as a separate body in the 1906 census of religious bodies. On June 17, 1907, Elder D. Lipscomb of the Gospel Advocate of Nashville, Tenn., in answer to a query from S.D. N. North of the Census Bureau in Washington replied, "these disciples have separated from the 'Christian Church' that grew out of the effort to restore pure primitive Christianity."

The two main causes of the division were the introduction of the use of organs in churches and the question of missionary societies. When America began to

grow out of frontier conditions, many churches began to be able to afford to purchase organs. The conservatives objects to this, because, they said, the use of organs in church worship is unscriptural. Many of the conservatives, in opposition to the liberal Disciples, also objected to formally organized missionary societies, because, they said, such institutions are not taught in the Bible.

This church is a reaction against much of the Protestant liberalism that is so prevalent today, the believe-what-you-want-to, one-religion-is-as-another school of Protestant theology that has watered down Protestantism so much that it is almost impossible to discover what Protestant churches actually believe and teach. In opposition to this wishy-washy attitude, the Church of Christ comes along and says, "No, here is what you must believe and do to be saved, because we are the true church founded by Christ."

It is a mark of the one true Church that the Church is truly Catholic, that all types of people with conservative and liberal emotional bents can live in harmony under one roof, without being racked by liberal-conservative splits, as Protestant denominations have so often been in the past.

The Church of Christ has been very loud in its opposition to Catholicism. Shortly after World War II, "missionaries" of this church were sent to Italy and made the newspaper in this country over their battles with the Italian police over the legal question of their right to erect church signs. Catholics were immediately accused of persecution, although other Protestant denominations have lived at peace in Italy for generations. They also expressed their opposition to the Catholic Church through radio broadcasts, some of them over a national network.

The question might reasonably be asked, apart from their doctrinal attitude, why have they displayed such bitterness towards the Catholic Church where there is no direct, historical connection with us. The answer, of course, is that the Catholic Church is, as she is to other such sects, a living, historical refutation of all their claims.

In recent years the Church of Christ has begun to divide again, this time between those who hold that Sunday schools are unscriptural and those who do not. Great emphasis is placed on each church's congregational character to the point that no church conventions are held, although "Lectureships" take their place. There is no formal cooperation with other Protestant bodies or Protestant interdenominational bodies. Their popularity with other Protestant bodies is not high, because, starting with the principle of private interpretation of the Bible as the sole rule of Faith, as other Protestants do, they announce that their interpretation of the Bible is the only correct one and it is necessary for all to join with them.

Such an example, as they have shown, in picking over small points and ignoring some of the cardinal points of the Christian Faith, shows what happens when one makes religion something buried in a book and ignores the authority and tradition of the Catholic Church.

Catholics could well copy the members of this church in their zeal, especially in studying and learning their religion and in winning converts. Catholics should pray for them that they will find the true "Church of Christ."

(Please keep this copy handy and available, for in the next issue we plan to review this material. To conserve space, we will refer to the paragraphs as you count them from the beginning, with only brief quotes from the above article.—E. B.)

Using Great Plainness of Speech

J. T. Smith

14250 N. Miami Ave.
Miami, FL 33168



WHEN WAS CHRIST'S CHURCH ESTABLISHED? #2

Church Established On Pentecost

That the Lord's church had its beginning on the first Pentecost after the resurrection of Christ was, I believe, successfully proved in last month's article in which I showed that the prophecies concerning both the kingdom and church (according to Old Testament prophets and Christ's prophecies) came to pass on Pentecost in Acts 2. In this article, I want to give further proof of why I believe the Lord's church was established on Pentecost.

If it was established before Pentecost in Acts 2, it was established before the gospel, with its facts, commands, and promises, could be preached. We know, for example from I Cor. 15:1-4, that the death, burial and resurrection of Christ were necessary to be preached and believed. Paul said, if Christ is not raised, we are yet in our sins (I Cor. 15:17). Thus the facts of the gospel could not have been preached before Pentecost.

Also, the commands along with the promises for those obedient to them, could not have been preached before Pentecost. Jesus said that repentance, a command of God to be obeyed, and remission of sins, a promise to be received, were to be preached in His name among all nations beginning at Jerusalem (Luke 24:47). They were, in Acts 2:38. When the people heard the facts of the gospel (death, burial and resurrection of Christ) they believed the apostles' preaching that God had made Jesus whom they had crucified, both Lord and Christ. When they confessed that they believed these facts, "they said unto Peter and the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized . . . (commands to be obeyed, jts) for the remission of sins, and ye shall receive the gift of the Holy Spirit" (v.38) (promises to be received, jts). Hence, if the church was

established before Pentecost, it was established before the gospel (with its facts, commands, and promises) could be preached.

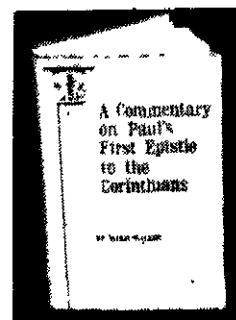
Secondly, if the New Testament church came into existence before Pentecost, we have a New Testament church without a New Testament. In Hebrews 9:16-17, Paul said, "For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth." Thus we did not have a New Testament until after the death of Christ. His executors (the apostles) met in Jerusalem on the first Pentecost after His resurrection to make known the conditions of His will.

Third, the church was established on Pentecost or it was established before the cornerstone was laid. David said the cornerstone could not be laid until it was rejected. "The stone which the builders refused has become the head of the corner" (Ps. 118:22). Also, Peter affirms this very point in Acts 4:11. "This is the stone which was set at naught of you builders, which is become the head of the corner." But, the death of Christ was to mark this rejection. "And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again" (Mark 8:31). This also points to the church not having Jesus Christ as the cornerstone until after his death.

More to Follow

THE FIRST EPISTLE OF PAUL TO THE CORINTHIANS

by Mike Willis



This 640 page work on First Corinthians examines the book in some detail. Based on the AV, the word examines the Greek text behind the English translations. An especial effort is made to grapple with the texts which have troubled brethren in the past. It is also militantly anti-Calvinist in an effort to offset the influence of the circulation of some of the Calvinist commentaries among brethren.

Price \$8.95

Order from: Religious Supply Center

When you renew, why not subscribe for a friend? All new subscriptions are \$7.

WAYSIDE

GLEANINGS

*James R. Cope*301 Green Castle
Temple Terrace, FL 33617

PARENTAL CONTRIBUTIONS TO THE MORAL DEPRESSIONS Substitute Parents

Not every substitute produces an undesirable effect. In fact there are some areas of life, particularly the non-religious and unmoral realms, in which a substitute may work to an advantage. In athletics one player may replace another to the advantage of a team. In certain types of labor females may be much better suited than males. Certainly in some areas of life's affairs youth may perform more effectively than the aged while in other areas persons of mature years are more adept than the younger.

In family affairs God's wisdom has placed the father in the very meaningful role of nurturing children "in the chastening and admonition of the Lord" (Eph. 6:4). Certainly, as a "helpmeet", the wife and mother is God's assigned counterpart and co-pilot in enabling the husband and father to obey the Lord's command toward his children's moral and spiritual training. That woman plays a partnership role in "completing" man is seen in his not being "without the woman in the Lord" (1 Cor. 11:11). Woman has some specific functions toward their common offspring. Younger married women are told to "bear children, rule the household, give no occasion to the adversary for reviling" (1 Tim. 5:14). The fact that children or grandchildren are ordered to "requite", i.e., repay, their parents (1 Tim. 5:4), is proof positive that the mother plays a tremendously importance role toward rearing the children of both. The role of a mother and grandmother in imparting God's will to the child from its earliest days of comprehension is seen in Paul's commendation of Timothy's mother and grandmother for their "unfeigned faith" and their diligence in building into Timothy from his infancy a knowledge of "the sacred writings" which were able to make him "wise unto salvation through faith which is in Christ Jesus" (2 Tim. 3:14, 15).

In the moral and spiritual training of the children of Christians God has never provided any substitute for the child's own parents! This is not to say that any parent may not use any legitimate aid in obeying God's commands to him or her. It is to say that God has charged believing parents to show their personal faith toward him by their personal works toward their own children!

Areas of Parental Responsibility

What are some areas of parental responsibility wherein fathers and mothers either make or allow substitutions for themselves? We discuss only one in this article and will consider one or two others in our next installment.

Professional Educators and TV Specialists as Substitutes

Some person said, "When my child passed the second grade, I had to call for help!" Probably most of us have felt our grievous inadequacies in various fields of learning. Such awareness has produced both public and private schools. I submit that professional educators in public and private schools are not to be faulted simply because they teach facts and truth about any matter. Neither do I fault teachers who sincerely motivate their pupils in basic principles of honesty, ambition, diligence, charity toward their fellows and love God, home and country. On the other hand, I am unalterably opposed to any person or aspect of education at any level which will use or tolerate the use of the occasion, time and/or facility which my tax dollar supports to ridicule or undermine my child's personal religious convictions of his God-required moral standards. I fail to understand on what basis any faithful parent can think, feel or act otherwise.

The basic humanistic philosophy—essentially rooted in sheer, unashamed, even brazen atheism—is affecting public education generally and many private schools also. Classrooms are widely used as stages for the impartation of this philosophy in different forms. There is a determined effort to drive the God of creation from the hearts of believers. Increasingly believers in God are forced by law to listen to the humanistic heralds while they demand their salaries from the tax dollars supplied by persons whose faith and whose children's faith they are determined to destroy. That "there is no God outside and above man himself" is the "father" and that "the theory of organic evolution is a fact" is the "son" of this destructive concept is unmistakably clear to those who know what is happening! I freely confess that the foregoing statements are quite bold but the documentation of their truth is found in the **Freeman Digest**, a monthly publication of the Freeman Center for Global Studies, and can be ordered from 1331 South State Street, P. O. Box 116, Provo, Utah, 84601. The issue before me is for January, 1979, and lists its annual subscription cost at \$24. It probably has increased since 1979. Regarding Freeman Center is the following statement inside the front cover: "This institution researches and produces programs which endeavor to stimulate interest in political affairs at the national and international levels of government." Regarding the **Digest** is this statement: "Once a month the Center publishes the **Freeman Digest** which provides a documented analysis of the most pressing current issues and topics. It also conducts interviews with influential policy workers and private citizens of prominence in the United States and various parts of the world."

The lead article for the January, 1979, issue of the **Digest** is titled: "Global Ideology, Humanistic Studies and the Aspen Institute" and authored by Michael Loyd Chadwick, Editor of **The Freeman Digest**. In describing the Aspen Institute, located in Colorado, he says, "To those who travel in high circles Aspen... is a place where the world's elite gather to consider the problems of governance and to set forth possible plans for the future of humanity." Regarding goals of Aspen Institute, he quotes Joseph E. Slater, President of the Institute, as saying that they vary from "a deepening and broadening of public debate on vital social issues; to specific recommendations for new national and international policies and institutions in government, academic, and private enterprise; to proposals for new educational curricula and for innovative programs in the mass media."

If any reader has any doubt about the far reaching influence, the political clout and the unlimited resources involved in its operation, simply observe that Mr. Chadwick says that the "leading officials" of the various concerns listed here go to Aspen for advanced seminars in global ideology and humanistic studies. These groups are: "the Trilateral Commission, the White House, the Ford Foundation, the Rockefeller Foundation, the Exxon Corporation, the Brookings Institute, **The New York Times**, the **Observe International**, **Die Zeit**, The IBM Corporation, Goldman Sacks and Company, the International Institute for Strategic Studies, the Xerox Corporation, the Citibank, the U.N. University, the Milbank, the Tweed, the Hadley and McCloy Firm, the World Bank, the Council on Foreign Relations, the University of Chicago, the University of Rome, Sophio University, the Coca-Cola Co., the Chase Manhattan Bank, etc., go for advanced seminars in global ideology and humanistic studies."

It should be carefully noted that Slater says that the Aspen Institute is "'humanistic' in nature and approach, whatever the subject. It seeks to solve problems 'from a human-centered viewpoint.'"

In the same article Sidney Hyman, author of **The Aspen Idea**, is quoted as saying that because the Aspen Institute is constituted of worldwide participants in its inner life that "any salient problem of contemporary human existence now shares a common frontier or merges with every other salient problem and that any solutions framed for a particular problem must take into account its linkages to the rest. The commitment is to all the meanings packed into the strategic word 'humanistic'—to search for ways in which 'man . . . can reach for the divine, not by reaching above the human, but by striving to become, in all that he does, more human.'" The foregoing, beloved, stripped of its verbosity, is saying **that man is his own god and needs no other!**

The same article quotes at length from "one of the most prominent humanist" philosophers, Carliss Lamont, who graduated from Harvard and Columbia Universities and later taught at Cornell, Harvard, Columbia, and at the New School for Social Change. In **The Philosophy of Humanism** Lamont specifies ten distinct

points. The first point forever settles the issue regarding that all bonified humanists are atheistic to the core. He declares:

"First, Humanism believes in a natural metaphysics or attitude toward the universe that considers all forms of the supernatural as myth; and that regards Nature as the totality of being and as a constantly changing system of matter and energy which exists independently of any mind or consciousness."

I have no desire to infringe on the splendid material our beloved Editor is presenting on Humanism. I quote the above, however, merely to emphasize that many public and private schools, systems and teachers are loaded with atheistic humanism! Don't doubt it, neighbor. Humanism is on the march! How some professed Christians can allow their children's constant exposure to such materialistic hogwash and never suspect what is happening to Johnny's faith in God and his moral values is more than I can fathom. May God deliver His people from such naivety and stupidity!

Things Most
Certainly
Believed

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



WANTED! ELDERS

Lack of leadership within a great number of congregations is tragic. Men who are qualified, and or are qualifying themselves are in so many instances nonexistent. The tragedy of this is compounded when we so often are forced to accept the fact that the potential is obviously lacking. This, as I see it, is the greatest hindrance to congregational growth and strength. In the absence of qualified elders, operation and function is reduced to a situation where "everyone's business is no one's business". The result is usually floundering and blundering, with the decision making process reduced to periodic business meetings of men in a congregation and no real spiritual care and concern for the flock being evidenced. Where this type situation prevails corrective measures need to be instituted.

In New Testament times congregations obviously existed for a time without elders. To acknowledge this is to accept a developing and maturing period in infant and newly established churches. However, this is not to be seen as a permanent situation. As Paul and others planted the gospel in various places they

shortly returned to give scriptural organization to these churches. "And when they had ordained them elders in every church and had prayed with fasting, they commended them to the Lord, on whom they believed" (Acts 14:23). How long is a church to exist before appointing elders? The answer obviously is, until qualified men are available. Now, we are getting to the real issue. Why do some churches have such a difficult time qualifying men for elders? Several observations may be in order.

The preeminence factor is evident in some instances. Novice Christians, men who for various reasons are not and cannot qualify, bask in a sense of self importance which they are sometimes unwilling to relinquish. To share equally in the decision making process is a position they tenaciously hold to. Such most often generates a hypercritical attitude which refuses to see anyone qualified and is quick to reject anyone in consideration. Where legitimate and scriptural disqualification or lack of qualification is established, well and good, but we here speak of something else.

Others have so miserably failed to exemplify the qualities and characteristics of godliness that the respect required for an elder is totally absent. It may be an individual who teaches and identifies with truth verbally but in life there is such an obvious gap between saying and doing that he cannot lead the flock. Consistency between saying and doing, teaching and practice, is vital to one's worth in the kingdom of God and as an elder and leader especially. Examples to the flock, as one of the requirements in elders and potential elders, is certainly to be reckoned with. One who has not jealously and zealously guarded against saying one thing and doing another, seemingly thinking his teaching is applicable only to the other, is in reality a drawback to the course of righteousness.

In others there is such a deficiency in knowledge and understanding of truth they are not and will not be teachers able to "feed the flock" and "convict the gainsayer". Someone has said, "a little knowledge is a dangerous thing". Nowhere is this more evident than in the church. Elders are not to be men who simply think they know but men who have proven their knowledge and understanding through the righteous fruit of their life and teaching.

In other cases there is just not enough genuine concern and interest on the part of the church to encourage and promote the development of men. Within the men themselves there is no real "desire" to thus serve the Lord. This results in following the lines of least resistance, individually and collectively, and the lack of leadership continues. Maybe this is an area needing emphasis. Men potentially qualified who will not rise to the need of the hour and finish the job of qualifying themselves will surely have to answer to God for failure to use talents.

The problem of leadership or scriptural organization, the lack of it, will not be corrected anywhere until men within the affected churches want to resolve the problem. Men must want to badly enough to allow the Lord to take charge of their lives and develop through

the power and influence of His word the qualities and characteristics that will make them qualified to oversee the flock of God. This will mean attaining to knowledge and understanding of the scriptures. Applying those principles thus learned in life will produce godliness in character and actions, a good home relationship with properly trained children and a loving and submissive wife. It will cause men to respect and honor such faithfulness in action. An automatic bond of trust and confidence will develop as this kind of godliness produces a magnetism and fellowship that is unquestionably productive of good. To such, men rally and follow, and when the specifics of elder qualification are present you have what God planned for the church.

Let us awaken to the need for leadership, qualified men to serve within the congregation. Let each rise above pettiness, selfishness, egotism, and if there be any other like hindrance, and work zealously to bring self to the ultimate of potential. Let each of us be all we can be to the glory of God.

MY SERVANTS THE PROPHETS

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



NEHEMIAH: LET US RISE UP AND BUILD The Place Of Growth In Spiritual Revival, Part 2—Knowing God

In our last study we saw the three problems that Nehemiah was facing in Chapter 11: (1) Occupation, (2) Delegation, and (3) Dedication. These are also the problems in rebuilding the walls of Zion today. Our problem with occupation is much the same as was Nehemiah's. We do not have enough people who want to live in Jerusalem. We are not populating Jerusalem today either, as we should be doing. As a matter of fact, local congregations are turning out the lights for the last time in far too many neighborhoods, communities and cities. Many other congregations are just a few years from extinction. Today we too can see the problem. Now what can we do to seek to re-populate Zion? Everywhere, you can hear about brethren who are trying a new idea. Sometimes, they accomplish some results, but all too often it is the same old story. How many new converts have been added to the local church? **NOT ENOUGH TO RE-POPULATE JERUSALEM!** So, what can be done to produce the growth that we need? The emphasis has always been placed on what WE need to do. Or, on what method WE need to be using, and what approach

WE need to make to the lost world. Then we try it again and the result is still basically the same. What then is the answer? It is a 4-fold problem that we must address and not just the symptoms of the disease. To ignite a local church, there is a 4-step plan that will get at the heart of the situation and not merely treat the symptoms. In this article and in ones to follow we will be studying about what is needed to create a growing, thriving, Spiritually motivated local church.

I. WE MUST COME TO KNOW GOD.

Far too few of us really know God. Oh, we hear about God every Sunday morning and some even listen on Wednesday night or Sunday night. But the problem is that we don't really know Him in a personal way in our own lives. If you spend as much time with your personal friends as you spend with God, how many friends would you have? In Brother Jim Poppell's lecture at Florida College this past January, he addressed the question concerning Abraham's faith. How was Abraham such a great man of faith? At least these two things come to mind from his moving lesson. Abraham realized his unworthiness, and he realized God's Greatness. Abraham had his great faith because he had seen the 'vision' of how great God was to him in a very real and personal way. When God asked Abraham to offer up Isaac, Abraham could do so because he had seen God do the impossible before in his life: the giving to him of a son when he was old and Sarah was reproductively dead. Abraham had already seen God's work, and he knew if God was able to do this at one time in his life, that he was also able to do it again with the life of his boy.

We who are in the Lord's body need to take a closer look at our God. We need to spend time with him in prayer, Bible study, and meditation. When we see that it is not how big WE ARE, but how big HE IS, then we will have the type of Faith that Abraham had. The majority of those in the church today spend no time with God daily. We walk into church on Sunday morning and walk out. We do the same thing on Wednesday night. We don't read the Bible daily, and we do not pray daily. The result of spending no time with God is the reason why we don't ever get to know Him. Prayerlessness is the greatest mark of Atheism that we can come to know. Prayerlessness is the greatest mark because this tells God that we do not need Him, that we can handle things all by ourselves, and that we really are a pretty independent sort of breed. When we make the church grow without long hours of prayer bathing our services, then WE can sit back and take the credit for it. "WE have to pull this one off, boys. Stand up and take notice." God will not bless any work or service that is not bathed in prayer. Men like Nehemiah prayed for 4 months concerning the work he was about to do. Yet, I preach, I teach, I run here and I run there, I hold a meeting and I even write an article all about our God, but I have not even taken a moment or two to talk with Him about whom I am writing, speaking or working. Such is Atheism!

We must see that WE cannot pull off this job of church growth without long hours of prayer. Brethren, the reason I know this is because I have tried it. I

worked harder and harder, You see, man is the only creature that when he loses his way runs all the faster in the wrong direction. In one summer's time we knocked on 7000 doors, taught 35 or more home Bible studies, printed thousands of sheets of literature to be distributed, and waited for the result. The result was that I, and the handful of brethren that worked with me, grew tired. That was really the ONLY result. We were tired and discouraged. Not one soul was added to the Lord's kingdom. Not one soul even came to visit the services where I was preaching. Why? It was done WITHOUT PRAYER! In the disappointed and disillusioned, burned-out preacher, it was easy to see the failure. His thoughts on the matter, certainly were: First, of course, there was the failure of the brethren. We didn't have the help and support that we should have had. It gets easier and easier to place the blame any where you want to: It was the fault of the neighborhoods. They were either too high-class or too low-class to be ready to receive the gospel. Actually, all the while the fault was clearly mine. Why? The effort was done without prayer.

You see, it was not until I had utterly and completely failed that I was able to see how small I was and turned to a source far greater than I. BRETHREN, IT IS NOT WHAT WE CAN DO TO MAKE THE CHURCH GROW, BUT WHAT GOD CAN DO! One brother handed me a booklet on personal work. It was a fine effort for what it covered. It told about what methods to use and not to use. By the time one got through reading it, he was sure of one thing. Success depends upon his doing everything correctly. Brethren, it does not matter what approach you use or do not use in personal work! It is GOD WHO GIVES THE INCREASE, and not the personal worker. Not one word in this little booklet emphasized the most important factor in reaching the lost, which is GOD'S POWER to change hearts and lives.

Moses was a man who knew his God. God spoke to Moses face to face. He waits every day to speak to us His inspired word, but we do have to stop and take time to listen. It was Moses prayer in Ex. 33:11-23 to have God's presence with him and to SEE GOD'S GLORY. When, after we have spent hours in prayer over a soul, and then see that soul come to Jesus, breaking all the shackles of sin that had bound him, then we assuredly know it is God alone who gives the increase. Only then will our hearts be prepared to give God the Glory which is rightfully His. Moses asked to see God's glory in Ex. 33:18: "Then Moses said "I pray thee, show me thy glory." How many days have we begun by praying Lord, Show me your Glory today?

For the local church to grow, we need to develop this dependence on what God can do by the power of His Will and His Word. We need to motivate the entire local congregation to start reading the Bible daily on an organized program. They need to keep journals of their daily Bible reading. They need to be told who they can pray about each day. We must develop devotional hearts for the Lord. Without this kind of hearts there can be no re-population of Zion like that which Nehemiah was striving for.

RE STUDYING THE NAME CHRISTIAN

Guthrie D. Dean
2900 Kendall Ave.
Ft. Smith, Ark. 72903

INTRODUCTION: The name Christian appears in the New Testament three times (Acts 11:26; 26:28; 1 Peter 4:16). It is translated from the Greek word "christianos"; and means "a follower of Christ." It is Jewish in thought, denoting unction, and anointing, or the Anointed One (Christ). The root, Christ, is Greek. And the termination, ianos, is Latin. Thus the three prominent languages of that age (Hebrew, Latin, and Greek) combine to give us the term "christianos"; translated "Christian". Compare with John 19:20. Some scholars take the position that the name was given by enemies of Christ, in scorn and derision; and that it was merely a nick-name which the followers of Christ finally accepted for themselves in the second century. It is natural for denominationalists to belittle and lower the name to human origin; since most of them today wear names which are admittedly of human origin, such as "Lutherans, Baptists, Episcopalians, Catholics, Presbyterians," etc. In discussing Acts 11:26, the Baptist A. T. Robertson, comments: "The three uses of Christian in the New Testament are from the heathen standpoint (here), Acts 26:28 (a term of contempt in the mouth of Agrippa), and 1 Peter 4:16 (persecution from the Roman government)." *Word Pictures in the New Testament*, W. E. Vine, in *Expository Dictionary of New Testament Words*, makes a similar statement: "Though the word rendered 'were called' in Acts 11:26 might be used of a name adopted by oneself or given by others, the Christians do not seem to have adopted it for themselves in the times of the Apostles. In 1 Peter 4:16, the Apostle is speaking from the point of view of the persecutor; cp. 'as a thief,' 'as a murderer.' Nor is it likely that the appellation was given by Jews. As applied by Gentiles there was no doubt an implication of scorn, as in Agrippa's statement in Acts 26:28. Tacitus, writing near the end of the first century, says, 'The vulgar call them Christians. The author or origin of this denomination, Christus, had, in the reign of Tiberius, been executed by the Procurator, Pontinus Pilate' (Annals XV 44). From the second century onward the term was accepted by believers as a title of honour."

I. Contrary to the statements of Vine, Robertson, and several others; it is evident that the name "Christian" was given by God and was worn humbly, yet proudly, by disciples of Christ, even in the first century. Though Isaiah 62:2 and 65:15 may have a dual fulfillment (as is the case with Isaiah 7:14); there is in those verses an inspired foreshadowing of "a new name, which the mouth of the Lord shall name." The only "new name" that I find in the New Testament for children of God is the name "Christian." God's people of the Old

Testament were called disciples (Isa. 8:16), sheep (Psa. 79:13), brethren (Psa. 22:22), saints (Psa. 30:4), and children of God (Deut. 14:1). But a time would come when the Lord would call His people by a NEW name. And turning to the New Testament we find the NEW name given first in Acts 11:26. "And the disciples were called Christians first in Antioch." To me this is a fulfillment of Isaiah 62:2 and 65:15. It is a name given by "the mouth of the Lord." Note the expression "called" in Acts 11:26; **chrematizo**. **Chrematizo** has several shades of meaning: an impartation of a revelation or injunction or warning; something revealed or prophesied; to bear a name; to be called or named. To constitute a firm for business; a divine oracle. (**Arndt-Gingrich; Strong; Thayer; Green**). "Called" in Acts 11:26, as well as in Romans 7:3, indicates a divine call. The adulteress in Romans 7:1-3 is "called" an adulteress by God Himself. So the same word "called" is used in Acts 11:26. God Himself called them "Christians" first in Antioch. Thus the Old Testament prophecy came to pass which said, "And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name." Here in Antioch, a GENTILE city, brethren were first called Christians. And the next mention of the name was on the tongue of KING Agrippa in Acts 26:28.

The Jehovah's Witnesses even score a point with Acts 11:26: "And it was first in Antioch that the disciples were by divine providence called Christians." — *The Kingdom Interlinear Translation*. (They scored a point in favor of the truth but not in favor of the name they wear). See also their *New World Translation*. You might remember these translations when talking with a Witness about the name. *Young's Literal Translation* has Acts 11:26 as follows: "The disciples also were divinely called first in Antioch Christians." Guy N. Woods, in his *Commentary on 1 Peter*, writes concerning Acts 11:26 as God naming His people Christians in fulfillment of Isaiah 62:2. Adam Clarke reminds us that the word *chrematizo* signifies to appoint, warn, or nominate, by Divine direction. — *Commentary*, Acts 11:26. Matthew Henry, in his *Commentary*, comments on Acts 11:26: "Thus the scripture was fulfilled, for so it was written (Isa. 62:2) concerning the gospel-church, Thou shalt be called by a new name, which the mouth of the Lord shall name." H. Leo Boles, in his *Commentary on Acts*, writes of Acts 11:26: "'Were called' is from the original 'chrematisoi', and has the force of divine command. (Mat. 2:12, 22; Lk. 2:26; Acts 10:22)." II. Acts 26:28 reads "Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian."

A. **Albert Barnes** comments: "How it could have entered into the mind of any man, who carefully considered the circumstances of the case, to suppose that these words of Agrippa are spoken **ironically**, is to me unaccountable. Every circumstance in the case proves them to have been the genuine effusion of a heart persuaded of the truth; and only prevented from fully acknowledging it by secular considerations."

B. *Pulpit Commentary* states that the whole turn of the narrative indicates that the words of Acts 26:28 are "the words of a man shaken in his convictions and seriously impressed by what he had heard."

C. **Chrysostom, Luther, Beza, Bengel and Howson** are among the others who take this same view of Acts 26:28. Circumstances force us to conclude that the followers of Christ were commonly known as Christians in the days of Agrippa; and that Paul took advantage of the king's response with further persuasion.

D. Some modern translators have sought to change the meaning of Acts 26:28; but compare with *The American Standard*, *The New American Standard* and the *Douay Version*. They stay with the context. III. I Peter 4:16 reads: "Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf." *The American Standard* says, "but let him glorify God in this name." Here the apostle clearly states that "Christian" is the name in which saints were to glorify God. And this is another verse which shows that saints were wearing that name in the first century. For Peter was writing "to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia." (1:1). They were all wearing the name Christian when Peter wrote this.

CONCLUSION: The name "Christian" cannot be spelled nor pronounced without giving praise to Christ. There is no question in my mind but what this is the name foretold for us in Isaiah, that it was given by God Himself at Antioch, that king Agrippa was almost persuaded to become a Christian, and that this is the name by which we are to glorify God today. The name glorifies both the Father and His Son; and not man. There is no name like the name of Christ. See Mat. 18:20, 28:18, John 16:23-24, Acts 2:38, 4:12, Eph. 1:21, Phil. 2:9-10, Col. 3:17 and James 2:7. "Do not they blaspheme that worthy name by the which ye are called?" (Jas. 2:7). The footnote of *The American Standard Version* reads, "which was called upon you?" The name by which we are called is Christian. No hyphenations, just "Christians."

Back in Print

After Much Demand

**Charts and Debate Notes
on Institutionalism**

By A. C. Grider

\$2.25

Order From:

Religious Supply Center

When you Need Orders IN A HURRY
Toll Free Number—1-800-626-5348

Using the
**SWORD OF
THE SPIRIT**

Ken Green

2212 Jordan Lane, S.W.
Huntsville, Alabama 35805



WHAT IS GOD'S WILL?

"Now therefore hearken unto their voice. . ." (I Samuel 8:9).

Samuel was a godly man. One of the best, in fact, of whom we have record in God's revelation of ancient times. But he had his hands full with a couple of sons who flagrantly misappropriated funds, took bribes, and perverted judgment. They obviously **"walked not in his ways."**

It would have been bad enough had they not also been judges over Israel. But having been promoted to that awesome office, they served well as an excuse for the elders to demand what they had already set their hearts upon:

"And they said unto him, (Samuel) Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations" (v.5).

Samuel was disheartened. His gloom was not based on ignorance of what his sons were doing, or even perhaps of personal failures in that regard. Samuel was saddened because until that time Israel had enjoyed the unique pleasure of being different from other nations. God had been her true Judge. He had gone before her and had fought her battles (v.20). But now Israel's top brass wanted "to be like all the rest."

What was God's will in the matter?

As I understand the scripture, the will of God may be viewed from three vantage points: (a) His true will; (b) His permissive will; and (c) His decreed will.

What was God's true will in this situation? When Samuel went to the Lord in prayer, God revealed unto him His true will: ". . . **they have not rejected thee, but they have rejected me, that I should not reign over them"** (v.7). God's true will was that He continue to be their Leader, and they a "peculiar treasure . . . a kingdom of priests, and an holy nation" (Ex. 19:5,6).

Israel had not fulfilled God's true will. The Lord said, **"... they have forsaken me, and served other gods...."** (v.8)

Having forsaken the true will of God, what was God's permissive will for them? The answer is found in verse 9: **"Now therefore hearken unto their voice: howbeit yet protest solemnly unto them, and show them the manner of the king that shall reign over them."**

God's permissive will was not His true desire for Israel. It was a will of protest, It was second best, if even that. There would be grievous consequences in accepting second best. Israel's king would take the nations

sons and daughters, vineyards, and olive yards, men-servants and maidservants. Israel would pay dearly for rejecting God's true will (v. 10-7).

There is yet another aspect to God's will in these circumstances. In verse 18, Israel was advised of God's decreed will: **"And ye shall cry out in that day because of your king which ye shall have chosen you; and the Lord will not hear you in that day."**

God's true will for Israel was that he alone should be her king. His permissive will was that she should be permitted to have a king. His decreed will was that he would not listen to her cries for mercy because of her disobedience.

Perhaps this narrative will be of help in our comprehension of God's will in salvation.

God's true will is that all men be saved and come into the knowledge of the truth (I Tim. 2:4). He is not willing that any should perish but desires that all people come to repentance (2 Peter 3:9).

Must God's true will be fulfilled? No. Not all men are saved. What is His permissive will in the matter? Jesus tells us that God so loved humanity that He gave His only begotten Son that **whosoever** believeth in Him should not perish ... (John 3:16). "Whosoever" implies permission to reject this great gift.

Now we come to a consideration of His decreed will. It is two-fold, depending on man's choice. For we who are responsive to His true will, it is glorious: **"absent from the body . . . present with the Lord"** (2 Cor. 5:8). For those who are rebellious it is, **"Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels"** (Matt. 25:41,46)

Whenever you study the will of God in any scripture, consider this question: Is the passage speaking of His true will, His permissive will, or His decreed will? Several controverted sections of the Bible become clearer as we give thought to this.

THE NEWS LETTER REPORTS

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

Send all News Items to: Wilson Adams, 6334 Auburn Ave., Riverdale, MD 20737

FIELD REPORTS

B. G. ECHOLS, 5643 Newberry, Wayne, MI 48184. At the end of the school year my family and I would like to relocate out of the mid-west. Although we are presently in Michigan, most of my experience has been on the East Coast with 16 1/2 years in New York, New Jersey and Pennsylvania. I am 51 with over thirty years of preaching experience. If you know or hear of a church needing preacher in the next few months, I would like to be put in contact with it. (313) 326-0690.

NORMAN E. FULTZ, P. O. Box 423, Raymore, MO 64083. As the church in Raymore reached its tenth anniversary in February, it also reached another great milestone with the appointment of elders. This was the culmination of a great deal of effort directed toward that goal over a period of nearly four years. To begin with, a series of sermons was presented and men who seemed to be nearing qualification were encouraged to continue their development. From time to time, the need to strive to become organized after the New Testament pattern was impressed. Then about two years ago detailed Bible class lessons on the eldership were printed and studied in the adult class, after which it was decided by the brethren to make a "trial run" to see if we had men whom the congregation considered qualified. The names of four men were submitted by the members; however, all but one of them stated a need for more time and thus withdrew their names.

The objective was kept before the church and encouragement offered to the men to keep their sights set if they desired to someday serve. Then in our business meeting in January '83, it was again decided another effort should be put forth to select elders. At the request of the brethren, a series of lessons was again presented, and the congregation was again encouraged to "look out among you" men for elders. Six names were submitted, but three of them asked not to be placed before the congregation. The other three were placed before the church to be considered and any objections offered. On February 16, Clyde Blaco, Norman Fultz, and Merl Watson were appointed. The church immediately set about the selection and appointment of deacons. Lessons were presented on the qualifications and duties. Exactly one month from the appointment of elders, five men—Bob Baldwin, Chuck House, Darrel McCoy, Mitch Oakes, and Larry Vaughn—were appointed as deacons.

A new attendance record of 103 was also set in March. A series of meetings is scheduled for late April with Dave Patterson of the 59th

and Sterling church. If traveling in the Kansas City area, we would be happy to have you visit with us. We are 27 miles from downtown on the southern perimeter.

STEVE GOFF, 2071 E. Kramer Dr., Sandy, UT 84092. In March of this year, I returned to Utah, to preach for the new congregation in South Salt Lake City. This church began in early 1982, and is now comprised of 9 Christians with 13 children. The members previously met with the Kaysville congregation (where I preached for 3 years), and began this work in an effort to spread the borders of the Lord's kingdom in Utah and establish a sound church in the Salt Lake City area. We are meeting in a rented building in the Union Square shopping center, located at 9400 South and 700 East in Sandy, Utah. My full support is being provided by the Melrose Drive church in Richardson, Texas. If you know of people moving to Salt Lake City, or just visiting here, please contact me. My new phone number is (801) 942-4788.

GENE PLYER, 1124 Stone Mill Run, Lawrenceville, GA. My father, Woodrow Plyer of Rt. 1, Box 17, Cookeville, TX 75558, has retired from located work after 50 years of preaching. Many souls have been saved because of those years in teaching. He still does fill-in work and would be available for regular and week-end meetings. Much work needs to be done in northeast Texas and brethren that would like a sound gospel preacher for special work should contact him. Phone (214) 572-1669.

WILSON ADAMS, 6334 Auburn Ave., Riverdale, MD 20737. The work continues to grow here at Wildercroft. We have done much rejoicing this year with several baptisms and restorations. It's a pleasure, as well, to see old records fall. Attendance runs in the 130's. On February 6th, Rufus Barfield was appointed to the eldership thus giving us four highly qualified men. We just recently concluded an excellent series of studies with Rodney and Carla Miller to help us improve our teaching program. Their ideas were well accepted and have been put to use. We look forward to a weekend meeting (Sept. 9-11) with Wiley Adams speaking on "The Home" and a fall meeting with F. O. White (Oct. 30-Nov. 4). If you vacation in the District of Columbia this summer we would be happy to have you visit with us. Located just off I-495 (the Capital Beltway) and the Baltimore-

Washington Parkway, we are just ten miles from Capitol Hill and the National Mall area. Also, one mile away is the New Carrollton subway station on the Orange Line, and we are only three miles from the main campus of the University of Maryland at College Park. For more information please write me at the address above or phone (301) 474-8133 or 249-1706. For any good that may be done here, we thank God and give Him all the glory and praise.

FLORIDA BRETHREN RECONCILED

We wish to inform all of our brethren of a successful resolution of the difference both doctrinal and personal between Ken Thomas and the elders and members of the West Bradenton church of Christ. We also desire you to know that the Manatee County church of Christ and the West Bradenton congregation have resolved the problems which caused division and can now work together in love and cooperate in advancing the cause of Christ in this community. Brethren, the above stated resolution was not reached easily. We know that Paul's statement, "give diligence to keep the unity of the Spirit in the bond of peace" (Eph. 4:3) does indeed take much effort. After several meetings and much prayer, we have realized what our Saviour prayed for as well as what the apostles taught concerning speaking the same thing and being of the same mind and judgment.

We urge brethren who find themselves in similar situations to make every scriptural effort to revolve the problems now separating them, realizing from our experience that such is not only desirable but also possible with patience and resolve. We appreciate all who have been praying and working for this great event to become a reality. May God receive the glory for the power of His word and the assistance of His divine providence in these actions. We ask for your prayers as these two congregations begin working together to the same ends yet functioning separately as autonomous congregations of Christ. Signed: Ken Thomas on behalf of the Manatee County church of Christ; and Charles Bridges, Walter Zipperer, and Albert Kipp, elders of the West Bradenton church of Christ.

PREACHING IN THE CARIBBEAN

JERRY R. HERSEY, 318 E. Cook St., Forrest City, AR 72335. I with my wife and three teen-aged children were privileged to move to the Caribbean island of Grenada in 1977 and live there for about two and 1/2 years. Although my work was concerned with secular education, we became very involved in the work of the church. For there we found a truly open and effectual door.

For over twenty years, peoples of the West Indies have heard the gospel of Christ preached, and many souls have obeyed the gospel. While they indeed obeyed the fundamentally correct gospel, what they have been led to practice is "another gospel" of American liberalism. Churches of Christ exist on practically every island. They have been founded by the evangelistic endeavors of American liberal congregations and promoters. Visits by American elders and preachers are made to these churches, and native preachers are supported financially. The native preachers are the product of a few preacher training schools, again American supported. The teaching by these schools may be fundamental, but an erroneous concept of the church emerges in practice with the native preacher showing more concern toward support and self-value than sacrificial evangelism. This is further encouraged through "crusades" sponsored by American churches which pay the way for a few organizing directors whose livelihood is dependent upon the mind-set of liberalism (look at the good we're doing) and the "no question asked" support practices.

Seemingly aware of shortcomings, specific efforts to train preachers in leadership are attempted by still another cooperatively supported individual. His "plan" of one day island visits and workshops still fails to correct the counterproductive attitudes and practices. Some sincere and honest elders and preachers have visited the island preachers and congregations whom they support. They usually find a congregation smaller in number than reports had led them to expect. But, there are zealous, sincere, polite brothers and sisters there. The native preachers appear eager and ready to preach the gospel to all. What visitors encounter in such a visit is a culture of very poor but polite people who will try hard to not disappoint the visiting American brother. They will therefore give diligence to appear what they think the Americans expect. They are not dishonest, they are polite. Yet, the Americans have repeatedly returned home with excited declarations of work well done. And the islanders will remove the face reserved for

tourists, and will resume the face of daily struggle with poverty, unemployment, hunger and even despair. This is characteristics of all islanders, and it is not considered dishonest by them. It is survival, and the native preachers have successfully concealed their unproductiveness and concern over support by the same tact. Social and economic factors may be responsible for a large part of the unproductiveness, but the exaggerated reports to supporting churches are their own. Such glowing reports have assured their continual support. All one has to do to realize the tendency to make great claims of victories for Christ is to read one of the newspapers which report on overseas and Caribbean evangelism.

As we lived and worked with the church at St. George's, capital city of Grenada, classes were taught about authority, autonomy, and apostasy, and a change was brought about. Many reading this will remember meeting brother Ernest Roberts at the Florida College lectures in January. Brother Roberts was the evangelist at St. George's who first saw the truth in our teaching. Being a fine Bible scholar on his own, Brother Roberts helped the brethren see the truth, and then the violation of that truth by the liberalizing, promoting teachers they had first heard. They, as a congregation, endorsed the truth and rejected the error. The congregation has since on several occasions rejected the promoters for crusades, medical/spiritual clinics, and such.

Several and severe battles have since been fought with the liberal elements by ourselves, the church at St. George's, and by Ernest Roberts. Even today, they persist in their attempts to destroy the work and reputation of the Lord's workers. All support was taken from Ernest because he had "became anti" in his thinking and teaching. Character assassinations and slanders are a daily matter. One can only do as has Ernest, to live a life and work so honest folks will know such affronts are a lie.

There are still thousands upon ten-thousands of people who have not heard the gospel nor of the church in these islands. Sadly, many who have heard of the church and its message have had their opinion turned by the people and practices described. Thus, they will reject the church and the message, seeing it function as merely another brand of American denominationalism. The simplicity of Biblical truth is as fresh to these people as the Caribbean trade winds—and as welcome.

I have prepared a pertinent history of the church in the Caribbean, through the conservative beachhead in Grenada. This also includes available information about Ernest Roberts and three other men who are capable and active in preaching the gospel. Four men, woefully under-supported, who are standing for truth in this 2,000 mile range of third-world nations. Please write for this report and give it your prayerful consideration of supporting evangelism in the Caribbean.

LECTURESHIPS

MT. PLEASANT, TEXAS—The Southside church in Mt. Pleasant will be having a lectureship the dates of June 12-16. The speakers will include Richard Montgomery, John Clark, Paul Earnhart, and Robert Harkrider. The theme for the week will be: "From Among Your Own Selves. . ." The morning services will begin at 9:30 and the evening service will begin with singing at 7:30 followed by the evening lesson at 8:00. For more information call (214) 572-2148, or 572-7521.

PASADENA, TEXAS. The Southside church in Pasadena will be having it's 1983 lectures the dates of May 30-June 2. The theme will be "Practical Passages For Faith." Speakers will be Colly Caldwell, Ron Mosby, Peter Wilson and Ed Harrell. Singing will be from 7:00 to 7:30 each evening and will be led by brother R. J. Stevens. For more information contact Dee Bowman at (713) 479-1443.

PREACHER NEEDED

LAUREL, MISSISSIPPI—The South Laurel church of Christ is in need of a preacher to begin work immediately. The church is able to provide partial support. If interested, please write to the church at P.O. Box 1444, Laurel, MS 39440. Or phone Hardy Eubanks at (601) 729-2736, or Richard Marquis at 649-4160.

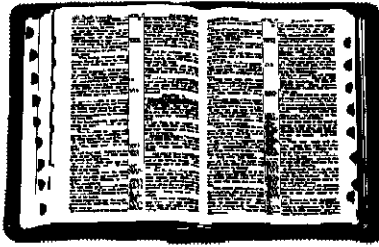
IN THE NEWS THIS MONTH

BAPTISMS	330
RESTORATIONS	111

(Taken from bulletins and papers received by the editor)

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 XXIV

JULY, 1983

NUMBER 7

THINK ON THESE THINGS

H. E. Phillips

P.O. Box 1631
Lutz, FL 33549



SOME ATTITUDES AND PROBLEMS OF YOUNG PREACHERS No. 2

Someone recently told me that they were very concerned at the large number of seasoned men who were leaving the pulpits all over the country. Also many young men were quitting after a few years preaching the gospel. I am also alarmed that so many are quitting the work of preaching the gospel, but I am far more alarmed at the REASON so many are leaving. Moral issues are the reasons given by many, and the total indifference on the part of the church is another reason. That is serious because it involves much more than attitudes and problems of preachers.

In the last issue I considered one attitude of young men that is dangerous to their work as evangelists: self-importance. There are some others I would like to consider with the reader.

2. Youth Programs—Sports and Entertainment. If there is a common denominator among young preachers and a single plank they would put in the program of the church, it is a "Youth Program" with all the frills. The idea sprang up somehow that this is the way to "make full proof of thy ministry" as they "do the work of an evangelist." Sadly, some elders and churches agree, and all follow the young man down the trail of fun, sports and entertainment, and all the while they are going away from the Lord and his

Some young preachers have a very false notion that unrelated activities with young people will make them successful as preachers. This is misinformation and a

wrong attitude. These young men involve themselves in various sports and other such activities for the purpose of increasing the enrollment of the congregation where they labor.

This attitude has some bad side effects: little or no study. The presumption may be that they feel little or no need for hours of study, since they have acquired all they need to know in the classroom at college, and they may spend these hours in sports activities and other entertainment activities and through this means save the souls of the youth. Not so, young man; nothing can be further from the truth!

"Bodily exercise profiteth little," but the most significant of all is the development of self and others spiritually. Above all, young preachers need to spend every hour they have available studying the word of God to understand what it means and to be able to tell others the message accurately.

3. Immoral Sex—Adultery and Fornication. The personal life of a preacher is very important to his success, regardless of his age. By the standards of the world, denominational clergy has been granted personal, moral and religious liberty that are never allowed by the word of God. These standards have become the accepted standard by which many young men who propose to preach the gospel of Christ live.

If we classify preachers as a profession, they rank about number six or seven among all professions in their immoral lives or extra-marital sex involvement and the consumption of alcohol and drugs, as well as other illegal and immoral activities. The great majority of this group are young men who are no more than six or eight years out of college. Most of them are husbands and fathers and they bring innocent people to suffer shame with them. What a person may think of the conduct of a preacher is very important in his conversion or non-conversion. When one sees the hypocrisy in which many preachers are enrobed today, he is unlikely to be influenced at all by any eloquence or knowledge that the preacher may have.

I am appalled at the growing indifference of elders, preachers and brethren in general toward the loose sexual dress, language and relationships that are among us now. About every type of sexual sin is receiving less and

lighter rebukes from the pulpits of the land and in publications which once cried out against these sins. It may be that too many preachers and brethren are involved to say much about it.

Several months ago I received letters which contained the sad news of four gospel preachers in one week who were either caught in adultery or as divorced persons had married again. I cannot accept such conduct on any level but that of the world. When are we going to accept homosexuality, open prostitution, and free love with the same gentleness that we now accept brethren, including preachers, who frequent X-rated movies, bar pickups, divorce and remarriage, sometimes two or three times? Do not deny that it is happening; I can document it several times over! Before those of us who are older say much about young men with this attitude we must acknowledge our own involvement.

Before I receive a dozen letters or more rebuking me for throwing all preachers in one class in the statement about divorce and remarriage, I will make myself clear. I am not passing sentence upon every person who put away his or her spouse for the cause of fornication and married another. I know what the Bible teaches on that subject, and I accept it without reservation just as I accept every other word of the inspired word of God. Nor am I in this article judging every individual case of divorce and remarriage. Whoever the guilty are, they will answer to God. I know what the law says; I do not know the hearts and lives of people. I am talking about what the Book says, and what is obvious in the lives of too many brethren, including some preachers. I am not naive enough to believe that every preacher who is separated from his wife and married again is the innocent party, free from all guilt in the marriage breakup, and that his wife was guilty of fornication. If that be true, I can only say that preachers are not qualified to select a good woman for a wife.

It is not only fornication that presents a problem with preachers, we are having some serious problems with drugs and alcohol. In some cases that has been kept under cover so long that the preacher has to completely leave the work and take treatments to recover. The denominational world has really been plagued by this evil. We must acknowledge the problem and take steps to correct it. Young preachers must have some example and encouragement.

If young preachers do escape the lure of the extremely immoral appeal of sexual sin, many do ruin themselves as preachers by other illegal and unscriptural practices. Some will get so deeply in debt through unwise spending or vain living that they finally have to turn from preaching to other sources of income to help pay for their foolish spending.

It is not debt that is evil. I am not talking about how a preacher spends his money. It is not wrong to help support himself by secular work. My point is that a preacher will foolishly get himself so far in debt that he does not pay his debts, and sometimes turns to illegal means of getting money. He lies, steals and uses other ill-gotten methods to get financial relief. They find themselves dodging the collectors. In some cases their

Searching The Scriptures

Volume 24

JULY, 1983

Number 7

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 69, Brooks, Kentucky 40109-0069.

Address supply orders to Religious Supply Center, Inc., 4001 Preston Hwy., Louisville, Kentucky 40213. Phone (502) 366-9014 (Ky. residents), 1-800-626-5348.

POSTMASTER: Send change of address forms to P.O. Box 69, Brooks, Kentucky 40109-0069.

personal appearance and the dress and conduct of their wives and children are a reproach to them and to the church with whom they are working. It is virtually impossible for them to be successful as preachers.

I again urge the reader to keep in mind that I am discussing some attitudes and problems of young preachers, and by the very nature of the subject it is negative. I do not want to be understood to be opposed to young preachers. I am not! I am also including some things that include all preachers . . . and brethren!

WHEN YOU MOVE—Please allow two months for change of address notices. We have a cut-off date for changes each month. *Thanks for your help.*

Editorial

Connie W. Adams

P.O. Box 69
Brooks, Kentucky 40109



EDITORIAL STEW

Several things need mention this month, none of which requires a lengthy article. Hence, we use a heading we normally reserve for our December issue each year.

PREACHERS AND TAX LAW CHANGES

Preachers have been paying Social Security as self-employed persons at the rate of 9.35%. That now will increase to 13.4%. For the next few years a tax credit will help relieve the pain but by 1990 we will be paying the full amount.

There is also a change on interest and property taxes for those who own their own houses. In the past we have been permitted to deduct a housing allowance, plus interest and property taxes. IRS says this "double-dipping" must stop. We will still be permitted the housing allowance but can no longer claim interest and property taxes in addition to that.

This means that preachers will have less real income when these changes are considered. Churches would do well to consider this not only as it relates to their own local preachers, but also as it relates to those men they support in other fields. Several brethren have already pointed this out in their reports to churches which sustain them. These two changes are going to deeply affect the budgets of preachers and their families unless churches respond accordingly.

PHILIPPINE TRIP COMPLETED

Brethren Harold Trimble, Rick Lanning and Vernon Love have returned from a five weeks preaching trip to the Philippines. Initial reports from them and from grateful Filipino brethren where they visited indicate that much good was done. They worked to off-set the premillennial threat to churches, especially in Mindanao. They also did some teaching on the "one cup" question which has been exported in the recent past. 42 were baptized during their stay. They found few men with adequate support. Some of the ablest men there have lost all support in the last two years. These brethren spoke much on brotherly relations, how to develop self-sustaining churches, in addition to their heavy teaching against the errors the brethren are facing. They also confirmed that the drought in Mindanao was far more severe than they had imagined. The earth is scorched and many (including many brethren) are in dire need. Rick Lanning has promised a report on their

trip which we expect to have ready for next month's issue.

HUMANISM AND THE PUBLIC SCHOOLS

Our editorials this year on Secular Humanism have drawn widespread interest. In meetings this year we have been dealing with some of these matters at least once and have noted the same general reactions every place. They range from disbelief to shock to indignation. While we have many dedicated teachers and administrators in our public schools, the fact remains that the aspirations of Secular Humanists who are in positions of influence in goal setting, curriculum planning, administration and in the classroom, are serious threats to the thinking and future lives of our children. If you doubt this, then hear what Humanist John Dunphy wrote in *THE HUMANIST*, January/February, 1983:

"I am convinced that the battle for humankind's future must be waged and won in the public school classroom by the teachers who correctly perceive their role as the proselytizers of a new faith. . . . These teachers must embody the same selfless dedication as the most rabid fundamentalist preachers, for they will be ministers of another sort, utilizing a classroom instead of a pulpit to convey humanist values in whatever subject they teach, regardless of the educational level—preschool day care or large university. The classroom must and will become an arena of conflict between the old and the new—the rotting corpse of Christianity, together with all its adjacent evils and misery, and the new faith of humanism, resplendent in its promise of a world in which the never-realized Christian ideal of 'love thy neighbor' will finally be achieved.

It will undoubtedly be a long, arduous, painful struggle replete with much sorrow and many tears, but humanism will emerge triumphant. It must if the family of humankind is to survive." (Article entitled *A RELIGION FOR A NEW AGE*, p. 26).

Do you know what is going on down at the school house? If you don't, you need to find out. If your children are being taught evolution, sex education courses designed by S.I.E.C.U.S., values clarification strategies and death education, you need to ask some questions, and demand answers. If your school system is resisting these approaches, then give them all the encouragement you can.

PREACHING HERE AND THERE

Thus far in 1983 we have preached in meeting at South End in Louisville, KY where Tom Moody preaches, Hueytown, Alabama with Barney Keith, Chapman Acres in Huntsville, Alabama with A.C. Grinder, Plainfield, Indiana with Johnnie Edwards, Brown St. in Akron, Ohio with Lewis Willis, Paris, Kentucky where John Berline now works, Vivion Road in Kansas City, Missouri with Bill Fairchild, Hazelwood, Missouri with James Hahn, and Sun Valley in Birmingham-

ham, Alabama with Lloyd Barker. These meetings have all been enjoyable. The meetings at Hueytown, Alabama, Brown St. in Akron, Ohio and Vivion Rd. in Kansas City, Missouri have been among the most enthusiastic meetings we have worked in a long time. Large audiences attended these meetings consisting not only of local and visiting brethren, but a notable number of non-members were present. Bill Fairchild in Kansas City summed it up in his first words to me when I arrived there. He said "Brother, we are ready!" And they were! That is the key. Churches anywhere can have good meetings if they will just get ready. 13 have obeyed the Lord in these meetings with reports of some responding either just before or just after the meetings ended. Another common denominator in these meetings has been good singing. Brethren, that is so important. At the risk of creating a sore spot, I'll say it again: I have never seen a meeting helped by trading song leaders every night and I have seen any number of meetings seriously hindered by that practice.

There will always be problems to face, issues to settle and battles to fight among the Lord's people. But, Thank God there are a growing number of churches which are growing in a healthy way. These churches are not only a blessing to their own members, but provide a worthy example for other congregations. We need more churches like Thessalonica of whom Paul wrote "For from you sounded out the word of the Lord, not only in Macedonia and Achaia, but everywhere your faith to Godward is spread abroad" (1 Thes. 1:8-9).

The rest of 1983 will find us in the following places: June: 46th St., Ft. Smith, Arkansas and Etna, Arkansas

July: Beaverton, Oregon
Albany, Oregon

August: Fayetteville, Tennessee

September: Westvue, Murfreesboro, Tennessee
Plant City, Florida

October: Greencastle, Indiana
Westside, Owensboro, Kentucky

November: South Houston, Texas
N. Miami Ave., Miami, Florida

ABOUT NEWS ITEMS

It is edifying to readers to learn of the progress of the work where you worship. We request those sending such items to make their reports as brief as possible and to forward them to: WILSON ADAMS, 6334 Auburn Ave., Riverdale, MD 20737. He edits the news column. You only delay your item by sending it to me. Also, as a convenience, we are glad to carry notices about churches needing preachers. This is free as a news item. But we only carry a news item ONCE. Also, we urge preachers and churches to investigate thoroughly any contacts made through such items.

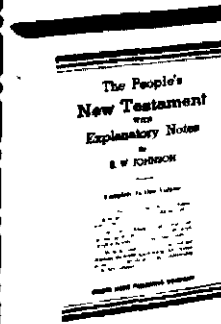
A WORD OF CAUTION

Those who know me well and have followed my work, are aware of the fact that I believe there a' , times when controversy among brethren is unavoidable. It has

fallen my lot to be a heavy participant in such at times. Such occasions require the best that is in us to be objective, yet bold. No quarter should be given to error even when it is given assistance by the most esteemed brethren among us. At times, there are some who either leave the faith outright, or else publicly collaborate with the most notorious teachers of error. There are times when public exposure becomes a painful necessity. But even so, the effects of the gospel in the hearts of us all call for restraint, dignity, objectivity and ordinary brotherly fairness. Having been on the receiving end at times of criticisms, barbs and innuendoes, with some degree of trepidation I offer the following for the consideration of all who write, including myself and fellow editors of publications:

"But if ye bite and devour one another, take heed that ye be not consumed one of another" (Gal. 5:15).

The People's New Testament with Notes



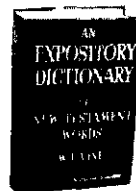
B. W. Johnson. This commentary meets the general demand for a commentary on the entire New Testament with notes complete enough to make meanings clear, and yet concise enough to come in a practical size. The King James and the Revised Version (1891 Revision) are both given on all passages, with explanatory notes and many other helps.

Complete in One Volume

..... \$13.95

Order From: Religious Supply Center

An Expository Dictionary of New Testament Words



By W. E. Vine This monumental work was originally printed in four volumes. It is now available in one volume. It is at once a concordance, a dictionary, and a commentary.

\$13.95

Now Available
O.T. & N.T. Words

ORDER FROM: Religious Supply Center

\$19.95

ANSWERS

for our hope

Send Bible questions to:

Marshall E. Patton

10511 Moonlight Way
Valley Station, KY 40272



"ALL THINGS WORK TOGETHER FOR GOOD"

QUESTIONS: I heard you in a lesson in Birmingham last year in which you made some points on Rom. 8:28. Your comments were different from my former view, especially the "all things" being limited. I have forgotten your points showing this limitation. Would you please write an article on this matter?—A.M.

ANSWER: The verse in question reads as follows:

"And we know that all things work together for good to them that love God, to them who are the called according to his purpose."

The lesson referred to by our querist was one in a series on "The Chastening Of Our Lord." It is thought by some that the "all things" of Rom. 8:28 includes everything that happens to a child of God—whether good or bad, tragic or otherwise—and that such happens for his good as part of the chastening of the Lord. Evidence of this concept may be seen in some of the expressions often heard on tragic occasions, e.g., "Why is God doing this to me?" "What have I done to deserve this?" Under these conditions it is not uncommon to hear someone (sometimes a preacher) say in an effort to comfort "All things work together for good." I take issue with this concept.

In the first place I do not believe that "the chastening of the Lord" is punitive. I do not believe that God intervenes directly to punish in the present time. It is not always true that iniquities are made equal, injustices are made just, and wrongs are made right in the here and now. This will be done in judgement. This, however, does not preclude the providential power of God in behalf of His children.

In the second place, I believe that the "all things" of Rom. 8:28 must be limited to its context.

The expression "all things" is often limited. In 1 Cor. 10:23 Paul says, "All things are lawful for me, but all things are not expedient: all things are lawful for me, but all things edify not," Paul was not saying that murder, adultery, lying, stealing, etc., were lawful for him. The context shows that the things under consideration were things lawful in the first place. Not all of these were expedient. Again, in I John 2:20 we read, "But ye have an unction from the Holy One, and ye know all things." John was not saying that they knew all things, period—scientific, geographic, historic, etc. He obviously was referring to "all truth" (Jno. 16:13)

into which the Holy Spirit ("unction" in I Jno. 2:20) would guide. Such limited use of "all things" in the Scriptures can be multiplied. The context determines its meaning.

Furthermore, the "all things" of our text must be understood with limitation, otherwise we involve ourselves in serious contradictions.

Jesus said, "And because iniquity shall abound, the love of many shall wax cold" (Matt. 24:12). Here is one thing that happened to one who loved God which did not work together for his good. Again, Paul said, "For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols; And through thy knowledge shall the weak brother perish, for whom Christ died?" (I Cor. 8:10,11). Here is another thing that could have happened to one "called according to his purpose" which would not "work together for good."

Surely, we understand that the "all things" of our text does not include the devil, his works, his agents, and the lust of the flesh which war against the soul (I Pet. 2:11).

Furthermore, it does not meet the issue to say that God overrules all things that we experience to our good. This shifts the issue from the "all things" that happens to us to the overruling power of God.

While the suffering of the Christian is introduced in verses 17 and 18 and remains under consideration throughout the remainder of the chapter, the thrust of the apostle's thought is what God has done and is doing for Christians in the midst of such that makes possible their being "more than conquerors through Christ" (v. 37). The primary point of consideration is what God does—not the sufferings of Christians.

Verse 29 proves this. It begins with the conjunction "For" (Gr. "hoti") which means "because." Hence, the "all things" of verse 28 is joined to verses 29 and 30 which involve God's foreknowing, predestinating, calling, justifying, and ultimately glorifying.

While it is true that other verses teach that our suffering as a Christian (1 Pet. 4:16) is beneficial; that afflictions work for us (2 Cor. 4:17); that our endurance "striving against sin" is the "chastening of the Lord" (Heb. 12:4,5) which "yieldeth the peaceable fruit of righteousness" (Heb. 12:10,11), the careful exegete of the Holy Scripture will use such verses to prove it, and not force our text beyond the proper rules of hermeneutics.

This limited use of "all things" comports with the theme of the whole chapter which is God's Love For Us or The Actions of Deity In Our Behalf. Look at the high points of the chapter. There is freedom provided through "the law of the Spirit of life" made possible by "God sending his own Son." Furthermore, this freedom is conditioned upon our walking after the Spirit which Spirit leads, guides, directs, and gives us assurance "that we are the children of God." He has made us "joint-heirs with Christ; if... we suffer with him," that inheritance being our ultimate glorification. This suffering, longing, and even groaning on our part is made

endurable because God has given us a hope, by which hope we are saved. Even the infirmities of our spirit are helped by the intercession (not mediation) of the Holy Spirit, "All things," i.e., all of these things—actions on the part of deity—work together for our good. Proof of this is set forth in verses 29 and 30 which recapitulate the actions of deity in the former verses. Here is proof that God is for us! He has given and will "freely give us all things" needed that we may be "more than conquerors." Our God is no "fair weather" friend, hence, Who can fault our God? His love never fails! It is always there—come what may!

The Mystery of Iniquity

Eugene Britnell

P.O. Box 5624
Little Rock, Arkansas 72215



A REVIEW OF "CHURCH OF CHRIST"

In the last issue of this paper, we presented an article from "Our Sunday Visitor" of 1957, written by a Catholic priest. The purpose of the article was to inform Catholic people concerning the origin of the "Church of Christ." It is our purpose in this review to answer some of the things stated and taught in the Catholic article.

It is obvious to the informed reader that Mr. Kelly has some knowledge of the history and salient characteristics of churches of Christ. Much of what he said is true, however, there are many false charges, misrepresentations, false implications and unnecessary inferences in his material.

Our readers can see by the Catholic article and other such evidence we could present that our controversy with the Catholic Church is not onesided. They oppose us just as we oppose them. We are willing, ready and anxious to engage in spiritual warfare with them—openly and honestly—and our only weapon will be the "sword of the Spirit" which is the word of God (Eph. 6:17).

We requested that you keep your last copy of this paper available for reference as you study with us. We shall refer to each paragraph by number, from first to last, with a minimum of quotation in order to conserve space. So take your last issue and read each paragraph in the article as you study what we shall say in this review.

Paragraph 1: The "Churches of Christ" are proud to claim Christ as their builder, and he did not build a denomination. They do endeavor to speak where the Bible speaks and remain silent where the Bible is silent. This principle of interpretation is taught in such passages as Matthew 16:19 and I Peter 4:11. He says that we, "like all such groups," decide for ourselves what the

Scriptures command and forbid. Well, in the first place, there is no other "such group" and it is true that God intended for all people—not just the "clergy"—to read and understand His word. Paul thought that the saints in Ephesus could read and understand what he wrote unto them (Eph. 3:1-7).

The Catholic Church teaches that it alone, through the "infallible" popes, is the divinely-authorized interpreter of the Scriptures. They often try to support this claim by calling attention to the division among the protestants and cults who try to interpret the Bible for themselves. But they fail to mention the many divisions and doctrinal controversies within the Catholic Church, past and present. Some among them even deny the infallibility of the pope; bishops challenge many papal decrees; they are not united on such subjects as celibacy, birth control, women priests, etc. A brief news report in the May 20, 1983 issue of Christianity Today said:

"Most editors of both national and diocesan Catholic publications are at odds with official church teaching on issues such as priestly celibacy, the ordination of women, and artificial birth control. The poll was conducted by the Catholic Communications Network in conjunction with the **National Catholic Register**.."

While we're on this subject, may we ask: How many (or how few) verses of scripture have ever been officially interpreted by the popes? You would be surprised!

Paragraph 2: Yes, we believe that the Bible is the sole rule of faith. Faith comes only by hearing God's word (Rom. 10:17). In contrast, the Catholic Church relies more upon tradition than truth for its doctrine. By this they become guilty of the same mistakes of some during the time of Christ on earth, and he said unto them, "All too well you reject the commandment of God, that you may keep your tradition" (Matt. 15:9).

The reason we practice baptism of adults by immersion is that such is all that is taught by the commands and examples in the Scriptures. Jesus said, "He who believes and is baptized will be saved" (Mark 16:16). Philip told the Ethiopian, "If you believe with all your heart" you may be baptized (Acts 8:37). What if he did not or could not believe? The Bible says that baptism is a burial and resurrection (Rom. 6:3; Col. 2:12).

We observe the Lord's Supper weekly because the early Christians, under apostolic oversight, did (Acts 20:7).

Each church is "congregational in character" because the Lord's church, unlike the Catholic Church, is not organized in a universal sense. The only organizational and functional arrangement of the Lord's church on earth is the congregation (Phil. 1:1). There is not an official or body of officials over the universal church authorized or even mentioned in the Bible.

Paragraph 3: In this short paragraph he says, "Any kind of instrumental music is forbidden in their worship services as, it is held, this is a matter about which the Bible does not 'speak'."

It is true that the New Testament under which we live does not speak of instrumental music in worship. Since the Lord assured his apostles that the Holy Spirit

would guide them into all truth (John 16:13) and they said nothing about instrumental music, we must conclude that such is not a part of God's truth by which we live and worship.

The New Testament does "speak" about music, but it authorizes only singing or vocal music (Eph. 5:19; Col. 3:16). As any good religious history or encyclopedia will tell us, instrumental music was introduced into worship by—you guessed it, the Catholic Church. **The American Encyclopedia**, Vol. 7, p. 112, says: "The organ is said to have been first introduced into church music by Pope Vitalian I in 666."

Paragraph 4: Our teachings are much more than "a little more" distinctive from regular Protestantism. There's hardly any similarity! We do not regard the church as being ours, but we do believe that the saved of earth now are in the church or body which is of Christ. Who would dare deny that? And why would they complain about that since they teach the same thing, that is, they teach that salvation is only in the Catholic Church.

The Bible says that the Lord adds the saved to the church (Acts 2:47) and that Christ is the saviour of the body, the church (Eph. 1:22,23; 5:23). How could one be saved outside that body of the saved?

No, salvation does not come through faith alone (James 2:24). We are saved by grace through faith which works (Gal. 5:6). The only "good works" in God's sight are works of faith—obedience to the commandments of the Lord.

We deny the charge that we make "violent attacks" on the Catholic Church. We attack their doctrine and practices because they did originate in apostasy (2 Thess. 2; 1 Tim. 4:1-3) and are perpetuated by tradition. Yes, we believe in religious debate and argument as did the early Christians, but we debate with real opponents who are allowed to represent themselves.

We don't place "great emphasis" upon the fact that we wear the name "church of Christ." but we do believe in calling Bible things by Bible names and that nothing is scriptural in name that is not named in the scriptures. Inspired men called congregations "churches of Christ" (Rom. 16:16), so why can't we? They never mentioned any Catholic Churches!

He is correct in saying that the Lord's church has no particular name which excludes all others, if by "all others" he means other terms, designations or descriptive phrases in the New Testament. We call the church anything and everything the scriptures call it—but nothing else!

But again, why do they complain? They teach that the Catholic Church is the church of Christ. We challenge them to deny it.

Paragraph 5: It is incorrect to say that the church of Christ "broke away" from the Disciples of Christ. If anything, the converse of that is true. Neither the church of Christ or Disciples of Christ was founded by Alexander Campbell. There was division in the church over (as he later says) instrumental music and missionary societies. The church of Christ was listed in the 1906 census of religious bodies because that was the first

such publication. A monument now stands in the Cane Ridge Cemetery near Paris, Ky. which states that the one buried there was united with the church of Christ in 1827. How could that be if the church of Christ goes back only to about 1906? And we are certain that his quote from David Lipscomb is a misunderstanding of what he meant. Brother Lipscomb knew the truth about the church and the division.

Paragraph 6: He is partially right in attributing the division to instruments and societies. The real cause of the division was the same as that which has always separated the true church from all others and truth from error—**attitude** toward divine authority! Organs and societies were only tangible effects of the cause.

He implies that the "frontier" churches in America did not use organs because they could not afford to purchase them. How absurd! I suppose the Christians of those days were as prosperous as the members of many denominations, and they could and did afford to buy organs. If the churches of Christ had wanted instruments, they might have been able to purchase them like many other religious bodies did and do, by some money-making scheme such as bingo. He says that when they were able to afford them, many conservatives objected because they believed them to be unscriptural. That's right, and they still do.

(To be continued.)

Books by R. L. Whiteside

For many years R. L. Whiteside was a favorite of many brethren. He was always a safe teacher. Though dead, he yet speaks through these excellent books:

Commentary on Romans	\$9.50
Doctrinal Discourses	\$6.25
Kingdom of Promise and Prophecy	\$5.95
Reflections (by his daughter Inys)	\$6.45
Whiteside-Clark Discussion (on Bible Class Question)	\$1.25
John the Baptist—His Mission and Work—Isaac E. Tackett 27 pages	\$1.00

BACK IN PRINT

Bible Studies

Vol. I (Genesis-Deuteronomy)	\$7.00
Vol. II (Joshua-Nehemiah)	\$7.00

ORDER FROM: RELIGIOUS SUPPLY CENTER
4001 Preston
Louisville, KY 40213

Phones: (502) 366-9014
WATTS LINE—1-800-626-5348

THE PREACHER AND THE "PINK SLIP"

Lewis Willis
491 E. Woodsdale
Akron, Ohio 44301

Few things present to the average American working man thoughts of disaster, trauma and frustration like the thought of receiving the proverbial "pink slip." In more cases than we like to consider, the thought has become a reality. To say that these are hard economic times is an understatement. For months, over 11 million working men and women have been reported to be unemployed in this country. Some sections of the country have been spared this heartache. But in the industrialized Northeast, it has become an unfortunate way of life—almost an epidemic 15% or 18% of the work force has been laid off and no jobs are available. I heard on the radio this morning that a company in a nearby town of 2,000 people announced they were taking applications for 70 jobs that will soon be available. On the first day that they accepted applications, 12,000 people applied for those 70 jobs! If you live in an area where this kind of thing is not happening, I humbly suggest that you get on your knees and thank the Lord for that blessing. I heard the new Governor of Ohio make a speech in which he reported the findings of exit polls on election day. He said 25% of the voters had someone in their family who was unemployed and 37% of the voters considered it likely or possible that they would be laid off in the near future.

Christians Are Not Exempt

God's people are richly blessed. However, they have not totally escaped the dreaded "pink slip." Any congregation in this part of the country has one or more honest, hard-working Christians who have been laid off. Things are so bad, and some of these brethren have been out of work so long, that congregations are having to assist them in providing basic necessities. They have experienced the indignity of unemployment lines, welfare lines, food stamps and federal "give aways" of surplus cheese and butter, and they still have needs! To the credit of these congregations, the hardships of these brethren have not gone unnoticed, nor unsupplied.

The stories rend the heart. Here are some of the things that I have heard from godly men and women who have lost their jobs: "I worked for that company for 27 (or maybe 30, 32, 36) years and they just closed the doors, leaving all of us out in the cold." "I have submitted hundreds of resumes and filled out applications anywhere and everywhere I could." "I am 50 (or 54, or 58) years old—what company is going to hire a fellow that old? "I've lost my house and my car." "I thought I was set till retirement, and now I don't even have hospitalization insurance for my family any more." "I've looked everywhere and I can't find a single thing to do to support my family." "I don't know what I'm going to do."

Some brethren have contemplated moving to other cities or other states. This is almost more than they and their families can bear. I've heard them say things like this: "If I have to move to the Sunbelt, I'll have to sell my house—we love that house and cannot bear the thought of having to give it up." "If I sell it in this depressed market, I'm going to lose a good part of the equity I've built up in it—my wife and I were counting on that money for our retirement years," "If I have to move to Texas or Arizona and buy a house, high interest rates are going to make the payments so high I can't even afford to own a house and I've owned my own house since I was 22 years old."

The thought or fact of the "pink slip" brings statements about the family situation that leave you speechless: "My wife and I were born and raised here and we can hardly stand the thought of leaving." "Our kids have married and settled here and it looks like we're going to have to leave them and the grandkids and move way down yonder." "Our youngest girl only has one more year of high school—it's going to break her heart to have to change schools." "Our kids are so upset over having to leave their friends that they'll never get over it."

Yes, these are the words and thoughts of real people—brethren—who have received the dreaded "pink slip." I defy any Christian to be unmoved and untouched when such trauma invades the home and life of a person whose only purpose is to do a good job for his company and provide a comfortable living for his family. These are good people who have been victimized by circumstances over which they have no control. Many of them have been put out on the street after years of service with nothing more than an "I'm sorry." Some of them have not even received that simple courtesy.

The Preacher Knows The Feeling

That's right, you would have trouble finding three preachers who cannot identify with the worker who has received his "pink slip." For too many years preachers and their families have moved "from pillar to post" and the trauma has been as bad for them as it is for the factory worker of 1983. They have left the area where they were raised—sold their houses at great loss—paid enormous interest rates for their new house—left children and grandchildren and moved miles away—jerked their children out of school a year or six months before graduation—driven away to the new work without sufficient words to comfort their young children who cannot understand why they must leave their friends. The only thing that can be said is the church asked me to move; or, the Elders felt the church needed a change; or, I got fired and there is nothing I can do about it. The preachers who read this can identify with the heartache and, generally speaking, the local church who issued the "pink slip" seems unconcerned, untouched and indifferent toward the trauma being suffered by the preacher and his family. They get upset if it is one of the brethren but not if it is the preacher and his family. They have the attitude that an elder once expressed to me when I asked for a raise after three years of no consideration. I pointed out to him that all the brethren had gotten a

raise with the exception of the local preacher. He very humbly explained to me that "I shouldn't get upset about the matter—that just goes with the territory if you are a preacher." I guess it must "just go with the territory" that preachers should expect to pull up their roots every two or three years and no one should be concerned about it. It doesn't make any difference that he has no idea where he might be able to relocate or what his situation is in the new work.

For some reason, churches have decided that they ought to **change preachers** every two, three or four years and, it doesn't seem to make an awful lot of difference what the situation is when the time comes to change preachers. I got a "pink slip" one time because two of the elders heard that their favorite preacher wanted to move and they wanted to hire him to work where they were. It didn't make any difference that the church had almost doubled in size while I was there. It was "time to change preachers anyway." I got another "pink slip" one time because I spoke up in defense of young families who were being abused, offended and badgered by the former preacher who just happened to be "the congregational salesman" who didn't know how to take "No, I don't want to sell your product" for an answer. In neither case was there any general feeling of concern by the **perpetrators** of this "congregational wisdom" over the effect such was having on my family. You see, such just "goes with the territory" if you're going to be a preacher. **Good brethren** who see the injustice of these things and just sit quietly by as it happens need to get up out of the pew and open their mouths and say, "**we have had enough of this nonsense!**"

I do not subscribe to the idea that a preacher ought to be kept at a place indefinitely or that he should necessarily stay at a place indefinitely without regard to the circumstances. Some of us preachers need to be fired two months after we arrive and some of us need to resign two months after we arrive, with ample justification in each case. I do not refer in this article to those situations. I'm referring to the congregational acquiescence in satisfying the whims of a few vocal malcontents who have to act in the spiritual interest (?) of the church by getting the preacher laid off. Elders who submit to the discontent such brethren can cause ought to try packing up their families and moving "who knows where" to satisfy those folks and they'll get something of the feeling that preachers get when they have to pack up to satisfy them. If brethren will ever think, they will start telling these protectors of the congregational good to sit down and **shut up!**

It should be noted that the preacher is in a slightly different circumstance than the average brother. Unlike the factory worker, the preacher does not have 65 weeks of unemployment benefits to tide him over until he can locate something else. Generally, he has about 90 days to get out of town! The State Employment Service has never relocated a preacher in another church in the same town. Few congregations would want him to only move across town. They usually want him out of sight and out of mind. "Brother, you are no longer useful here, so hit the bricks—and the sooner the better!"

Wasted Money

Have you ever stopped to consider how much of the Lord's money is wasted by this senselessness? It is not at all unusual for a congregation to spend \$2,000 to \$2,500 to move a preacher in to work with them. Of course, the church that gave him the "pink slip" has got to do the same thing. Some of you unemployed brethren could make a small fortune if you could get an exclusive contract to move preachers hither, thither and yon. If 20 churches changed preachers at a cost of ©2,500 each, they would spend \$50,000 of the Lord's money and about \$45,000 of it has been spent for no good reason. How many churches do you know that will change preachers this year? I read the other day that there are 1,800 conservative churches in this country. Will 200 or 400 of them change preachers this year? If 400 churches changed preachers at a total cost of \$2,500 per change, those churches would spend \$1 million of the Lord's money! And about \$900,000 of it would be spent for no other reason than "it's time to change preachers." The folks who are doing this are the ones who cry out against the shameful waste of money by the likes of Rex Humbard, Oral Roberts, Jim Bakker, etc., and, these are the same churches that sent the "We are sorry, we can provide you no support at this time" letters to faithful gospel preachers who are struggling to raise support to go into an area and help some small congregation. Brethren, **for every single dime you waste** with this little ritual every three or four years, you shall give account unto God. Brother preacher, **for every single dime** you have the church spend to give you a "change of scenery" every three or four years, you shall also give account, and I do not mean to the IRS. If someone should suggest that we invest an additional \$1 million in evangelism every three or four years, most churches would reply, "Impossible!" But, we do not give a second thought to spending \$1 million to move preachers around.

Conclusion

It seems to me that the situation is accurately stated in this article. The right course seems so obvious that one wonders why it is necessary to call it to the attention of brethren. So, if we love the cause of the Lord, let's stop this foolishness. React over changing the preacher with the same alarm as you did when your uncle got his "pink slip", and this problem will be resolved overnight. Brethren remember, **preachers are people too!**

**RELIGIOUS SUPPLY CENTER
WATTS LINE**

1-800-626-5348

Please Use *ONLY* For Orders From
Book Store

Building Better Families

James R. Cope
301 Green Castle
Temple Terrace, FL 33617



PARENTAL CONTRIBUTIONS TO EXISTING CONDITIONS—VI

INFLUENCE OF TELEVISION

Last month we dealt with the role that many professional educators are playing in the great moral depression of the present time and closed with some observations on the influence that the philosophy of atheistic humanism is having on public education in particular, though many private schools are far from exempt from this materialistic concept which declares man is his own "god"!

In addition to this "there-is-no-god" trash being forced upon American youth by many educators, they receive another treatment as soon as they get home from school each day when they turn the TV to almost any non-religious or non-news program. The big difference between the classroom and home situations is the finesse with which the TV producers attack the moral standards of God-fearing people. The delicate skill, the subtlety, the strategies, employed by this medium of education is of such quality that Satan's poison is consumed even more unconsciously than in the schoolroom. The difference is that the classroom situation appeals primarily to the intellectual while the TV situation is so tied to the emotional that it tends to break down the moral fiber of the listening beholder. At first there is shock, then accommodation, then complete indifference to vulgarity, profanity, torrid bedroom scenes and violence of the rankest sort. Illicit sex and violence rule the words and actions of the actors.

Drinking intoxicants and using drugs become "a way of life".

Home from school Johnny and Mary settle down before a highly sophisticated morality destroyer in their own living room or bedroom. Experts in thought control programming take over the youthful mind. Here immature but maturing children are not forced to attend school, hence do not resent it. They like what they find at home because it is entertaining. They can eat ice cream and cookies while losing themselves in a world of make-believe. The mind controllers pump out their well designed thought pacifiers. Though hundreds of miles removed from the ultimate consumer of their artistic power, these merchants of thought control captivate the minds of their ever willing young subjects. Incessantly the agents of spiritual death chip away at the

developing minds with corruptive words and scenes accompanied by sound effects suitable to their trade. Unsuspecting and too often uncaring parents loll back in easy chairs guffawing at Archie Bunkers profanity or Burt Reynolds' foul mouth and suggestive puns. They devour hot love scenes with no effort to change the channel or cut off the set.

I doubt that many parents speak a negative word about anything profane or conducive to immorality. Some who sponsor such rot in their own houses never miss the Lord's supper on Sunday. They become quite distressed and cry on the elder's or preacher's shoulder when Mary becomes pregnant out of wedlock or Johnny fathers an illegitimate child. They can't imagine where they "missed it" with their children! They would be shocked to find their 16-year old daughter or son in bed in the back room with a sweetheart, yet have condoned the same activity with silent approval on television in the front room! How can such parents consistently forbid the same Satanic indulgence for their children which they have encouraged before their eyes and minds while sitting beside them? With great difficulty will the parent who is hooked on such garbage speak consistently with his or her own child about moral righteousness. **It's too embarrassing**, isn't it, Daddy and Mamma? Thus **by toleration** American parents pave the way for later heartbreak over the immorality of their own children. By their silent observation in the devil's worship they voted for the moral breakdown of their own offspring. (There are some rancid events presented in the Bible but not once is evil glorified and always the way of transgression is shown to be contrary to God's will).

Many professed Christians decry idolatry but set a doorway to idols up in their own front rooms in addition to scattering miniatures throughout their houses. Before it they eat, before it family conversation ceases, before it they catnap or go to sleep, and by and before it they awake. Yes, sleepy headed, some finally go to bed for a few hours. Arising for a new day's activities, however, they routinely turn on their idol for whatever it may offer. Family togetherness which once meant understanding and loving each other loses its God-intended meaningfulness because a mechanical device called a TV set has replaced the natural affection that grows only through mental and social exposure of each to all and all to each. Truly, "Ephraim is joined to idols" (Hos. 4:17).

The foregoing may be an exaggeration but many religious people are compromising with evil while their children drink freely from Satan's fount. Few of us who own TV sets, however, are immune to the influence of television in our own and our children's lives. I am persuaded that in many homes there is more fact than fiction in the picture presented here.

To add insult to injury, the same parents are the first to criticize church leaders because they don't provide "recreational activities for the youth of the church"! I ask: why should a local church become a substitute for parents? Jesus never died for such a substitute! Haven't many parents oriented their own children to a lifestyle too liberal for even most "liberal" churches?

Does any Christian doubt that children who ingest and digest a perpetual sluice of immoral slime in their own family circle will assimilate and imitate it? O Lord, help us to know that what our children see in our lives is often more meaningful for good or evil in their lives than what they merely hear from us!

Israel's Sweet Singer said, "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful" (Psm. 1:1). In his **Essay on Man** Alexander Pope wrote:

"Vice is a monster of so frightful mien,
As to be hated needs but to be seen;
Yet seen too oft, familiar with her face,
We first endure, then pity, then embrace."

**Using Great Plainness
of Speech**

J. T. Smith
14250 N. Miami Ave.
Miami, FL 33168



**CHURCH AND KINGDOM
COMPOSED OF SAME
PEOPLE**

As we have already noted in previous articles, the Lord's church and His kingdom had the same time of beginning, the first Pentecost after His resurrection. To further illustrate this point, I want to show in this article that the people who constitute the church are the same people who make up the kingdom.

When Jesus was instructing Nicodemus concerning His kingdom in John 3:3-5, He pointed out to Nicodemus that in order for one to enter into the kingdom of God he had to be born again—born of water and of the Spirit, which constitutes the new birth.

Peter in writing to Christians in I Peter 1:22-23 states that they had purified their souls "in obeying the truth through the Spirit unto unfeigned love of the brethren; see that ye love one another with a pure heart fervently: Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." Thus in view of the fact that both those who make up the kingdom and those who make up the church are "born again ones," it should be obvious to all that Christ's kingdom and His church are one and the same thing.

On this same point, you will observe that those who are born again are born of "water and the Spirit." This is not, as some people want it to be, describing two separate births, the birth of water describing the natural birth, and the birth of the Spirit describing the spiritual birth. This is not, in fact, what Jesus said. In describing the "new birth" He said it is composed of two

elements—water and the Spirit.

Dr. John R. Graves, Editor of The Tennessee Baptist explains for us what the word "water" in the new birth means, in an article written on May 17, 1884. "The consensus of all scholars, in all ages, establishes the fact that baptism is the act referred to by the phrase 'born of water'. . . ." Now who am I that I should go up against "all scholars of all ages." Thus I concur with what Dr. Graves said, that those who are "born again" thus becoming a part of the kingdom, are those who are baptized in water. The "new birth" Jesus said, is a means of entrance into the kingdom. Thus those who have not been immersed in water have not gained entrance into Christ's kingdom. However, we see in Acts 2:38, 47 that those who were baptized in water were added by the Lord to the church. Hence the same action that puts one into the kingdom also makes him a part of the church.

But again, when Jesus instituted His Supper, He made the observation that it would be in His Kingdom (Matt. 26:29). But when Paul wrote to the church at Corinth, he instructed them about the manner in which the "The Supper" should be observed in the Church (I Cor. 11:20-27), Thus further evidence that Christ's church and kingdom are one and the same.

And finally, we read that the reward for those in Christ's Kingdom will be the same as the reward described for those in the church (Matt. 25:31-34 cf. I Cor. 15:58; Rev. 2:8-10). Surely this is enough evidence for the honest seeker to convince you that the same people who make up Christ's Kingdom also make up His Church. (See all of these points summed up in the chart below).

NOT SEPARATE INSTITUTIONS			
The Church And Kingdom Have The Same Marks Of Identity	Identifying Marks	Kingdom	Church
	1. Beginning	Dan.2.44	Isa.2.2-3
	2. Owner	John 18.36	Mt.16.18
	3. Terms of Entrance	John 3.5	Ac.2.38-47
	4. Memorial Supper	Mt.26.29	I Cor.11.20-27
	5. Reward	Mt.25.31-34	I Cor.15.58

**New Convert
Material**

MATERIAL PREPARED BY
**Johnie Edwards
Titus Edwards
Johnie P. Edwards**

Every church would do well to teach
this series to every new Christian.

Price \$1.95 (plus postage)

Order from: Religious Supply Center

THE HOPE OF FORGIVENESS

Keith Ward
Rt 2 Box 790b
Lake Butler, Fl 32054

In April 1973, I wrote supporting the authority of N.T. examples. Some had denied their authority in order to plead for broader fellowship and unity. That summer, at the class Cecil Willis taught at Florida College, I requested documentation for the charges being made against Ed Fudge in **Truth Magazine**. He directed me to the source material. After long days in the library, at the beginning of the 1973 fall term, I privately published on campus three pages of quotations from Ed Fudge with short comments. At the time, I viewed the insidious influence of these teachings as the most urgent danger on campus. I hope I helped awaken some. Yet, these Grace-Unity errors were blatant compared with the undermining of the faith being done by their cousin, the erroneous teaching that "some sins need not be repented of to be forgiven."

In 1975-76, I began to perceive that many, if not most, brethren believed that "we all sin every day." This led me to study and preach a series of sermons on overcoming sin through Christ. I focused on the heroes of the Bible—they were "just folks" like you and me. Also, I wrote a series of four articles on Romans 6-7 which emphasized that God provides a way and expects us to escape sin (Vanguard Feb. 23, Mar. 9, 23, July 13, 1978).

The Point of This History

Now men are teaching another error which is based on the same Calvinistic principles that the grace-fellowship errors manifested. The man who believes that "we sin every day" needs to feel the same joy and confidence of hope that Paul had, and taught Christians to have. Since he has defined sin as a vague, all pervasive, inescapable thing, the only way he, or anyone, can have such joy is if grace in some manner covers his sins. Suddenly he views 1 Jn. 1:5-9 and "walking in the light" in a new way. He decides that if the Christian generally walks aright, God forgives some sins (inadvertent, ignorant, etc.) without overt repentance and confession—at least until he has time to repent. Notice that the whole issue rises from a false view of sin.

Indicts God

The doctrine of the inevitability of sin is an open indictment of God. It demands that we believe that somehow God failed to make adequate escape, and thus, to cover His failure, God must cover my sin, by grace alone. Once we admit that the Bible clearly defines sin (it does.), and that God does not allow us to be tempted above that we are able (He does not.), we are culpable, maxima culpa, for every sin, for we **NEED NOT HAVE COMMITTED IT**. Face each

temptation one at a time and the conclusion is inescapable that with diligent practice, prayer, and growth, one might go a day, a week, or longer without sinning.

Still worse, this doctrine emasculates the power of Christ in us to overcome sin (Gal. 2:20, Col. 1:27). Is "Christ in you" such a weak hope of glory that one cannot with the power of that life of faith overcome temptation?? Shall we allow that some sins are inescapable so that grace may abound [automatically, without prior repentance and confession]? Shall we thus, as we condone sin, praise the grace of God? **GOD FORBID!** God expects us to try and try again, to make the spaces between longer, and the sins less.

Total Depravity

The issue roots back in the "Neo-Calvinistic Unity Movement" heresy. The pervasiveness and inevitability of sin no matter how we strive, is a watered down version of total depravity, without much dilution. (John Smith also saw total depravity as the core of which all other of Calvinism's errors were but manifestations. Life of Elder John Smith. John A. Williams, p. 116). Yet, unless this inevitability is held, there can be no need for "forgiveness while walking in the light before one repents and confesses." **HARK!** Sin is the transgression of the law. We are responsible to know the law and not sin. God promised that through Christ we can do so for, "Greater is he that is in you than he that is in the world" (1 Jn. 4:4).

Grace works through faith when we heed its instructions to deny ungodliness and worldly lusts, and live soberly, righteously, and godly (Tit. 2:11-12). When men teach that those who heed the instructions the majority of the time are for that reason forgiven of their failures, they in effect are teaching salvation by grace-only for those failures. Faith comes by hearing the word of God. The Christian who occasionally sins did not hear, in the Bible sense of that word, when he sinned. Until he **HEARS** the needed portion of the word and repents, any forgiveness is apart from any faith on his part in regard to that area of his walk, and thus by grace alone. Was not irresistible grace Calvin's response to total depravity?

Sin is _____ ?

Some have written excellent material giving a more precise and Biblical definition of sin. More needs to be done. Sin is not an attitude. Sin is not "having a fault." One's fault may be a short temper. He is not in sin if he has been forgiven of his sinful actions during his most recent fit. He is still weak in that area, but he is no longer in sin. One may tend to have a covetous attitude. Yet, if he overcomes this weakness and gives liberally, he is not in sin. Men will be judged by their deeds (Mt. 7:20, 2 Cor. 5:10). Sin is a **PARTICULAR** violation of God's law by either doing what He forbade, or by refusing to do what He enjoined.

Christians are made to feel paranoid by the wresting of James 4:17 and by dark sayings about sins of omission. Observe what is done: If one reads a book, he could have been studying the Bible—"He that knoweth

to do good and doeth it not. ..." If he buys a coke, he could have drunk water and given to the poor—"He that knoweth to do good. . . ." If he forgets to hand a tract to a sales-clerk, if he goes fishing instead of door-knocking, If, If.. It is said to be a sin of omission. By such ploys, Christians are made to feel hopeless and helpless, and become easy prey for these false doctrines. When they are shown that they should be happy and confident, they are ready to seize upon these grace-only views as the only alternative to despair, They should seize upon Christ, and learn to "Let not sin reign." "His servants ye are whom ye obey" (Rom. 6:12, 16). Whether we obey the devil once or a dozen times, we are servants of sin. Only grace THROUGH faith can save, i.e. God's willingness to extend mercy working through man's penitence and confession.

No Righteous Deeds Will be Remembered

The need-not-repent-of-every-sin doctrine demands that God save the Christian IN HIS SINS. The Bible teaches that God saves the forgiven, never the man still in sin. Primary forgiveness comes by baptism. Thereafter, forgiveness comes by repentance and confession with prayer to God. No passage in all the Bible teaches that any sin ever was, or ever will be, forgiven prior to repentance of THAT SIN. In every example that God inspired and preserved for our learning, specific repentance antedates forgiveness. Let not man's logic based on a few verses overthrow the clear and unified statement of scripture. Past righteousness counts for nothing in the face of present sin. Present righteousness promises nothing in regard to future sin. Though these men say, "One good deed does not make an evil man good, and one sin does not make a good man evil," GOD SAID, "When I say to the righteous, that he shall surely live; if he TRUST TO HIS RIGHTEOUSNESS and commit iniquity, NONE of his righteous deeds shall be remembered; but in his iniquity that he hath committed, therein shall he die" (Ezek. 33:13). Trust not in past walking in the light, "Pass the time of your sojourning in fear" (1 Pet. 1:17).

All the smoke screen about how specific repentance must be, MUST NOT be allowed to obscure the fact—repentance, confession, and prayer are actions, not attitudes. Godly sorrow is the attitude that brings about the action, repentance. One may have an attitude of willingness to repent, but when he sins, he must exercise it and repent.. or perish.

BOUND VOLUMES—STS

Vol. 21-22—\$12.00

(Plus postage)

Order From—STS

P.O. Box 69

Brooks, KY 40109

THE SHOCKING COST OF ALCOHOLISM

Irven Lee

Route 2, Box 362A
Toney, AL 35773



It is reported that people spend \$30,000,000,000 for alcoholic beverages in one year! Is there something wholesome accomplished by all this alcohol? Are children of those who drink benefited? Are the industries who employ those who drink benefited? Are people who travel the highways any safer because of those who consume this product? Is there any one actually advantaged except those who get money from the liquor business? Are some customers turned into pathetic slaves of the alcohol habit?

In the March 3, 1983 Issue of GUARDIAN OF TRUTH Raymond E. Harris wrote: "Alcoholism causes an estimated loss of forty three billion dollars (\$43,000,000,000) annually to U.S. businesses due to absenteeism, failing health, welfare service cost, property damage, and medical expense." The total cost of this habit, then, is more than double the purchase price. If the alcoholic beverage companies ever get a man or woman started drinking they will likely get more and more of his income for the rest of his life and likely get the children as regular customers.

There is further cost beyond the purchase price and the cost to businesses and government. How would we count the cost of the lives lost through the effects of alcohol? "Alcohol is the number one cause of death for those between the ages of 15 and 24." What value would we place on these years that were cut off these young lives? "Alcohol is the number one cause of preventable birth defects." How much would it take to remunerate all those who live with these handicaps?

"The suicide rate for alcoholics is 58 times that of non-drinkers." Please consider the sad depression of those who took their own lives and the sorrow that came to their loved ones. Would any number of dollars compensate for this sorrow? "Sixty percent of Americans seeking treatment for depression are alcoholics." This treatment calls for long periods of time and many dollars. An increasing number of retreat hospitals are being built to help these sick people. They are sick as a direct result of the alcohol habit.

"Fifty percent of all fatal auto accidents (400 per week) are caused by those who have been drinking." Similar information is reaching the public from different sources. Is any one listening and considering these statistics? How many dollars are these thousands of lives worth? Of course, dollars do not even count against the loss of life. Many of these who die are children and their innocent parents. The limber drunks

often live after the crashes they have caused. What of those who are left crippled for life after weeks in hospitals? Insurance companies get their money from all their customers and not just from the alcoholics.

"Alcoholics are seven times more likely to be divorced or separated." Who has sorrow? Many children are left without happy homes because of these divorces. Is America counting the cost of the alcohol habit?

"Sixty five percent of all murders are committed by people who were drinking shortly before the act." Many who are killed were drinking partners at the taverns. Some are victims of robbers who want more money to finance their ungodly and expensive habits.

"Sixty percent of all child abuse is committed by people who had been drinking." There could be no monetary value that would compensate for this cruel animal-like behavior. (Is it fair to accuse animals of this type of behavior?)

"Children of alcoholics are twice as likely to become alcoholics as those of non-drinkers." One generation of slaves to alcohol begets after its kind! It would appear that children who suffer from the privation and abuse because of alcohol their parents consume would know to avoid it. Evidently their environment and their ready access to alcohol in their early years blind their minds. They become addicted before they are old enough to have mature judgment. Even preschool children are given beer while their enslaved parents laugh at their behavior. It is not funny!

"The liquor industry spends nine hundred million dollars (\$900,000,000) for advertising yearly, mostly telling lies." This may explain why the newscasters for television stations give much free advertising to the liquor business. They regularly take time to say the very things the brewers like to have them say.

Some small towns, or even cities, may get much of their tax money from the liquor business. The federal and state governments spend much to support the families who suffer through the results of this tax paying business. Of course, the tax collected is only part of the thirty billion dollars purchase price. The estimated forty three billion dollars are lost through "absenteeism, failing health, welfare service cost, property damage, and medical expense." Think further of "poverty, disease, broken homes, wrecked lives, lost virtue, sickness, homicides, and accidental deaths that result from drinking." What has become of America's common sense and its ability to compare values? Is our country drinking itself into happiness? How does that large number who spend much time in the tavern on St. Patrick's Day or on Christmas Day feel the next day? What did their small children experience on such occasions? I am thankful that there are no days and no parades that suggest liquor and some religious connection associated with the church of Christ.

More and more women are becoming slaves of alcohol. Who will protect the children? The public tends just to laugh at the alcoholic. They tolerate the deceptive conduct of the liquor companies. Things will become worse unless the public awakens out of sleep and stands up for sobriety.

How are the alcoholic beverage companies succeeding in increasing their business so much? Their hundreds of millions of dollars for advertising tells the public to drink when there is a happy occasion or when there is some crisis. Their suggestion is drink all the time. These people know, of course, what alcohol does, but they recommend it by every means in their reach.

The tax money paid to various governments is a great boost to the alcohol business. It causes politicians to push for this business. Many who do not stop to consider the many costs are deceived by this talk of tax for schools and other worthy projects. The customers pay the tax in the form of higher prices. The liquor business does not create money in any given area. It just takes money that could otherwise be spent for food, clothing, and other things that could lead to happier living.

The Bible indicates that man's soul is worth more than the world itself (Matt. 16:26). It further teaches that the drunkard shall not reach heaven (1 Cor. 6:9,10; Gal. 5:19-21). Has faith in America hit such a low point that these warnings have no influence? Wine mocks, deceives, and enslaves (Prov. 20:1' 23:29-35).

Each drinker thinks of others as the drunkards. Each may picture himself as just having some innocent fun. Those who finally do wake up to what is happening to them break the habit. It is not easy to break the yoke, but it is possible.

Many respected groups are portraying the alcoholic slave as a poor sick man rather than as a sinner. He is sick. He is very sick, but it is a sickness that he brought on himself. He would have had a much happier life and no enslavement if he had never had his first drink. Doctors and other friends can help if he wants help. In God's sight he is a drunkard, and he will be rejected unless he repents. Your Bible teaches this. Do you believe it? Let none blame his alcoholism on the chemistry of his own body. He is an alcoholic because he drinks alcohol. He should not be deceived into thinking that he must drink.

The statements in this article that are quotations are taken from Raymond E. Harris' excellent article in the March 3, 1983 issue of GUARDIAN OF TRUTH.

Preach The Word

Edited By Earl E. Robertson

★ *Twenty-one writers contributed to this sermon outline book.*

★ *A large, cloth bound, book of 416 pages.*

★ *There are seven divisions:*

1. Old Testament
2. New Testament
3. First Principles
4. Kingdom Studies
5. Christian Development
6. Individual Favorites
7. General Studies

—ORDER FROM:—
Religious Supply Center

★ *Contributors are faithful gospel preachers whose work is time-tested before discerning audiences.*

\$12.96

ARROWS of
TRUTH for
denominational
error

Ward Hogland

Post Office Bdx 166
Greenville, Texas 75402



THE LEGITIMATE QUESTION NO. 1

One of the most prolific ways to teach is the question method. Our Lord asked and answered questions during his personal ministry. In the field of polemics questions may help or hinder one, depending on how they are used. Matthew 22, is the great chapter of questions. Perhaps more questions were both asked and answered in this chapter than any other. Verse 17, introduces us to question number one. The Pharisees asked, "Is it lawful to give tribute unto Caesar or not?" This is a **complex, qualified, legitimate** question. It is "complex" in that one is given a choice of two or more answers. It is "qualified" in that the answer was not a "yes" or "no" but had to be explained. It was "legitimate" in that one of the choices was correct. Now let us note the answer given by the Lord. He said, "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's" Jesus was not oblique in answering the question, but at the same time qualified his answer. It must be observed he did not answer with a "yes" or "no." This would have allowed his opponents too much leverage. He answered with a "yes" but it was a qualified "yes." Most opponents want a "yes" or "no" answer but this proves one is not obligated to always give that type of answer. It is not unusual to hear this type of question in a public debate. For example, Baptist preachers will ask: "When one is on his way to the waters of baptism is he a child of God or a child of the Devil?" This is a complex, qualified, legitimate question. One has to explain that he is a child of the Devil but at the same time he has obeyed at least three (faith, repentance and confession) of God's commands. Therefore he could not be compared to the person who has shown no indication of respecting God's laws. Like Jesus, we must explain that he has repented, which means he has turned away from sin, but this does not take care of his past sins-only baptism, along with the other commands will take care of PAST sins! Someone might say, "But Hogland this answer does not please the Baptist preacher. He wanted you to accept one of his options." Yes, I understand this but most of my answers do not suit Baptist preachers. Now if you will recall, the answer the Lord gave was "qualified" and probably didn't suit the Pharisees. If Jesus had answered "yes" the Pharisees could have assumed that one should pay tribute unto Caesar under ALL circumstances; even when it violated the law of God. Jesus made them show him the tribute money and then gave a qualified "yes" to

these hypocrites.

In verse 28, we have our second question. This has to do with the woman who had married seven husbands and finally died. The question was, "Whose wife will she be in the resurrection?" This is a **complex, illegitimate** question. It is illegitimate in that none of the choices are correct. That is, she would not be the wife of any of the seven. The Sadducees had assumed the very point to be proven. They assumed that one of the seven had to be her husband. Jesus exploded their theory by telling them that marriage would not be extended to the resurrection! A similar question was asked the Lord in John 9, with reference to the blind man. They asked, "Who sinned, this man or his parents to cause his blindness?" This is also a **complex, illegitimate** question. Neither of the choices given by the opponent was correct. Jesus answered by saying, "Neither." That is, I have other options in answering this question besides the ones you gave. Jesus went ahead to say, "That the works of God should be made manifest in him." This type of question is also used in many public debates. A liberal preacher asked me this question: "Would you take money out of the church treasury to feed a starving child, or would you let him starve?" This is a **complex, illegitimate** question. It is "complex" in that I was given two choices. It was "illegitimate" in that neither answer was correct. I followed in the foot steps of Jesus and answered, "neither." I pointed out to my opponent that he had assumed the very point to be proven. I certainly would not permit the child to starve, neither would I take money from the church treasury. I would support him as an INDIVIDUAL! You see, kind friend, it is not mandatory for one to accept an opponent's answers. Our Lord did not do this. It is true that my answer did not please the liberal, but one doesn't give answers to please his opponent. A prominent Baptist preacher once asked me this question during a forensic fray. He said, "Hogland, is the little baby saved or lost?" This is another example of a **complex, illegitimate** question. Neither of the answers given in the question itself are correct. The little baby is neither saved or lost, he is SAFE. The word "saved" means to deliver from danger. The word "safe" means not liable to danger. The latter is correct in that the little baby is not in danger. Once again, the Baptist did not like the answer, but it had to be given.

Kind friend, remember the difference in a legitimate question and one that is illegitimate is that the proper answer is given in the option. It might be a "qualified" option but it is there. However, in the illegitimate question the opponent ASSUMES the answer is embodied in the question. In summary let us note the three "illegitimate" questions. (1) The Sadducees ASSUMED that one of the seven men had to be the husband of the woman. This was a false assumption! (2) The Jews ASSUMED that either the man or his parents has sinned to cause his blindness, This too, was a false assumption! (3) The Liberal preacher ASSUMED that a child had to be fed out of the church treasury or starve. This too, is a false assumption! The "illegitimate" question is presented as "bait" to trap an opponent. If one does not

differentiate between the two and inadvertently selects an option given by his opponent he is in deep, deep trouble. Believe me, take it from one who learned the hard way. In our next article we will discuss the other questions in this great chapter. This will include a look at the complex, compound, legitimate question.

**SCOPES II
THE GREAT DEBATE**

by

Louisiana State Senator **BILL KEITH**

This is the story of the struggle to give creation-science equal opportunity with evolution-science in Louisiana classrooms by the man who authored the Balanced Treatment law passed by the state legislature. Humanism, the ACLU and the liberal press are unmasked. A must read book.

\$4.95

Order from Religious Supply Center

A GIFT THAT LASTS

Have you considered a gift subscription to:

- (1) Some member of the church you want to encourage and strenghten?
- (2) A son or daughter in the armed forces?
- (3) A son or daughter away from home in a college or university?
- (4) A married son or daughter?

SEARCHING THE SCRIPTURES contains 576 pages a year with material from writers who are true to God's book and who have been tested in life. The Newsletter Reports brings word from near and far concerning the work of the gospel. The church ads are used often by brethren who travel and provide a contact in places where you may have a loved one. Think about it -then write us.

P.O. Box 69, Brooks, KY 40109

\$7 Per Year

THE NEWS LETTER REPORTS

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

Send all News Items to: Wilson Adams, 6334 Auburn Ave., Riverdale, MD 20737

FIELD REPORTS

ROBERT A. BOLTON, 504 Goodwin Dr., Richardson, TX 75081. As many brethren know, the Walnut Street church in Dallas, Texas has outgrown its present building. Several months ago land was purchased on which to erect a new and larger building. The old property has been sold, with a closing date of June 17, 1983. On or about that date, construction will begin on the new building which will be located at the corner of Centennial Boulevard and Bowser Road in the extreme southeast section of Richardson, Texas, approximately IV2 miles northwest of our present location. We anticipate being in the new building about January, 1984, after which time the congregation will be known as "College Park." The last Sunday we will be permitted to meet at the present location will be July 17, 1983. Between then and the time the new building is occupied, at the invitation of the elders at Easton Road in Dallas, we will be using their building as a meeting place. Separate worship services for each congregation will be held on Sunday mornings with both congregations meeting together on Sunday and Wednesday evenings. Bro. Tom Baker, Jr., preacher at Easton Road, and I will alternate preaching on Sunday nights. Combined Bible classes will be conducted between the two morning worship services and on Wednesday nights. The schedule of services will be:

- SUNDAY 9:00 a.m.—Worship (Easton Road)
- 10:10 a.m.—Bible Classes (Combined)
- 11:00 a.m.—Worship (Walnut Street)
- 6:00 p.m.—Worship (Combined)

WEDNESDAY 7:30 p.m.—Bible Classes (Combined) We sincerely appreciate the offer from Easton Road to use their meeting house and ask all who may be visiting in Dallas that desire to worship with us to note the new meeting place and times. From Sunday, July 24,1983 until approximately January 1,1984. we will be meeting at 700 Easton Road, located at the corner of Easton Road and Lake Highlands in Dallas, about 5 miles due south of our present building. Beginning immediately, all correspondence, either to the Walnut Street church or myself, should be mailed to my home address given above.

DARWIN CHANDLER, 611 S. Lee St., Alvin, TX 77511. For sale: Masonic Books. Items: Standard History of Freemasonry, \$10; Manual of the Lodge, Mackey \$5; Symbolism or Mystic of Masonry, J.D. Buck, \$10; Masonry Defined, Mackey, \$8; Symbolic Masonry, or Masonry and Its Message, \$6; Masonic Monitor, \$4; Christianity and Freemasonry, \$8; Freemasonry, Its Hidden Meaning, \$5. Or all for \$50. For sale: Jehovah Witness Library. Items: Riches; Harp of God; Children; Life Everlasting in Freedom of the Sons of God; Creation; Deliverance; Equipped For Every Good Work; Let God Be True; New Heavens and New Earth; Religion; What Has Religion Done For Mankind; The Kingdom Is At Hand; New World Translation; Babylon the Great Has Fallen; Evolution; Make Sure; Is the Bible Really the Word of God; Truth; Things in Which it is Impossible For God To Lie. \$2 each or all for \$30. I will be willing to sell both groups for only \$75. I will pay shipping. Phone (713) 331-9996 or 333-4953.

TOM MALMBERT, 4058 Edgewood Ave., Fort Myers, FL 33901. It is with great regret that we announce that the Trail Naples church of Christ is no longer meeting in Naples. However, there are still Christians in the area. Some thirty miles north there is a new congregation meeting in South Fort Myers. About ten miles north of the South group is the church in North Fort Myers. I include this information for any traveling or moving to this area.

DON MARTIN, 2920 New Hartford Rd., Owensboro, KY 42301. About two and a half years ago I moved from Texas to Kentucky. For the most part, I have enjoyed my work with the Southside church here in Owensboro. Owensboro is a lovely city of about 60,000 with much spiritual opportunity and potential. Though there have been a few hindrances, I believe much progress has been made regarding the church. Over the past two and a half years we have had approximately 60 responses to the gospel. During this same time the church has had to withdraw from about 12 people. We presently average about 180 on Sunday mornings and are helping support four gospel preachers elsewhere. When in Owensboro, be sure to worship with us at Southside, located at 2920 New Hartford Road.

J. EDWARD NOWLIN, 109 Cedar Road, Perry, FL 32347. The first Sunday in May marked the beginning of the work of Charles Murray with the Perry church. He has preached the gospel for about 25 years, working 14 years with the Lake Wales, Florida church and the last 3 years with the Westside church in Franklin, North Carolina, where we have helped in his support. He began his work with us with a series of gospel meetings in which he did an outstanding job of preaching. We think he will do us good.

His coming marked the end of about fifty years of located work for me in Tennessee, Georgia and Florida. For about seven years I have served as an elder here and have done most of the preaching, while another elder and two deacons have helped fill the pulpit. This new arrangement will give me more time for meetings wherever brethren think I can make a contribution to their efforts in evangelism. My health is good at seventy plus. I have a meeting in Johnson City, Tennessee, later this month. Those passing through Perry are invited to worship with us.

WILLIAM C. SEXTON, 2220 W. 46th Street, South, Wichita, KS 67217. I am now working with the Southside church at 4502 S. Seneca Street in Wichita, Kansas. The work here seems to be off to a good start, having had a very good meeting with Peter Wilson back in February. Everyone was uplifted by brother Wilson's lessons. Let everyone take note that Walt Schreiner has not worked with this congregation since the last week in December, 1982. I've received word that some continue to send support money to him. This is to let all know that he ceased his labor with this congregation, having departed the faith. We take this opportunity to invite any coming to Wichita to worship with us in the Southwest part of the city, a few blocks south of I-235. If you are traveling south on 1235 get off at the Seneca Exit and continue south some 5 or 6 blocks; if you are traveling north, get off at the Mar Arthur Exit, travel west on MacArthur Road to Seneca and go south for 4 blocks. We meet at the corner of 44th street, and Seneca. We would be glad to have you visit with us. My phone number is (316) 529-2706. Wilson Adams is to be with us in our fall meeting.

HERBERT THORNTON, 5204 Arrowdell Lane, Balch Springs, TX 75180. I was privileged to be with the Midway congregation in Gilchrist County, Florida in a gospel meeting back in March. It was good to be with friends of long standing and to make new acquaintances. We were also made to rejoice that three were baptized and one restored during the meeting. Harrell Reynolds, the local preacher, very ably led the singing. I had never met brother Reynolds before, but I was very impressed with the good work he is doing at Midway. These brethren are to be commended because they had non-members visiting at every service.

CARLOS A. CAPELLI, Casilla No. 83, 1665 Jose C. Paz, Buenos Aires, Argentina. The San Miguel church had a gospel meeting with brother Tom Holley recently. We passed out over 1,000 invitations and several came as a result of our work. One was baptized during the week. The work continues well at Jose C. Paz also. Several home studies are being conducted by the brethren of the Boulogne congregation. So the work is progressing in Argentina.

THE HARKRIDER—HANCOCK DEBATE

DENNIS C. ABERNATHY, 202 E. Gay Ave., Gladewater, TX 75647. We all should be ready to give an answer or make a defense to everyone who ask us (1 Peter 3:15). In Acts 15 we read of some who came down from Judea teaching that one had to be circumcised according to the custom of Moses or they could not be saved. Paul and Barnabus were there and "had great dissension and debate with them" (Acts 15:2). I ask you brethren, if men today come teaching that one must do something not taught in the gospel of Christ in order to be saved, can we afford to do any less than did Paul and Barnabus? I am afraid that a lot of my brethren today look upon public debate with disdain. With them it is not "The Fight Is On" but rather, "The Fight Is Gone." For shame! Especially is this true with our "liberal" brethren. For the most part, they no longer believe in debate. If you ask them to do what Peter said we should do, they will either ignore you or will accuse you of not loving your brethren. Brethren, we need more debates, they will do good!

My purpose here is not to review the Harkrider-Hancock debate from the standpoint of argumentation, but to give you some information pertaining to the debate itself. On April 4,5,7,8, David Harkrider met Steve Hancock in public discussion on the subjects of the God-head, Holy Spirit Baptism, the baptism formula and spiritual gifts. David was representing the North Main church of Christ in Gladewater, Texas and Mr. Hancock represented the Gilmer Apostolic church in Gilmer. The first two nights were held in the building of the North Main church of Christ. The crowd was estimated to be about 450 on Monday evening and 410 on Tuesday evening. The last two nights were conducted in the Gilmer Apostolic Church's building, with Thursday night's crowd about 450 and Friday's at 650. The debate was orderly, with the participants respecting each other before and after the debate. For the most part, the crowd was orderly with very little disruption. Many good remarks have been made about the debate from those in attendance who were neither members of the church of Christ or the Apostolic church. The brethren of the North Main church of Christ supported the debate in a fine way. We believe in defending the truth on every front, whether it be from among brethren or from without. We believe the truth has nothing to fear and that compromise and failure to speak up is deadly to the cause of Christ. Brother David Harkrider did an admirable job, and it is the view of this writer that even though many of the Apostolic people were in disagreement with his position, they had respect for him. Brother David Watts of Louisville, Kentucky moderated for David and did an exceptional job. In conclusion, the debate was refreshing, and as far as the North Main church is concerned, it did us good. If you would like the complete debate on eight cassette tapes, the cost will be \$15 plus postage (in advance).

NEW CONGREGATION

WILLOWS, CALIFORNIA—A new work was started on July 4, 1982, in Willows California. We are located just 85 miles north of Sacramento, right off I-5. Our address is 932 W. Sycamore Street. This is the first work to ever be started here in this small town of 5,000 people and though we are under no delusions of grandeur, we are hopeful for growth and are working hard to fight the doctrines around us, and to make it known that the Lord's church is here to stay. When the work started, one of our goals was to have a gospel meeting. This came to pass in March when brother Floyd Thompson from Santa Ana was the speaker. The meeting was a great success. The times of our services are 10 a.m. for Sunday morning Bible classes; 11 a.m. for worship and 6 p.m. for evening worship. We meet on Wednesday night at 7 for Bible study. The preacher is brother Rudy Cooper. Phone (916) 934-3450.

AC. GRIDER TO RETIRE FROM LOCAL WORK

A.C. GRIDER, Rt. 4, 1617 Bill Street, Shepherdsville, KY 40165. On July 1, 1983, I will retire from local work and devote my time to gospel meetings and fill-in preaching where I am called. For forty one years I have done local work, starting at Wood River, Illinois in 1942 and ending in Huntsville, Alabama in 1983. I don't want to stop working as long as I am able to carry on. At the present time I am in excellent health and can preach as well as ever. I would appreciate hearing from brethren needing the kind of work I have outlined above. My new address (it will be permanent) is given above. I will be living in Brooks, Kentucky but the mail will come out of Shepherdsville.

PREACHER NEEDED

CHESTER, ILLINOIS—The church in Chester needs a full-time preacher to begin work as soon as possible. The congregation is small and can furnish partial support. Please call or write: W.F. Crowder, RR 2, Box 198, Chester, IL 62233. Or phone collect to (618) 826-3661.

IN THE NEWS THIS MONTH

BAPTISMS	341
RESTORATIONS	104

(Taken from bulletins and papers received by the editor)

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 XXIV

AUGUST, 1983

NUMBER 8

THINK ON THESE THINGS

H. E. Phillips

P.O. Box 1631
Lutz, FL 33549



SOME ATTITUDES AND PROBLEMS OF YOUNG PREACHERS (NO. 3)

The subject I have been discussing in the past two issues of this paper is sure to evoke some response. It will be favorable and unfavorable, depending upon who replies and whether a preacher feels guilty or not. But since I have not been attacking preachers as persons or preachers, I have no apology to make, except in some areas where a mistake has been made. I am discussing Attitudes and Problems of young preachers in the hope to be helpful to them.

We had considered three attitudes that would be hurtful to a young man who intends to preach the gospel. I now continue.

4. **Discovery Of New Methods.** This is not a new idea. King David created a "New Method" for carrying the ark: a new cart (2 Sam. 6). Through the ages man has tried to improve upon what God has required, or he has searched for some "new thing" under heaven. As much as we would like to discover something that no other has found in the Bible, it will not be so. Young man, just remember that many very intelligent, dedicated, industrious and devout men have spent their lives searching every page and every sentence in the Bible.

The zealous, ambitious, young preacher whose zeal is far ahead of his knowledge is very likely to conceive and try to put into practice schemes and plans of all kinds to increase the membership where he preaches. To begin, his false standard of growth and accomplishment is only two things: how large the attendance is (how many

baptisms he can get), and the amount of contribution. If this young preacher (and older men) could devise a scale or graph by which he can show increase in both of these areas, he would expect the praise and applause of brethren in general and preachers in particular for the great work he is doing.

In order to achieve these two goals preachers will try to out-do the denominational values and blunders which they have given up some time ago in setting up schemes and systems by which to achieve these goals. It is quite easy for a young man to forget that he has not yet had the experience and does not have the knowledge to declare that he has discovered something new under the sun. This is not a criticism of young preachers; it is a fact of life. Everyone of us passed through the period of inexperience and as time passed experience was obtained. Liberalism and digression in various forms in churches of Christ may be traced to this practice just discussed.

5. **The Problem of Jealousy, Envy and Gossip.** This problem does not belong to youth alone. In fact, it is more likely to be a problem of old preachers. At best there is a great amount of professional jealousy and envy among preachers. I suppose most of them are struggling for the praise of brethren, for the bigger churches, for more meetings, and above all for more money. Seldom is a class of people found more eager to listen to and to pass along to others whatever kind of gossip that will hinder the influence and slow the work of some preacher believed to be more successful than some others.

In an area where a number of preachers, both old and young, may be closely related geographically, we are likely to find some few cliques existing which spills over into congregational relationships and in many cases churches are destroyed and the effectiveness of preachers taken away because of the envy and jealousy existing among the preachers. The fact that the apostle Paul gave thanks that Christ was preached even of strife and envy does not by any stretch of the imagination endorse or approve such attitudes in preachers. He did not say he was thankful for preachers of this kind, but that he was thankful that Christ was preached.

6. **The Problem of Personal Popularity.** Most young

preachers are struggling with some personal goals that they may not know at first exactly how to handle. Personal popularity and reputation must be considered as one of the most important goals of young preachers. Vanity is probably the best word to characterize their efforts to look, to act, and to practice living in such a way as to promote self-admiration and at the same time to attract the approval of others. It is in the hope of the personal magnetism of a carefully developed personality that some of these young men will "win souls for Christ." The real truth is that all such efforts turn people away from God and toward a person incapable of saving anyone.

The POWER to save is in the gospel (Rom. 1:16), not in the personality of anyone.

7. **The Problem of Personal Attitude.** All people have some attitude toward other persons: God, the church, the Bible, sin, themselves, and just about anything you can name if their lives are influenced at all. The attitude or frame of mind toward a thing or person helps to form the goals and the means of attaining these goals in the hearts and lives of young preachers. Their attitude toward sin will determine how they deal with the matter in their preaching. If they are inclined to justify practices that are sinful in their own lives, they will classify sins, as millions do, into those that are unimportant and those that are very evil and dangerous.

Their attitude toward the church, whether it be in truth a divinely organized functional entity which is essential to the redemptive plan of God, or whether it is an elective organization in which people may be members if they wish, but not necessarily so in order to go to heaven, will be determined by their attitude.

The attitude of young men toward the word of God will determine how they preach it. If they consider this revelation by the Holy Spirit to be a guidebook rather than a "thus saith the Lord," which regulates both the heart and the lives of people, their preaching is going to be far more destructive than any good that may be expected from it. If they have or entertain questions regarding fellowship, grace, justification, and other thoughts along this line, that were formulated many centuries ago into different theological systems, they are off the foundation of truth and are headed in the direction of oblivion, so far as preaching the word of God is concerned. These matters must be studied in the light of God's truth and without regard to personal feelings or any specially formulated theological systems. For instance, the idea that all denominations are not wrong cannot come from the Book of God, and when a young preacher begins to propose such ideas, he has been studying the wrong material. His personal attitude must be carefully examined by himself.

While I have not made the effort to fully examine all the attitudes and problems of young preachers, I have stated a few that will hopefully give some help to some young man. There are others just as important, which we will examine at some future time.

As I leave this subject for the present I hasten to reiterate my love and appreciation for all these young men who plan to dedicate their lives to the preaching of

Searching The Scriptures

Volume 24

AUGUST, 1983

Number 8

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 69, Brooks, Kentucky 40109-0069.

Address supply orders to Religious Supply Center, Inc., 4001 Preston Hwy., Louisville, Kentucky 40213. Phone (502) 366-9014 (Ky. residents), 1-800-626-5348.

POSTMASTER: Send change of address forms to P.O. Box 69, Brooks, Kentucky 40109-0069.

Christ to a lost world. I stand ready to do what I can to teach, encourage and correct if need be for the good of young preachers. After twenty years in Tampa, Florida I have come to know and love hundreds of young men who are now preaching the gospel of Christ with great power. I hear from many of them every year by letter, phone calls and in person when they come to Tampa or I see them in meetings over the country. I love these young men and their families. I have strong feelings for several of them who were in my home much in past years. I can say "that without ceasing I have remembrance of thee in my prayers night and day."

WHEN YOU MOVE—Please allow two months for change of address notices. We have a cut-off date for changes each month. *Thanks for your help.*

Editorial

Connie W. Adams

P.O. Box 69
Brooks, Kentucky 40109



(EDITOR'S NOTE: The editor wrote this article over 10 years ago, but we believe it bears repeating now, especially in light of the fact that recent discussions on sins of ignorance and weakness are linked with various aspects of the so-called "Grace-Unity Movement.")

UMBRELLA RELIGION

There is a tendency to take scriptural terms and expand them to include more than the Lord ever intended. It is all too easy to make these terms a giant umbrella to shield whatever we want to put under it.

Sound

Timothy was admonished to "hold fast the form of sound words" (2 Tim. 1:13). Titus was to rebuke false teachers that they might be "sound in the faith" (Titus 1:13). He was to speak "things which become sound doctrine" (Tit. 2:1), and to use "sound speech, that cannot be condemned" (Tit. 2:8). A preacher is therefore "sound" when he teaches the wholesome words of life found in the scriptures. He must not only teach sound doctrine, he must practice it and show himself "a pattern of good works" (Tit. 2:7). He is to be "an example of the believers" (1 Tim. 4:12). A congregation is sound when it adheres to sound doctrine, both theoretically and practically. This means an adherence to all the truth, not just isolated parts of it. It should permit and require the whole counsel of God to be preached.

Over the past twenty-five years the majority of congregations in this country took up some practices unknown to the New Testament. The support of human institutions became widespread. Theological defenses were devised to support this practice, thus doctrinal corruption resulted. The sponsoring church idea was revised to satisfy a desire to activate the universal church through a single agent. Along with these changes came an increasing demand for church supported entertainment and recreational facilities. The churches which began to practice such things became unsound in so doing because there was no Bible authority for them. Those who insisted on holding to the "old paths" began to look upon themselves as "sound" churches to distinguish themselves from those who have accepted "unsound" practices. The preachers who defended these practices were "unsound" because they were implicated in that for which no scriptural defense could be made. So the terms "sound" and "unsound" began to be used with respect to certain issues. When used in that frame of reference they are legitimate.

Sadly, there have been some who have decided that the only test of soundness in a preacher is his opposition to the above named practices. With some, the term has become an umbrella wide enough to cover preachers whose lives are ungodly, whose families live by the standards of the world and disgrace the name of Christ and who are to be tolerated because they know how to give the "liberals" "what for" every now and then. Never mind that they do not know how to present a balanced diet of truth. They are "sound." They are against Herald of Truth! Don't get me wrong, brethren; soundness in the faith includes opposition to error whether in or out of the church, **but it does not end there.**

Then there are those "sound" congregations which have severed themselves from the "liberals" but have aligned themselves with the Devil on other questions. A church which is not doing what it can to spread the gospel in its own community and elsewhere as it has opportunity is not sound. One which does not practice corrective discipline and allows the sacred body of Christ to become a spiritual garbage dump where all manner of sin is shielded with not so much as a little finger lifted to correct it, is not sound either. One which knows how to do nothing more than fuss and fight over every trivial idea or opinion is not sound, even if it is opposed to the college in the budget!

Certainly every congregation has its weaknesses and room for growth and improvement. As long as the whole counsel of God can be taught there and brethren are willing to listen to the truth and make corrections where they are needed, then that church is committed to soundness. Let's be sound in the faith, but let's not use a scriptural term as an umbrella to cover sin.

Fellowship

Much is said in the New Testament about the spiritual partnership of those who serve the one Lord. Such is attained by jointly walking in the light (1 Jno. 1:7). There is to be no fellowship with either moral corruption (Eph. 5:11) or doctrinal error (1 Jno. 2:19; Gal. 1:6-9).

But again, this great spiritual relationship with all its wondrous blessings has been made an umbrella to cover all kinds of doctrinal deviations . . . Premillennialism, instrumental music, institutionalism and you name it. Men like Carl Ketcherside and his devotees will raise their fellowship umbrella to cover it, provided one has been immersed for the remission of sins at some time. All along, the borders of this umbrella are getting wider and some of the "pious unimmersed" who are "brothers in prospect" are now standing under the fringes and in due time can expect full shelter.

Grace

Anyone conversant with the New Testament knows that man did nothing to earn the great scheme of human redemption. It was provided out of the riches of God's grace (Eph. 2:8-10). The extension of favor may be conditional or unconditional and yet classify as grace. Some of the brethren are getting excited and thinking that some of us have forgotten all about grace when we stress the importance of gospel obedience.

They hint that we have minimized grace and really hold to a concept of salvation by works—that God owes us salvation. If there is any hint in the word of the Lord that the grace of God saved a sinner without his believing the Lord to the point of obeying his commandments, then it has surely escaped my notice. The Lord is still "the author of eternal salvation to all them that obey him" (Heb. 5:8-9). It will be of grace, to be sure, but grace may be rejected. The disobedient reject it and the obedient receive it. Unless a fellow has been dipping his bucket too deeply in the well of denominational theology, I fail to see the reason for the uproar. You just watch and see if this grace umbrella does not merge with the fellowship umbrella before it is all over until they have one common handle. Already some who are enamored of Ketchersidism are in virtual ecstasy over their discovery of how the grace of God is wide enough to cover all the doctrinal deviations which have arisen among God's people. **Gird on your armor, brethren, there is going to be a battle over this!** Don't be caught asleep.

There are other scriptural terms, proper in their correct application, which have become umbrellas to cover too much. But perhaps enough has been said for now to rally friends of truth and to stir up a few enemies. (TRUTH MAGAZINE, March 8, 1973). (Editor's footnote: We did have a battle, but some were asleep. Some thought it was all just a "paper fight" and decided to solve the problem by denouncing the papers. Now, ten years later, we have the same problem with a few young men and some older sympathizers. They are breaking from the same starting gate as before, making the same arguments and employing the same catch phrases in their effort to justify a broadening base for fellowship with apostates. Sin is somehow made to appear less offensive if it is sincerely ignorant. If brethren will be content to preach the whole counsel of God plainly and pointedly, exposing and opposing sin and error wherever either appears, then I promise you that the problem of fellowship will take care of itself. Those who love truth will accept it and those who do not love it will oppose you and will want no company with you.

Let us exercise patience with the naive and uninformed who have honest questions, but let none of us hold our peace and fail to identify and expose those who are looking one way and trotting another, speaking out of both sides of the mouth and undermining the faith of the unsuspecting. Personal friendships and family loyalties must not be allowed to cloud judgment. The preservation of truth is of far greater importance than such human considerations.)

PREACHING IN THE PHILIPPINES

Rick Lanning
2434 Crescent Dr.
Groves, Tex. 77619

From March 29 until May 3 brethren Harold Trimble, Vernon Love and I preached the gospel throughout the Philippine Islands. During these five weeks God opened a wonderful door of opportunity to us. From a personal standpoint this trip opened my eyes and heart to a world I had never seen and to a people I had never known. Now I am in love with both. Allow me to take you on a tour of this oriental country to discover for yourself a nation of fifty million souls, among whom are found your brothers and sister in Christ. Please, open your eyes and heart as we retrace our steps through the Philippines.

Let us begin by telling you about the land and people in general. Geographically the land is made up of over 7100 islands. The two major ones are Luzon on the north and Mindanao to the south. In between are the many Visayan islands. The scenes of the large cities are quite a contrast to the pleasant countrysides. For instance, in urban areas like Manila and Davao there are wild traffic rides, thousands of street peddlers, multitudes of seemingly endless humanity which all combine to form a maze of madness. There are taxis, jeepneys, tricycles and horse-drawn carriages all blowing their horns and rushing quickly about, all the while pouring an incredible cloud of diesel fumes into the air. The experience of Manila traffic made the Houston freeway jams seem like child's play. There were peddlers everywhere peddling everything imaginable. Peddling, we found out, is one of the major ways that Filipinos supplement the family income. They range in age from the oldest of men down to the five year old children. Leaving the city we noticed the rural scenery is strikingly different. Rice paddies stretch for miles, coconut trees tower into the sky, banana trees and sugar cane fields are abundant. The carabao (water buffalo) is seen everywhere. He is used as both a tractor in the fields and a truck to haul grain to granaries and market. While I'm speaking of the land let me insert here what we beheld in Mindanao. There was a terrible eight month long drought then in progress that had left the land scorched to a deathly brown. It had devastated their crops. The rainy season was to begin in May and last through November. So it would be several months before food could be planted and harvested again.

Inside the homes of the Filipinos you can find happiness in the midst of poverty. Whether in large cities or small towns you would be hard pressed to find decent plumbing, sewage systems or running water. In many homes electricity is either sporadic or non-existent. Most of the families we met were quite large, some numbering as many as 15 or more dependents. The daily diet consisted of rice (3 times a day), pork (mainly fat), fish, eggs, a few vegetables, tropical fruits, coffee

RELIGIOUS SUPPLY CENTER
WATS LINE

1-800-626-5348

and water.

To write on the economy in the Philippines would take a volume to explain and describe. In short, abject poverty abounds! To give you an idea of the situation it would take approximately 10 pesos to equal 1 American dollar. Keeping that in mind, Mr. Mat Defensor, an economic journalist for The Metro Manila Times, gave a startling list of statistics in the March 20, 1983 edition of that newspaper. In his article he listed the value of the peso and the percentage of increase in basic food supplies over a ten year period. From 1972 through 1982 the value of the peso dropped from 1.00 to 0.28. Translated that means if a man made 1000 pesos a month in 1972 it would be worth only 280 pesos in 1982. While the peso was dropping the inflation of food costs soared an average of 272% in that decade. Rice rose 148%, eggs 183%, pork 205%, sugar 230%, along with all other food items. He went on to quote, "according to the PNCRC (Philippine Normal College Research Center) a family of six must have an income of 99.39 pesos daily (about \$10) or 2981 pesos monthly (about \$300) to meet the basic requirements for food, clothing, shelter, education, health and medical services. Below that level one, two or even three basic necessities must be sacrificed. This is the poverty line."

Since the vast majority of people make below the quoted poverty line of \$300 per month it is necessary for all in the family to work. The head of the home, who is the chief bread winner, often has to "sideline," that is, work two or three jobs. Vernon Love and I spent some of our free time walking around talking to people about their jobs and salaries. We found for instance that a policeman often doubles as a taxi cab driver at night. They also get under-the-table money from jeepney and taxi drivers to avoid paying a traffic fine. Many taxi drivers peddle prostitutes as their "sideline." They also do not start the cab meter quite often in order to pocket the money instead of paying the cab company. Street cleaners make 23 pesos a day and then peddle odds and ends at night. Porters at hotels receive tips from cab drivers when they whistle for a particular one. We also found mothers and daughters, besides the endless household work, sewed clothes, tablecloths, etc. to sell in the market. Some women sold ice, eggs and other items on the side. Even the children get involved in supplementing the income by peddling magazines, trinkets, and a thousand and one other things. We met a school teacher who supplemented his salary as a calligrapher, writing documents for individuals and companies. On and on we could go but you see the point. Survival becomes a struggle which must be met by the family uniting with cooperation and hard work. It is the way of life there.

Now, let me introduce you to your brethren in Christ who live in this land. We flew from Tokyo into the capital city of Manila. There we met, visited, ate and preached in the homes of such faithful preachers as Victorio Tibayan, Sr., Ben Cruz, Noli Villamor, Ben Carreon, Vic Tibayan, Jr. and many others. We traveled about 60 miles northwest to Angeles City to meet Castorio Gamit and the brethren there. Brother Trimble

later held a meeting here. I went to Lucena City where Danny Herrera faithfully works while driving a jeepney to support his family. Our chief aim on this trip was to combat the errors of Premillennialism which was making inroads into some churches. Brother Trimble flew south to Pagadian city to lecture on this theme for about eight days. Vernon and I went to the island of Mindoro to the city of Calapan. The lectureship there was well attended by some 60 to 75 gospel preachers who had come at great expense from many miles and from many islands. They sat patiently in the rented school room on elementary size benches for hours just to listen and learn. While here we were treated royally in the home of brother Diosdado Menor. This good man is 76 years young and has been a great source of spiritual strength throughout the years in the Philippines. We traveled south to Eliseo Sikat's home for a day. I would like to insert here that we met a brother named Gady Castres whom we found to be one of the most capable song leaders anywhere. His love and ultimate goal is to teach his Filipino brethren how to sing praises to God from both the heart and in harmony.

We returned to Manila and traveled into northern Luzon to the city of Baguio. This is the resort tourist trap of the country. We stayed in the home of Andrew Gawe, the faithful evangelist there. We found over 50 preachers had come to these lectures from all over northern Luzon. Throughout the studies we had lively discussions morning, noon and night. Each session was following by an open forum. We spent the last night here discussing the responsibility of preachers and local churches in regards to support. Next we took a bus north to Laoag. Here we were "chauffeured" all over Ilocos Norte province by Materno Sibayan. It seemed as if we preached in every nook and cranny throughout those mountains! We met brethren in remote places who were as the early Christians in Smyrna of who the Lord said, "I know thy works, tribulation and poverty (but thou art rich)..." (Rev. 2:9).

Returning to Manila we rendezvoused with brother Trimble and flew south to Davao City in Mindanao. A very large number of preachers and brethren were gathered for the lectureship. Juanito Balbin, Manuel Caa and other evangelists live in or around here. The school house was packed every day. All three of us felt great good was accomplished here. Then off we went westward to Kidapawan in North Cotabato. We stayed in the home of Reuben Agduma while here for four days. Again a large number of preachers had come at great expense to be edified by our teaching and by being with each other. We spoke morning and afternoon and then spent our nights singing and talking. We caught a jeepney back to Davao, stopping at Bansalan to visit with the Notarte family. Joy, Rudy, Johnny and Benjie are the sons of the late Reuben Notarte and are all faithfully carrying on the work of preaching in that area. After leaving Bansalan we later heard that there was a gun battle there between President Marcos' forces and the Moslem guerrillas who seek to overthrow the government in Mindanao. Seven men were killed in the exchange. While preaching in Kidapawan we could also

hear machine gun fire in the distance.

Returning to Manila we entered upon our last leg of the trip. We flew to the remote island of Palawan. The capital city of Puerto Princessa was the location of our lectures. The crowds were not as large here but much of that was due to the economic conditions. They just could not afford to come. We spoke morning, noon and night while there for 4 days.


Our return to Manila found us exhausted but satisfied. We felt like we had accomplished what we came here to do. All in all we had preached around 130 sermons between us, distributed close to four suitcases of sermon outlines, tracts, books and song books, and had helped as we could with the great expense of meals which usually fell upon the local preacher's shoulders. While we did find several preachers who were filled with jealousy, pride, immaturity and other problems we found many more who were dedicated, zealous workers for the Lord. Several years ago there was a great interest by American brethren in the Filipino work. Many men were supported partially or in full by individuals or local churches. In the last few years there has been virtually a complete severance between American and Filipino brethren. We found only a handful of men still receiving any support at all from U.S. brethren. I do not know all the reasons why this is so. It is certainly true that those brethren need to learn to support their own men partially or fully as ability permits. We preached this very theme nearly everywhere we went. But right now that is just not possible. In a general survey I took of 28 local churches I found the average attendance was 27 and the average contribution was \$3.70. That might seem like a petty sum but please remember that many of these churches are in remote settings and the vast majority are poverty stricken beyond anything you have ever seen in America. Most of them make a great sacrifice just to give anything at all. It is not a shame for the preacher to work and preach as he can, in fact I recommended that to many of them, but I also feel there are some experienced, mature men whose time and talent need to be used fully.

I sincerely pray that there will be some individuals and local churches who will think seriously about possible support in this part of the world. If you have any questions about the work in the Philippines please feel free to write. I hope that you have enjoyed this trip with me.

Directory of Churches
 By Bob Buchanan
 Useful for travelers, students, military personnel
 and others.
\$2.50
Order From: Religious Supply Center
 1-800-626-5348

Building Better Families

James R. Cope
 301 Green Castle
 Temple Terrace, FL 33617



PARENTAL CONTRIBUTIONS TO MORAL AND SPIRITUAL CONDITIONS—NO. VII

Substituting Church Teaching for Parental Teaching

At best the role of conscientious parents is very rewarding; at worst it is challenging. Nothing brings warmer hearts and joy unspeakable to Christian parents than the awareness that their children are growing into God-fearing, Christ-imitating personalities. It is nice to see them develop strong and healthy physical bodies, to do well in their school work and get along well with their peers. It is great to observe them reciprocate devotion to their parents and grandparents and show respect to older persons. Nothing should concern parents more than to observe a lack of these qualities in their physically, mentally and socially developing offspring.

It is not an unusual occurrence to find families where both parents attend and demand that their children attend every church-sponsored Bible study and every public worship service yet to find the same children resentful of being forced to attend such classes and to "go to church" at all. Particularly do they become increasingly resentful, often very bitter, at parental pressures in this area of life. I have known many instances where, upon leaving home after high school, these same children completely and forever surrendered their once-upon-a-time interest (if they ever really had any) in spiritual values for a life of complete indifference, often rebellion, toward religion in any form or sense. Few who read these lines will have failed to observe the same situation and probably many parents who read them can verify this observation in their own sons and daughters.

Fathers, mothers and prospective parents, please understand. I do not have all the answers to all the questions about these or other family unpleasanties and problems. I am persuaded, however, that there are definite causes for conditions described above. For lack of a better term, again I use the word "substitution" as a door-opener for the observations made here in connection with this particular unwholesome reality in too many families. The cause for the condition is not singular. There is a plurality of causes.

1. A disposition to substitute church teaching and teaching arrangements for parental moral and spiritual

teaching and practice is a major cause of the condition here discussed. I oppose no rightfully arranged, staffed and faithfully supported congregational teaching program. This is not my point though I believe a contributing factor to the deplorable condition which has cursed so many families is a failure of persons teaching in church meeting houses, pulpits and classrooms unthoughtedly to fail to make the point I am making here. A major fault is not found in having congregational teaching programs but a major shortcoming is in many who fail to teach parents and prospective parents that parents themselves are specifically addressed in the matter of "nurturing" their own children "in the chastening and admonition of the Lord" (Eph. 6:4). Christ never gave his church this command but tells fathers who are "church members" to "nurture" their children in the Lord's "chastening and admonition"!

2. Too often fathers and mothers erroneously think that getting their children to the church house will solve all moral and spiritual problems. One might conclude that such parents think that all Bible teaching should occur in the meeting house. It is not uncommon for these same parents to never pray with or have Bible study or any other kind of "devotional" period with their children except thanksgiving at mealtime. They do not even follow up on what happens in their children's classes in the meeting houses which, again too often, are sessions where teachers cover study books by lecturing on the material for a particular class period with little or no response from the pupils. As younger teenagers become older teenagers less and less response occurs to questions asked regarding lesson assignments and more and more class discussions become arguments over various social issues or even degenerate into a sort of forum regarding school and social activities which have little or no connection with the scheduled class session and lesson. Simple discipline and class control by the would-be teacher becomes a serious problem.

3. The class, again too often, carries little motivation for the pupils to study, learn and know the Bible and its meaningfulness to the individual pupil's life. With no home follow-up, the pupil develops a veritable unconcern for spiritual values while forced attendance and no inquiry or follow-through by parents builds indifference and resentment in their children. When a critical parental attitude towards church leaders is heard by the children the seriousness of the problem is only complicated.

4. The preachers and elders, through the preacher, apply the pressure to parents to see that their children are "present for every church service" yet, again, the same bishops and preachers fail to put the same type pressure on the parents to do in their own houses what they seek to do in the meeting house.

5. Parents "institutionalize" the local church. In many families parents either fail to see or seemingly do no care about their children's attitude toward church activities. They do not begin early and keep up in their children's minds a reverence for God and spiritual values everywhere, with everybody, all the time! They dare

not allow their youngsters to "miss church" at the church house but do nothing to relate what should be happening in the meeting house to what should happen in their own house. Thus they "institutionalize" the church even though that church contends it is much opposed to "institutionalism"! If not, why not?

If it is wrong for one church or a human benevolence or teaching society to do another church's assigned work, why isn't it just as much an "institutionalized church" which allows its own members to load itself with "nurturing" and "admonitional" duties which parents gladly surrender to it? I fail to see where one form of "institutionalism" is better or worse than another.

A Solution: Christian parents should be motivated by church shepherds to do their "nurturing" work as parents in their individual families. When such motivation is properly done there will still be occasion for church arrangements for study other than "when the whole church is assembled together" on Lord's day. Furthermore children will increasingly learn that though there is a difference between the local church and its teaching work on the one hand and the parents and their teaching work, on the other hand, there is nevertheless the same word of God to be learned and properly applied in both "families".

The nature of the parent-child relationship differs from that of the church teacher-child relationship but the thing taught by each is the same. We need to let the local church be the church with its work and the family be the family with its work while we remember that the word of God is the medium through which Christ who is the "head of every man" and at the same time "head over all things to the church" is the one who claims all authority over the Christian in both relationships.



Training Up A Child

by Gewndolyn M. Webb

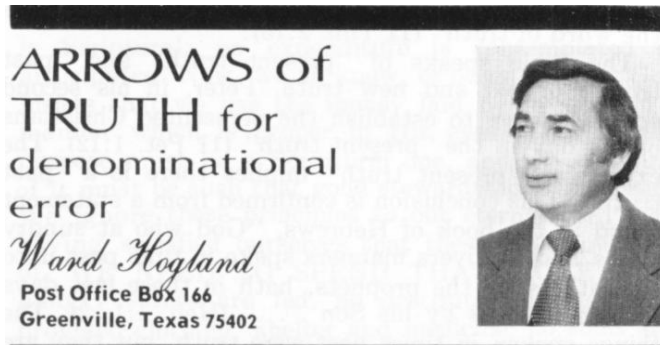
With the Bible as her main source and from the vantage point of parental experience, the writer has produced a book godly parents can use in meeting the challenge of parental guidance. She helps parents

learn how to rear their children with genuine love, concern and common sense. She shows that with love and through discipline and establishment of good habits, children can be brought up to be well adjusted, well behaved, loving, motivated and self-sufficient.

Hardback 357 pages \$10.95

"It is the best book we have read on child rearing" (David and Phyllis Key).

Order from: Religious Supply Center



THE LEGITIMATE QUESTION (NO. 2)

This is the second in a series on the legitimate Bible question. The basis for our study is Matt. 22, where Jesus had a confrontation with the Pharisees, Sadducees and a lawyer. In our first article in **Searching The Scriptures**, we studied the first two questions in the context. The first had to do with paying tribute unto Caesar and the last was about the woman who had married seven husbands and then died. It was noted that the first was a **complex, qualified, legitimate** question whereas the latter was a **complex, illegitimate** question. It was shown in article one, the basic difference in the two was in the options offered. In the "legitimate" question the correct option is stated, whereas in the "illegitimate" question the correct option is not stated but ASSUMED in the question.

Our third question is unlike the first two in that it is the **complex, legitimate** question. The only difference in this one and the first is this one is not "qualified". We will start with verse 36, "Then one of them, which was a lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the law?" This introduces us to the complex legitimate question. It is complex in that a number of commands could have been selected as the greatest, and it is legitimate in that Jesus did select one as the greatest. Hear his answer, "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy mind. This is the first and great commandment." Please notice, he did not explain, qualify or modify his answer. It was forthright to the point! In question number one, Christ modified his answer but not in question three. This is the type of question which could be answered with a direct "yes" or "no." Another example of the **complex, legitimate** question is in John 21. The Lord said unto Peter, "Simon, son of Jonas, lovest thou me more than these?" Peter had a legitimate choice between his fishing business and the Lord. He said, "Yes Lord, thou knowest that I love thee." Thus, he made a choice between the two options. In Acts 8:37 we have another example of this type. Phillip said to the eunuch, "If thou believest with all thine heart, thou mayest." The eunuch had one of two options. He could have said, "I do not believe" or he could say, "I believe that Jesus Christ is the son of God." Fortunately, he selected the latter option, was then baptized and went on his way rejoicing.

Now, let us observe how a **complex, legitimate** question may be turned into a **complex qualified, legitimate** question by a slight change in the wording. Sometimes an opponent will ask, "Can any alien sinner be saved without water baptism?" This can be answered with a forthright "no." However, sometimes the wording is changed to this: "Can any person be saved without water baptism?" Now, this question makes it necessary to "qualify" the answer in that babies would be included in the latter. Since babies are safe, and will be saved without water baptism, one must "modify" his answer accordingly. This is why in public discussions one must observe questions very closely. Questions can be "tricky" and get one into great difficulty. Another question which can be shifted from the **complex, legitimate** to the **qualified, complex, legitimate** is: "May a church, from its treasury give to a college?" The answer is "no." However, if one changes the question to: "May a church give to a college?" The question now demands a modified "no" instead of a forthright "no." The reason being, the word church is sometimes used in the individual or distributive sense (see Acts 5:11; 12:5). Since the word "treasury" was left out of the latter question, one could mean, "Could the church (individuals) give to a college?" The answer would then be "yes" instead of "no." Sometimes with a slight change in the wording of a question, the answer must be changed from a direct "yes" or "no" to a qualified "yes" or "no." Another example would be: "May the church give money to an alien sinner?" Here again, it would depend on what the person had in mind by the word church. This question could be answered by either a "yes" or "no" depending on the meaning of one word.

Our final question in this series is known as the complex, compound, legitimate question. It is "compound" in that it demands a dual answer. Not too many questions fall into this category. This time instead of the Lord answering the question, he steps into the box and does the asking. In verse 42, he says, "What think ye of Christ? Whose son is he?" This question demands not one, but two answers. The Pharisees answered, "The son of David." This answer was only one-half correct. The Lord knowing these Jews would not admit he was the son of God, countered with a second question, "How then doth David call him Lord? If David then call him Lord, how is he his son?" This question proved to be a shibboleth to the Pharisees. As a matter of fact, the text says, "No man was able to answer him a word, neither durst any man from that time forth ask him any more questions." This means that Jesus had complete victory in this confrontation. Some may ask, "Did the Pharisees admit defeat?" Hardly! They probably went into town and told how they had whipped the Lord. The "dual" answer to this final question should have been: "Lord you are both the son of God and the son of David." The Pharisees would admit only one-half of the truth and thus went down in defeat. Kind friend, remember that questions serve as a prolific way to teach the word of God.

MY SERVANTS THE PROPHETS

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



NEHEMIAH: LET US RISE UP AND BUILD

The Place of Growth In Spiritual Revival, Part 3—Rejoice In The Lord

Nehemiah's problem in Chapter 11 is to re-populate Jerusalem. Too few of the Jews who had returned back to their homeland wanted to live in Jerusalem. Certainly, there were disadvantages to living in Jerusalem, such as the fear of enemies who could overrun the city and take the citizens captive. They had been through such an experience in the past, and far too many wanted the freedom of living in the rural regions of Judea so they could flee to the mountains in the face of an enemy invasion. Still others did not want to live in Jerusalem because of extra work in guarding the walls as well as paying the taxes they would incur. So Nehemiah found himself with a Capitol City and no one to live within its walls. We of today's generations have also noted our problem in the church of today in that too few in numbers are within the walls of Zion and too many are in the world. The answer is not in more gimmicks. Nor is it by increased efforts in and of themselves. If we are to see the Kingdom grow in American cities, those of us who are God's people must come to know our God. This **MUST** be the first step to growth if the local congregation is to develop the hearts of the materialistic and worldly-minded citizens into hearts that know God. They must spend time with Him in prayer, devotion and meditation **DAILY!** We suggested that there were at least 4 steps necessary to building growth in the local congregation, and that every preacher plus a set of leaders need to formulate from the Word of God what their objectives are for growth in the local church. While these ideas can only serve as a suggestion, God has proved that they will work by His power.

III. Rejoice in the Lord

Brethren, if we are to build up the local congregation and see souls come to the Lord, the step which follows getting to know the Lord is **TO BE HAPPY IN JESUS CHRIST!** Too many of us are dead to the emotion of **JOY, HAPPINESS and PRAISE!** We have no real joy in Jesus Christ, and far too many feel that they are never really going to make it to Heaven anyway, so what's the use of really trying. To many religion has become just a drudgery that they go through only because they think they are supposed to do this or that.

You see, Christianity can become a fire plug religion. It is used only in case of an emergency. Now, nobody ever is actually enthused about a fire plug. In fact, fire plugs are always in the way. If you park by one you will get a parking ticket. They are ugly and never make anything look more beautiful. So, why should we need to have such nuisances anyway? In case of an emergency, of course! So it is with Christianity. We will probably not make it to heaven because it gets in the way of our having some really good "fun" here on earth. Besides, it takes too much time and effort. So why do we go to church anyway? Because in case of an emergency we might need to be able to say to the Lord at the end of time, "Well, I did put in my two cents worth as long as I lived."

When this seems to be the state of our attitude. Brethren, it is easy to see that we are not going to be too highly motivated to anything for ourselves or for the Lord. So what do we preachers do? We blast away week after week because no one is interested in doing enough to get themselves to Heaven. All this is to make them feel guiltier and guiltier; that is, if they still have any feelings left at all. So, the worse they feel, the less they do, and the more discouraged they become.

Is it any wonder that these people are not the most effective soul winners in the world? What do they have to give away, guilt? Also, what are they going to say to some of their neighbors who finally do come to a Monday night personal work class? Could it be: "We would like for you to come to our church too, so you can feel just as guilty and miserable as I do?" We knock on the open door of some poor pagan whom we can see sitting inside drinking a cold beer and watching Monday night football and who also seems just as content as can be, so what do we have to offer this fellow anyway? Well brethren, we have no joy, and you sure cannot give away something you do not possess. If we do not have the joy of Christ in our hearts, will we ever be able to give it to a lost world? You cannot give either one cent or a million dollars away, if you do not have the one cent or the million dollars. You can't even give someone tuberculosis if you don't have it yourself, or if you are not a carrier of the disease. **WE ARE NOT A HAPPY PEOPLE!**

Walk into the assembly of an average congregation at the corner of X and Y Streets in most any city in America. Observe how we are actually bored to tears. You can tell it by the expression on our faces as we watch the clock! Our singing drags. Our prayers repeat the same old worn out cliches. Yet we complain: "Nobody is interested." Or, "it won't do any good," and also, "we tried it once and it didn't work," "nobody will come", and "we are not ready for that yet."

We then ask: "Well, how are you doing?" The reply is: "All right, I guess, under the circumstances. Have we never read the letter of Paul to the brethren in Phillipi? In Chapter One Paul makes it clear that this is an Epistle of **JOY!** Yet, Paul was a prisoner in a Roman cell. But in spite of his circumstances, he still tells us on that: (1) chains, (2) critics, (3) crisis, nor his circumstances will rob him of his joy in Christ Jesus!

Phil. 1:18: "Christ is proclaimed and in this I rejoice yea, and I will rejoice."

How can we have this attitude of joy? Brethren, we preach and talk about the fear that God is FOR us and he LOVES us. Yet, we are not a joyful people because we do not see God as a God of love. We picture Him as just waiting to zip down the shoot, or that He delights in finding all the flaws in our characters. Isaiah saw in the shadows of prophecy the servant of the God who was to come, as a God of LOVE. Isa. 42:1-4: "Behold, my servant... He will not cry out or raise his voice.... A bruised reed He will not break, and a dimly burning wick He will not extinguish." Consider the promise in this beautiful prophecy. A reed was used for measuring. It was cut for a certain distance and used to measure that distance. It was much like a yardstick today, because while it was to measure with, it was also handy to use for many other purposes. While being put to use, however, it would oftentimes break. The reed was so common that when it broke, it was quickly thrown away. **BUT NOT BY MY LORD! HE WOULD NOT CAST ASIDE A BROKEN REED!** To the world it was of no value but to Him who loved UNCONDITIONALLY, it would not be cast aside. The same is true as to the smoking flax. It was a very common and disposable item around the house. The oil would burn out of the lamp and the flax or the wick would smoke and cause irritation of the eyes. When this happened, the owner of the house quickly snuffed out the wick. Not so with our Lord! **HE CARES. HE LOVES. HE WILL BRING BACK LIFE TO THAT SMOKING WICK OR FLAX!**

Isaiah again makes this theme clear to us in Isa. 40:9, as he says; "BEHOLD YOUR GOD! **LIKE A SHEPHERD** He will tend HIS FLOCK, in His arm He will gather the lambs and **CARRY THEM IN HIS BOSOM** and He will gently **LEAD THE NURSING EWES.**" Like a shepherd He will carry us to His bosom. **OUR GOD IS FOR US!** If we can ever get all our brethren to really feel His love for them, they would then become a happy and enthusiastic people. They would then have something to share with a lost world. They would then have something to communicate. All of us are only as smoking flax or a broken reed. We are no better. Yet, He has unilaterally chosen to love us. He has chosen to love us without conditions. **ALL** men are loved by Him. Therefore, when we feel like a loved people we will certainly have something to share. Why are the Pentecostals outside telling everybody about their brand of religion? Because they have found something which to them is **SPECIAL**. What they have found is not doctrinally correct, but that doesn't influence or change the way they feel about it. Brethren, doctrinally **WE HAVE THE TRUTH!** Shouldn't we feel better about having the **TRUTH** than our religious friends feel about error?

In a nice but casual restaurant one evening, a group of Christians were seated around a table enjoying a delicious meal together. There were serious and sober subjects discussed, but most of the conversation was that of **JOY**. They were laughing together and all clearly felt on top of the world. The others in the restaurant were

eating and drinking in icy silence all around. Finally a waiter observed: "What makes you people so happy tonight when everyone else in here is so glum? Although the answer was not spoken to the waiter, it is this: "Only Christians have the right to laugh about anything!"

As Isaiah said: "Behold your God." Just think: He loves ME!

NEW BOOK

A WORTHY WOMAN

By Darlene Craig

This is a well-written book with a chapter on each verse of Proverbs 31:10-31. The author is the wife of a faithful gospel preacher, a mother, homemaker, and grandmother. Her writing style is fresh and her research is extensive. Her applications are alive to the needs of godly women today. This 220 page paperback book is attractively bound, the layout is neat and the printing is excellent.

A unique approach to such topics as identity, worth, attitude, love, marriage, mothering, morals, plus current issues and everyday living.

"The best book on women I have read"—

Bobbie Adams

Order from Religious Supply Center

\$5.95

THE LORD'S SUPPER

A Study Guide For All Christians by Dick Blackford

Designed for a 13 week class study with following lesson headings:

1. Introduction - The Death of Christ
2. The Lord's Supper Instituted
3. A Study of 1 Cor. 10:16-21; 11:17-34
4. Significance of the First Day of the Week
5. The Frequency of Partaking
6. Denominational Ideas About the Elements
7. Denominational Views - Who Shall Partake?
8. False Benefits of the Lord's Supper
9. One Cup - One Bread
10. May Christians Commune on Sunday Evening?
11. Unity and the Lord's Supper
12. Miscellaneous Questions About the Lord's Supper
13. Review

\$1.95

Order From: Religious Supply Center

The Mystery of Iniquity

Eugene Britnell

P.O. Box 5624
Little Rock, Arkansas 72215



A REVIEW OF "CHURCH OF CHRIST" (2)

In the June issue of this paper we printed an article by a Catholic priest on the "Church of Christ." It was one of a series in Our Sunday Visitor on "What Protestants Believe." In our last issue, we reviewed the first six paragraphs of the article, and we shall now discuss the final seven paragraphs.

Paragraph 7: He says, "This church is a reaction against much of the Protestant liberalism that is so prevalent today, the believe-what-you-want-to, one-religion-is-as-good-as-another school of Protestant theology that has watered down Protestantism so much that it is almost impossible to discover what Protestant churches actually believe and teach."

We do stand in opposition to the teaching that one may believe whatever he wishes and that one religion is as good as another. It is true that these ideas have so "watered down" or diluted the denominations until they have no power or consistency because they have no truth. But our answer is not, as he contended, that we say "here is what you must believe and do, because we are the true church ..." What we teach and encourage people to do is that which is taught in the word of God, the Bible. One doesn't have to believe or obey anything because "the church of Christ believes it," and the same is true of the Catholic Church.

Paragraph 8: One characteristic of the Lord's church is that it is truly catholic, the saved of the earth, but that is not spelled with a capital "c" as they have it. The church is universal in nature, but that's not its name. We believe that "all types of people" are in the universal church as described by Paul in Galatians 3:28. This includes all who by faith (their own) have been baptized into Christ (Gal. 3:26, 27).

Paragraph 9: We have not been as loud in our opposition to Catholicism as we should have been. Yes, there was a confrontation between the Catholic Church and the church of Christ in Italy years ago. They even defaced and removed some of the signs from our meeting places. We would probably have the same kind of opposition in America if Catholicism had the power and influence here that it has in Italy.

Our opposition to Catholicism is doctrinal and spiritual in nature, for "we wrestle not against flesh and blood," but against powers, rulers of darkness and spiritual wickedness (Eph. 6:12). We do not deny Catholics (or anyone else) the right to erect and maintain places of

worship, nor to believe and practice anything they desire.

It is easy for us to understand why we would have controversy with Catholicism while "protestant denominations have lived in peace" with them for years. Protestant denominations cannot say that anything or anyone is wrong for they have taught for years that one church is as good as another. In addition, they borrowed many of their practices from Rome, and "people in glass houses should not throw rocks."

We oppose Catholicism (not Catholics) by every means and medium available to us. I presented recently a series of five thirty-minute lessons on "Was Peter Pope?" on a 50,000 watt radio station. We offered free time to any representative spokesman of the Catholic Church to reply, but there was no response from them.

Paragraph 10: We vehemently deny that we have displayed bitterness toward the Catholic Church — at least those connected with this paper endorse no such attitudes. We endeavor to "speak the truth in love" (Eph. 4:15), but when that truth cannot be refuted the next best thing is to impugn our motives.

It is true that there is no "direct, historical connection" between the church of Christ and the Catholic Church — and for that we are profoundly thankful!

"Rev." Kelly says that the Catholic Church is "a living, historical refutation of all their claims." We challenge any Catholic to name one thing which we teach or practice which has been or can be refuted by the Catholic Church, using the Bible as the standard.

Paragraph 11: Here he calls attention to division in the church of Christ over Sunday schools, but such is minimal and of little significance. He says that we emphasize "congregational character" and have no conventions, "although 'Lectureships' take their place." The organization or government of the church is congregation rather than universal; but we need to define what is meant by "conventions" and "lectureships." We normally think of religious conventions as law-making bodies, and of course the church of Christ has no such nor is such needed. Christ is our head and lawgiver (James 4:12) and His will is revealed in the New Testament, not some convention. As for "lectureships," sometimes a series of protracted meetings is called that — and that's all right. The colleges operated by Christians have annual lessons called "lectureships" but they are separate and apart from the church — or at least should be.

He says that our popularity with other protestant bodies is not high. That's true, and so long as we preach the truth we cannot anticipate an increase in ratings. Our brethren of the first century didn't rate too highly with others and were "the Way which they call a sect" (Acts 24:14 NKJ), and "every where spoken against" (Acts 28:22).

He said that due to our "private interpretation" of the Bible we believe that our interpretation is the only correct one. Well, the Bible teaches the principle of private or individual interpretation and that the average person who is seeking for truth can understand. "The entrance of Your words gives light; it gives understanding to the

simple" (Psalm 119:130). The correct interpretation of the Bible is to believe what it says (e.g., the seven "ones" of Ephesians 4:4-6), and that is where we invite all others to join us.

Paragraph 12: In this paragraph he accuses us of "picking over small points and ignoring some of the cardinal points of the Christian Faith," but he failed to give an example of those points. By "Christian Faith" we're sure he refers to the Catholic faith, and we plead guilty to ignoring the cardinal doctrines of that system. But we observe, teach and defend the cardinal doctrines of the faith once delivered to the saints (Jude 3).


We regret and resent his sarcastic and blasphemous statement that we make "religion something buried in a book," meaning the Bible. In speaking of the Bible, Catholics speak with forked tongue. On one hand, they claim to have given us the Bible, and on the other hand they deny its authority, challenge its simplicity, and question its adequacy.

He charges that we "ignore the authority and tradition of the Catholic Church." We certainly do! Christ has all authority (Matt. 17:5; 28:18) and He has not delegated any authority even to His own body or church, much less the Catholic Church. And tradition doesn't teach or authorize anything as being the will of the Lord (Mark 7:9).

Paragraph 13: He closes by complimenting us on our zeal, learning our doctrine, and winning converts. Many of us do not deserve these compliments. If we were really doing these things as we should, there would be fewer servants of the pope and more servants of the Lord Jesus Christ.

Our Catholic friend closed by saying, "Catholics should pray for them that they will find the true 'Church of Christ'." If we have not found the "true church of Christ," and should find it, should we then call it the Catholic Church? If so, why?

In our review of this criticism of the church of Christ, we have endeavored to "speak the truth in love" yet plainly so that we are understood. We urge our Catholic friends to give careful and honest consideration to what has been said, and "search the scriptures daily to find out whether these things were (are) so" (Acts 17:11).



Howard F. Vos and Charles F. Pfeiffer, editors

Carefully examines and evaluates available biblical, historical and archaeological evidence about all ten Bible lands. Separate chapters deal with Mesopotamia, Egypt, Greece, Asia and Palestine. More than 450 illustrations, and more than 50 maps in a special section.

9699-7, cloth, \$19.95

Order from: RELIGIOUS SUPPLY CENTER

Insight

Dee Bowman
2229 West Clare
Deer Park, TX 77536



SOME SUGGESTIONS FOR THE PROPER USE OF TELEVISION

I do not write this article as a novice, for I spent nearly twenty years of my life in the media. During this time I became familiar with the means and processes used by the media to influence the buying habits as well as the attitudes of the public. There are several parts of the media, each doing a most effective job in influencing public thinking in various ways. The printed page is a most effective means of producing changes in public opinion through properly exposed information. Radio, with its built-in ability to cause excitement, is a very efficient means of changing public views by both image building and by repetition. And, or course, many other means are used by the media to advertise and promote things as well as ideas. So important is this media-image consideration that the President has a staff comprised of persons schooled in these various areas of promotion with which he seeks to regulate and advertise his policies and promote his public image.

I believe, however, that television is the most influential medium ever known to man. Its power is almost beyond comprehension. It is probably not possible to measure the effect it has on our everyday living. It is the means by which many people plan their lives on a day-to-day basis. It is not only the cause of their buying what they buy, going where they go, doing what they do, but it has become the means for shaping morality as well, for what is seen on the television screen has become the standard by which many people decide whether or not a thing is right or wrong.

I do not seek to defame television, nor to diminish at all from what I see as a potentially very effective and usable tool for the good of all mankind. The ability of television, especially now in the age of the reflecting satellite, to bring history into the living room so that we watch world events as they are taking place, shows us its tremendous educational value. But so little of that kind of thing is being done! So little of its potential to educate and inform has been explored! It is used almost totally for entertainment. And even the news has become little more than an entertainment package, for the commentators are most often not qualified broadcast journalists, but media-hyped stars in their own right. With but few exceptions, I don't know of a qualified interviewer on television today.

But television is having a very bad effect on our country. It has contributed to our immorality; it has brought

us violence as if it were the acceptable form of living; it has made pornography an almost everyday experience (things shown on television would not have made the "girlie" magazines three decades ago); it has reduced our language to a series of grunts and groans that make no sense at all; it has so controlled our lives that we have actually built our habits for living around it (consider "TV dinners," etc.); it has captured the attention of our children to such an extent that in some homes if the television is not on the children can't go to sleep. And its effect on the styles, particularly on women's clothing, is so obvious that it needs only a casual mention.

I would like to mention just a few things that I believe to be important in our relation to this most powerful medium called television. And please be advised that as I write these lines I freely confess to not being an avid television viewer, a fact which may very well disqualify me from fully understanding the plight and problems of those who are. But I would also point out that Paul says that anything that overcomes us becomes our ruler and that we should be very careful not to be brought under the control of anything or anybody. "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are whom ye obey, whether of obedience unto righteousness or disobedience unto death?" he says in Romans 6:16.

Television and the Little People

We need to consider more carefully the effect of television on the minds of our children. It is not advisable to turn the influence and education of your child over to just anyone. We would not go out on the street and just pick some tramp and turn over to him the future of our children. And yet we do precisely that when we allow television to be the dominant force in the educational advancement of our children. Consider this: when we send our children off to school and allow teachers to teach them when we have no idea at all what they are receiving, we are foolish indeed. But add to that the fact that we are also allowing them to be educated and taught by television without any control over what they view, and that we are in many instances allowing them to associate with television characters who have had no investigation from us and about whom we know little or nothing, and you have the blueprint for failure. And I affirm that this lack of concern is seen in our attitude toward television more than in any of the other areas just mentioned.

The main consideration in the proper use of television for our youngsters is control. We need to exercise some control over what they watch, over how much they watch, over whether they watch. The mind of a child needs various kinds of exercise and television very effectively provides one of them; but it does not by any means provide all of them. For instance, it does not provide the means for the exercise of the imagination. A child needs to learn to use his imagination. He needs to daydream, to learn to make mental aims on his own, to decide the courses of his own actions. He needs to learn the value of reflection and he even needs to learn to pray in the solitude of his own mind. And none of this will be

done very well when he spends all his time in the front of a television screen where the characters do all his thinking for him, where nothing is left to his own imagination, and where he is never called on to make any sort or kind of decision whatever. We do our children a great dis-service when we do not control their use of television.

Television and the Sports Fan

Television has produced a special kind of addict called the sports fan. Television's generous exposure of entertainment to the homes of millions of Americans is exceeded only by its promotion of its various types of sports activities. Before one sports season ends, another begins. I told someone awhile back that I fully expect to see the time come when they cancel the closing game of the football season because it falls on the date for the first game of the new season! Sports events of various sorts have taken such a hold on some people that most of their weekends are taken up with the telecasts of whatever is in season at that time. I saw a sign in a shop in Los Angeles recently which is so true it is disquieting. It said, "We interrupt this marriage to bring you the football season."

I love all kinds of sports. And I suppose that if I let myself I could be the kind of addict I have just described. But let me make a suggestion. If you are a lover of sports, get out and get involved in some. Participate! Play golf; play tennis; play croquet; play something in which you can participate. It will do you good. It will exercise your body as well as your mind and give you a much greater appreciation for good sports than just sitting there and getting dull watching others play. Another good thing is to get out and be a spectator. Get the feel of being there. Instead of watching be a part!

People and Television News

It is sad to me that television producers have the notion that we, the American public, cannot understand plain language. Have you noticed that when the President speaks there is always a program to follow it so that several "expert commentators" can tell us what he said? How sad! Do they not think that we can comprehend simple English? But then that's television news. They are not just interested in reporting the news, which should actually be the job of broadcast journalism, but they want to make whatever "slants" in it they deem it necessary to make so that the news comes out meaning what they want it to mean, no matter what is said. And what is saddest of all is that it works!

Television news is not the final authority on anything. In fact its purpose is to report, not teach or promote. So what should we do about that? We should begin by doing some investigation on our own. You don't have to believe everything you hear! There are reputable journalists who are not biased toward some political philosophy; there are broadcast specialists who are true to the obligation of their profession, accurately reporting things as they happen. Get acquainted with them. Don't let just anything find lodging in your mind, but care-

fully weigh the reports. And be a library consultant. Read what others have to say on the same subject and then, for truth's sake, make up your own mind.

Try Some Educational Television

Educational television is available in almost all areas now. It carries not only some of the most educational and informative programs, but also some of the most outstanding entertainment to be found on television today. And there is something for everyone on educational television today. If you are a country and western fan, there are good clean programs; if you are a jazz buff, some of the finest concerts with some of the greatest jazz musicians in the world today have been produced for public television; and if you like the more intellectual entertainments, such as opera, these, too, are available on a regular basis on educational television. And some of the very best drama, featuring some of the great actors of our time are there, too, including productions of Shakespeare's works and others of the classics. It would be a good idea for every Christian to at least take the time to get acquainted with public television broadcasting.

Conclusion

I believe God intended that we have entertainment, recreation, relaxation. But I believe that he intended that it be controlled in precisely the same way that all the other privileges he gave us should be. I also am fearful about the influence that television has on our lives. I believe Christians everywhere should take the lead in a new movement toward moderation regarding television viewing. I think we should separate ourselves from it occasionally. I am not for selling all the television sets, not getting them repaired when they break down, or dumping all of them in the river, but I am for moderation in viewing. I am for using some discretion as to what we watch, how much we watch, and especially as regards what and how much we allow our children to watch. We definitely need a television revolution and it needs to begin with YOU!

Stairway of Teaching

**The
Up**

By Bobbie & Carla Miller

New, Improved Edition

NOW IN STOCK

*A Useful Tool for all
Teachers*

Order from: Religious Supply Center
Price: \$4.50

**Restoration
Footnotes**

Earl Kimbrough

2212 Malibu Dr.
Brandon, Florida 33511



A PRAYER FOR THE DANCE

The usually mild-mannered Barton W. Stone, editor of The Christian Messenger (1826-1844), had little respect for dancing church members and congregations that retained them in fellowship. He had even less respect for dancing teachers whom he denounced in unflattering terms. He believed that "dancing masters" were "commonly the lowest class of society," men who had fallen from "better circumstances", but had "learned to step gracefully and caper monkey-like in a ballroom". Finding such a man in the church was rare, he said, but not as rare as finding his grave in a church yard. "No tombstone covers him with the inscription, Here lies a dancing master", he continued, because it "would be thought a burlesque in death". But why then, he asked, should being a dancing teacher "not be so considered in life". (Christian Messenger, 1831, p. 71-72).

In 1844, the year of Stone's death, Samuel Williams of Sangamon, Illinois, complained that "some members well informed, and strict in other respects", saw no impropriety "in young persons attending dancing parties, dancing schools, etc." He asked the editor to write at length "on the evils growing out of professors of religion indulging in sin", particular attention to dancing parties and dancing schools. (Ibid., 1844, p. 288).

Stone, in reply, made several charges against the things mentioned, mainly objecting to dancing because of its debilitating effect on spiritual life. He said that after fifty years of preaching, "I never knew a praying, holy or pious person, old or young, fond of such amusement, engage in them, or contend for them". And he added, "I never saw a church, which tolerated such things, exhibit any symptoms of divine life".

Following some other critical observations, he wrote:

Whatever we do must be done to the glory of God, is a truth acknowledged by all. Then, surely, we are bound to pray to God for help in all our undertakings. Let the parents when they take their children to a dancing school engage first in prayer for Heaven's blessings on the institution. As such parents, it is well known, are not in the habit of praying, I will take the liberty of writing down one for them.

"Lord, in obedience to thy command to bring up our children in thy nurture, fear, and admonition, and to instruct them in the way of holiness both by

precept and example, we have brought our children here, that they may learn the art of dancing gracefully—of walking handsomely, and of sitting alamode. For thy glory we act in this matter. O bless our dancing master with wisdom to instruct these well, and grant our children aptitude to receive his divine instructions... (and) so improve in these divine exercises, that they may be admired by all... Amen". (Ibid.).

Later that year Stone again wrote on dancing. He said he had never known of but one prayer actually offered to God before a dance. It was made by a "young, handsome, zealous, pious Presbyterian preacher" of his acquaintance. The young man had stopped for lodging at an inn where a neighborhood dance was about to get under way. The innkeeper warned him that he might be disturbed by the noise of revelry, but could accommodate him with a private room. And so passing through the crowd and nodding politely, the preacher followed the host to his quarters. The leaders of the dance thought it proper to invite the gentlemanly stranger to join in the merriment and sent a young lady, accompanied by the landlord, to his room to make the invitation.

The young preacher cheerfully consented, took the girl by the hand, and led her into the ballroom. Soon all the partners were arranged on the floor for "a country dance", with the preacher courteously placed at the head as leader, while the fiddler tuned his instrument, ready for the festivities to begin. But just before the first tune was struck, the preacher raised his voice to the crowd, and said: "I have for a few years past, made it a point never to engage in anything before praying to God for assistance. If the company will please unite with me, we will pray before we commence".

With that he kneeled on the floor and offered prayer to God. The dancers stood in stunned silence, transfixed as if struck by an electric shock. By the time the prayer ended, they had completely lost "the spirit of dancing". The preacher then gave "an appropriate exhortation, and the party dispersed". (Ibid., p. 314-315). Someone has said, "More things are wrought by prayer than this world dreams of".

BACK IN PRINT

THE GODLY FAMILY IN A SICK SOCIETY

(1979 Florida College Lectures)

This book of lectures was sold out soon after the series was delivered in January, 1979. Many have wanted copies of this excellent material. Outstanding material presented by able preachers of the gospel.

Hardback 232 pages

\$10.95

Order from Religious Supply Center

WHAT MUST I DO TO BE SAVED?

A.C. Grider
Rt. 4, 1617 Bill St.
Shepherdsville, KY 40165

When we look at the question above, we note that the question says, WHAT must I do to be saved? The "WHAT" suggests that SOMETHING must be done. And what MUST I do to be saved indicates that something "MUST" be done. But it is what must I do to be saved. Not what must father or mother do but what must "I" do. But it says what must I DO to be saved and that suggests that something must be DONE, not seen or heard or felt. Finally what must I do to be SAVED suggests that unless I do it I will not be saved at all.

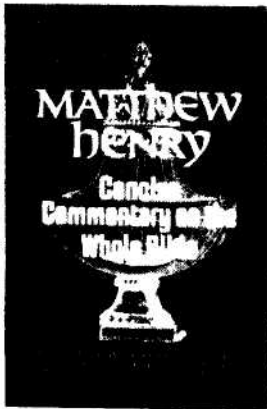
Having established the foregoing, we now turn to the scriptures to see what I must do to be saved. In 1 John 5:1 we read that, "Whosoever believeth that Jesus is the Christ is born of God." It should be perfectly clear that "believeth" is a comprehensive term that INCLUDES everything necessary to salvation. If we say that belief only is the thing indicated, we will be saying that one can be saved without repentance! If we say that believeth includes repentance, we must see what else it includes. We see that the one word, believeth, is used to include all things necessary to salvation. It really includes obedience unto Christ (Heb. 5:9-10); and obedience of the gospel (2 Thes. 1:8-9).

What is affirmed of "believeth" in the paragraph above can also be affirmed of "confess" in 1 John 4:15, and of "loveth" in 1 John 4:7. The book of First John also uses other words to more fully indicate what is involved in believing, confessing, loving, etc. 1 John 2:29 says "everyone that DOETH RIGHTEOUSNESS is born of him." 1 John 4:24 says "And he that keepeth his commandments dwelleth in him." 1 John 5:2 says "By this we know that we love the children of God, when we love God and KEEP HIS COMMANDMENTS."

But how do we "do righteousness" and "keep his commandments" relative to being saved? Do we not have to go to where Christ discussed the subject of salvation and see exactly what he said concerning it? We see that Christ used figurative language in John 3:3-5 and said one must be born of water and of the spirit to get into the kingdom of heaven. But later on, when Jesus received all power in heaven and earth (Matt. 28:18) and when he had become the author of salvation (Heb. 5:8-9) he used plain and simple language to discuss the matter. He said "Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28:19). Mark recorded it thus: "Go ye into all the world and preach the gospel to every creature, he that believeth and is baptized shall be saved" (Mark 16:15-16). When the apostles started doing what

the Lord said for them to do, Peter said, "Repent and be baptized EVERYONE OF YOU in the name of Jesus Christ for the remission of sins" (Acts 3:38). Paul declared that we are baptized INTO Christ, INTO his death, and that we are raised up from baptism to a new life (Rom. 6:3-4). Saul was told to "arise and be baptized and wash away his sins" (Acts 22:16). And Paul even said we are quickened (made alive) with Christ IN BAPTISM (Col. 2:12-13).

To be saved then, one must hear the truth, believe that Jesus Christ is the Christ, repent of his sins, confess his faith in Christ, and be baptized. (Rom. 10:17, John 8:24, Luke 13:3, Rom. 10:9-10, and Mark 16:16). If one does these things it can be said of him that he BELIEVES. It can be said of him that he CONFESSES. It can be said of him that he LOVES. It can also be said of him that he DOES RIGHTEOUSNESS and that he KEEPS THE COMMANDMENTS. Friends, won't you do righteousness and keep his commandments and be saved?



Matthew Henry and Thomas Scott

From a highly-recognized Bible commentator comes a practical and inexpensive analysis of the whole Bible that has been read by thousands. Original Bible commentary is retained with the contemporary reader to appreciate the meat of this volume.

5190-x, cloth, \$22.95

ORDER FROM: Religious Supply Center
WATS LINE—1-800-626-5348

NUFF SAID

**Keith Ward
 Rt 2, Box 790b
 Lake Butler, FL 32054**

I heard a new variation on how to justify adulterous marriages the other day. A man quoted 1 Cor 6:17, 20, 24, "Let each man wherein he was called, therein abide with God." He thought that proved a man should abide with whichever wife he had when he obeyed the gospel. Regardless of God's "from the beginning" universal law, "What God hath joined together, let not man put asunder," a man should abide with wife 2, 3, or 4 after his baptism even if the previous divorces were not scriptural. If true, this may be a valid reason to delay obedience—take time to try out several wives to be sure you have one that suits before one cements the relationship by answering God's call.

By the authority of Proverbs 26:6, I answer as follows. Well, I suppose the thief should abide in his calling, the murderer in his, the prostitute in hers. If baptism sanctifies the adulterous marriage, why will it not also sanctify the larcenous occupation? Also, should not the homosexual keep the fellow pervert he has at his calling? After all, wisdom says to abide in the calling wherein you were called. Is homosexuality the unforgiveable sin? Cannot baptism wash it away? If this justifies adulterous marriages, why will it not justify homosexual ones?

Please Renew Promptly!

THE NEWS LETTER REPORTS

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

Send all News Items to: Wilson Adams, 6334 Auburn Ave., Riverdale, MD20737

LEO E. DEWITT, JR.
 (1927-1983)

LEWIS WILLIS, 491 E. Woodsdale Ave., Akron, OH 44301. On Tuesday, May 31, while at work, brother Leo DeWitt suffered a heart attack, dying instantly. He was born in Parkersburg, West Virginia on June 14, 1927. His death came just 14 days before his 56th birthday. He was Director of Personnel at R.C.A. Rubber Company in Akron, Ohio where he worked for 34 years. He was an elder of the Brown Street church. He is survived by his wife, Mary; a son, Paul, a Deacon at Brown St.; daughters, Linda Eidens of Mogadore, Ohio and Gail Etheridge of Atlanta, Georgia; three brothers, one sister and seven grandchildren. It seems fitting that this brother's death be noted. Many preachers

and small congregations throughout the country came to know him through the active program of preacher support by the Brown Street church. Approximately 17 years ago, after years of manifesting no interest in religion, Leo went to Cecil Willis, who was then preaching at Brown Street, and was baptized into Christ. He studied hard and grew rapidly in the Lord. His family worked with him in his development as a Christian and, in time, he was honored by this church when it requested that he serve as one of the elders. It was in this capacity that Leo especially distinguished himself. And, aside from the loss realized by his family, it is by the church that his loss shall be most keenly felt. No one was more interested in the growth and development of the church and no one worked harder to assure it would reach its objective. In the membership, Leo was our friend, our counsellor and our confidant. He was the most positive thinking, God trusting

and happy man that I have ever had the privilege to know. Certainly this gospel preacher has never had a better friend.

It was especially gratifying to see the large number of people who came to express sympathy to the family. I have never seen so many people at a funeral home, actually lined up for a considerable amount of time, waiting to pass before his lifeless body and say a few words to the family. On Friday, June 3, a memorial service was held at the Brown Street building. About 50 Christians beautifully sang some songs, including Leo's favorite, Savior Lead Me Lest I Stray. George LeMasters, a long time friend, spoke affectionately of Leo. I delivered the eulogy and the closing prayer was lead by Weldon Warnock, who came for the funeral. His body was laid to rest that afternoon awaiting the resurrection. All who knew him held him in high regard. God's people here are thankful that we could know him. He shall be sorely missed. We extend our sympathy to his family. For those who might be interested, the family address is: 1388 Carnegie Avenue, Akron, OH 44314.

FROM THE FIELD

STEVE BOBBITT, 2215 Bonham, Orange, TX 77630. We wish to alert brethren to a man who calls himself James Cooley and claims to be a member of the church at West Orange, Texas. Recently we have had calls from three churches from which this man has sought benevolent help. He identified the preacher here first as Jim Becker and later as Milton Bradford. James Cooley is not now and, as far as brethren recall, has never been a member of the church at West Orange. There has never been a preacher here by either of these names. Please beware.

CHARLES HOUSE, P.O. Box 1031, Douglas, AZ 85607. During a recent gospel meeting in Delicias Chihuahua (Mexico), there were fifteen baptisms. Juan Garcia is the preacher there. Santos Gomez, who preaches at Tecate B.C. Mexico reported three baptisms in a meeting he recently held in Compton, California. Also, Pedro Ramirez reported two baptisms in Agua Prieta, Mexico. In addition, he reports three restorations. And, a new congregation has begun in Esqueda Sonora, Mexico. We are still looking for a preacher here at the Douglas-Pirtleville congregation. If interested please write me at the above address.

DAVID PATTERSON, 9018 E. 74th Terrace, Raytown, MO 64133. I am sure that many, like myself, have paid the very high rates for health coverage for themselves and their families because insurance companies consider preachers self-employed. After paying those ridiculous rates for several years, I did something about it. Working with American Insurance Company, we have worked out an agreement and established an association entitling all full or part-time gospel

preachers to receive group rates on American Family's best health care policy. There is a small fee to become a member of the association which goes to pay the salary of the one who takes care of the program so that I will not be taken away from preaching the gospel. This coverage is tops in the industry and the savings are remarkable. I am 29 and have a family of four. Before the association was formed, my monthly premium was \$129. With the group rates, the monthly premium is now \$72. That is quite a savings. You can obtain an outline of coverage and a rate quotation by writing: FWC, P.O. Box 16956, Kansas City, MO 64133. Include your age and number of dependents with the request. We just wanted to pass this information along in hopes of being able to help others.

ROBERT W. TRASK, SR., P.O. Box 178, Cedar Key, FL 32625. I am still in need of some support. I am receiving only partial support from the church here and am in desperate need of about \$600 to \$800 more per month. If there is anyone able and willing to help, it would be greatly appreciated. Please write me at the above address.

CARLOS CAPELLI, Casilla No. 83,1665 Jose C. Paz, Buenos Aires, Argentina. Since May 2nd, a radio program has been going in the Buenos Aires area. The name of the program is "The Bible Speaks." It is a five minute program Monday through Friday at 1 P.M. This radio station is heard for about 120 miles. The program is supported by myself and brother Raul Leiva (I baptized him in January). So we have the opportunity to preach the gospel, offer correspondence courses, and answer listeners questions. Prayer is solicited for the effective use of this great evangelistic tool.

THAYER STREET LECTURES

The Thayer Street lectures will be held September 19-22 of this year. We invite each of you to be with us. Subjects will be Morality, Training Children, Church History, Indwelling of the Holy Spirit, Poverty, and the Scheme of Redemption. Speakers will be: Bob Dickey, Jim Nicholson, Earl Robertson, Steve Wolfgang, Wayne Walker, and Julian Snell. Bill Hall will conduct the singing. If you plan to be with us and need a place to stay or have further questions, please call us at (216)376-2818.

PREACHERS NEEDED

PERRY, FLORIDA—The Spring Warrior church which meets eight miles south of Perry, is in need of a full time preacher. We have a membership of 100 with two elders and five deacons and are self-supporting. We are a country congregation and have a nice brick home for the preacher near the building. If interested, please contact Buddy Bethea (904) 584-6443; or David Gamble, 584-7255.

MEMPHIS, INDIANA—The church in Memphis, Indiana is looking for a full-time preacher. Please contact Robert W. Smith at 320 Triangle Drive, Sellersburg, IN 47172. Any phone calls should come to (812) 246-5433 during the day and 246-5583 in the evenings and weekends.


NEWPORT, NORTH CAROLINA—Full support provided with a nice preacher's house. Our Sunday attendance averages 60. We are a town of about 3,000 on the east coast. We need a mature, experienced worker. Address: P.O. Box I, Newport, NC 28570

HUMBOLDT, TENNESSEE—The church that meets at 2438 East End Drive and Dungan Street in Humboldt, Tennessee is looking for a faithful gospel preacher to work with a small congregation of 32 members. We need one who can bring most of his support with him. Brother Boyd Sellers has been with us for five years and has been receiving the bulk of his support from two congregations in the area. If interested, please contact Clarence Spain at 1606 Poplar, Humboldt, TN 38343. Or call (901) 784-6595.

IN THE NEWS THIS MONTH

BAPTISMS	274
RESTORATIONS	108

(Taken from bulletins and papers received by the editor)



**Kenneth
N. Taylor**

**The Bible
in Pictures
for Little Eyes**

Kenneth N. Taylor

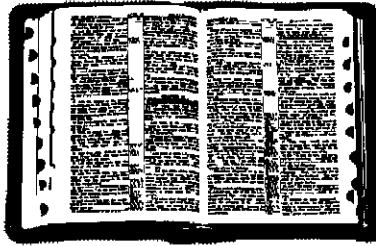
**0595-9,
cloth, \$9.95**

“Even little children can understand great truths when told to them in simple words. And when pictures are added, doubly indelible impressions are made that can last forever.”
Such is the premise of this bestselling classic, a favorite for more than twenty-five years. For ages three to six.

ORDER FROM: Religious Supply Center

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 XXIV

SEPTEMBER, 1983

NUMBER 9

THINK ON
THESE THINGS

H. E. Phillips

P.O. Box 1631
Lutz, FL 33549



THE "JESUS ONLY" DOCTRINE

Some time ago I listened to a Pentecostal preacher present the usual arguments to prove that there is just "one God" and no more. He spent his entire radio program showing that this "one God" was "Jesus only." He ridiculed what he called this "three-in-one" doctrine as having its origin in paganism. I marvel that men can build such a theological system as the "One God-Jesus Only" doctrine with no foundation in the word of God.

Of course there is ONE GOD; the Holy Spirit said so (Eph. 4:6). But the same passage says there is one Spirit and one Lord (Eph. 4:4,5). But the New Testament speaks of Godhead: "Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device" (Acts 17:29). The word is used again in Romans 1:20. In speaking of Christ the Holy Spirit said, "For in him dwelleth all the fullness of the Godhead bodily" (Col. 2:9).

The arguments generally run after this manner: "Hear, O Israel: The Lord our God is one Lord" (Deut. 6:4). Idols are no gods as compared to Jehovah. Verse 14 of this chapter says: "Ye shall not go after other gods, of the gods of the people which are round about you." There were "other gods" (idols), but there was and is but one Lord God.

Another passage frequently used is Isaiah 44:6, "Thus saith the Lord the King of Israel, and his redeemer the Lord of hosts; I am the first, and I am the last; and besides me there is no God," And in 45:5,6, "I am the Lord, and there is none else, there is no God

beside me: I girded thee, though thou hast not known me: that they may know from the rising of the sun, and from the west, that there is none beside me. I am the Lord, and there is none else."

Isaiah 44:6 again places Jehovah in contrast to heathen gods. The last of verse 8: "Is there a God beside me? yea, there is no God; I know not any. They that make a graven image are all of them vanity; and their delectable things shall not profit; and they are their own witnesses; they see not, nor know; that they may be ashamed. Who hath formed a god, or molten a graven image that is profitable for nothing?" (vs. 8-10).

Besides this, Isaiah 44:6 speaks of "his redeemer the Lord of hosts." Who is this? If it is Christ, then the God of this verse is one besides Christ and he is not "Jesus only" as some say. Isaiah 45:5,6 speaks of one God in contrast to idols. Verse 16 speaks of the makers of idols. The prophet was speaking the word of God against the worship of idols and heathen gods by Israel.

The Pentecostal preacher I heard argued that Jesus and the Father are one and the same person. He quoted one verse over and over again: "I and my Father are one" (John 10:30). It seems to me that after two or three readings one ought to see that two persons are indicated in the verse "I" and "my Father". Would any one misunderstand me when I say: "I and my wife are one"? The scriptures teach that the man and his wife are one. "For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Wherefore they are no more twain, but one flesh" (Matt. 19:5,6). Christ said the "twain" (two) shall no more be two (they had been two) but one flesh. No one in his right mind thinks the Lord means that two persons cease to be individuals and merge into one person literally. He means that they become one in name, purpose, state of relationship and work. The oneness of Christ and the Father in John 10:30 is the same as the husband and wife in Matthew 19:5,6.

John 17 records the prayer of Jesus to the Father. We can make no sense of some of these statements unless we understand that the Father and Jesus are two persons, not one person in two manifestations, Jesus prayed: "Neither pray I for these alone, but for them also which shall believe on me through their word; that

they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one" (John 17:20-22—.

Four different persons or groups of persons are spoken of here:

"I"—Jesus (verse 1), "These words spake Jesus ..."

"Father"—To whom Jesus spoke in verse 1, "... and lifted up his eyes to heaven, and said, Father ..."

"These"—The apostles who had received the words, and for whom Jesus prayed, but not "for these alone..." (verse 22).

"Them"—Those who believed on Jesus Christ through the teaching of the apostles, "... but for them also which shall believe on me through their word."

Jesus prayed that the apostles and those whom they taught would be ONE. Moreover, he prayed that all these would be ONE as he (Jesus) and the Father were ONE (verse 22). He also prayed that the apostles and all believers would be ONE with Christ and the Father (verse 23). Now who will contend that this language can in any sense mean the compressing and merging of many persons into ONE person? It is impossible!

In John 17 we have Jesus (one person) on earth, praying to the Father (another person) in heaven, regarding the apostles (other persons), men chosen out of the world—verse 6-9, and all those who believed the teaching of the apostles (a second group of persons) to the end that believers may be ONE (not one person) as Jesus and the Father are ONE (not one person) (Verse 22).

If we understand the oneness of the disciples, we can understand the oneness of the Father and the Son. Jesus prayed that "they all may be one; as thou, Father, art in me, and I in thee." The disciples are one in the same way that the Father and the Son are one. And he prayed that "they also may be one in us."

In John 17:1 Jesus prayed, "Father, the hour is come; glorify thy Son, that thy Son also may glorify thee..." Was Jesus talking to himself? Did he really say, Glorify me that I may glorify myself? Utter nonsense!

In verse 4, "I have glorified thee on the earth: I have finished the work which thou gavest me to do." In verse 5, "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." There is no way this language could have any meaning without understanding that TWO persons are involved.

Verse 8, "For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me."

These "Jesus Only" people would not only make the words of Jesus in John 17 complete nonsense, but they would also make him a very stupid man. They have Jesus standing before his disciples looking up into heaven and praying to himself about himself, and claiming that this makes the disciples know that he is God.

More on this subject in the next issue of this paper.

Searching The Scriptures

Volume 24 SEPTEMBER, 1988 Number 9

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 69, Brooks, Kentucky 40109-0069.

Address supply orders to Religious Supply Center, Inc., 4001 Preston Hwy., Louisville, Kentucky 40213. Phone (502) 366-9014 (Ky. residents), 1-800-626-5348.

POSTMASTER: Send change of address forms to P.O. Box 69, Brooks, Kentucky 40109-0069.

Porter Sermon Outlines

By W. Curtis Porter

These sermon outlines by the late brother Porter reflect some of the preaching he did throughout our country which caused him to be so highly respected. The volume includes sermons for the saint and the alien sinners.

Price \$6.95

Order From: RELIGIOUS SUPPLY CENTER

WHEN YOU MOVE—Please allow two months for change of address notices. We have a cut-off date for changes each month. *Thanks for your help.*

Editorial

Connie W. Adams

P.O. Box 69
Brooks, Kentucky 40109



(Editor's note: Again this month we are printing an article written by the editor more than 10 years ago. We believe it is as much needed now as it was then.)

OLD SONG, NEW SINGERS

Of late I have noticed several articles by some younger men having much to say about the grace of God and thundering out against what they are calling "legal-ism." The tune is very familiar. Every time a man gets tired of the old gospel story, or the appeal to Bible authority becomes trite to him, he discovers wonderful things about the grace of God and makes "legalism" his whipping boy. In case some of these rebels think what they are saying is new, let me give them a history lesson.

In Louisville over twenty years ago (now more than thirty years ago—Editor). James Arthur Warren headed off in the direction of modernism. He finally ended up in the Disciples. He became exceptionally intellectual. He was critical of gospel preachers who emphasized the plan of salvation and stressed the importance of obedience to the terms of the gospel. They were preaching salvation by works, he said, and obscuring the grace of God. When James R. Cope and Rufus Clifford were called upon by the brethren to help them in this struggle, they were disdainfully referred to as "cornfield preachers" by this intellectual giant. The song he sang was "legalism" and he sang it all the way to the Disciples.

Along about that time, Ralph Wilburn was a teacher at Pepperdine College. He influenced a number of bright young men to go and sit at the feet of infidels to get their degrees. He decided to try to save the church from—you guessed it—"legalism." Critics just were not really smart enough to understand what he meant. A man making shipwreck of the faith on the shores of modernism is eternally misunderstood. You would think that all that advanced wisdom would enable such an one to speak clearly so all could know what he believed and where he stood. While singing "legalsim" he too, left the church and affiliated with the Disciples. They were not so "legalistic" as to think that the authority of the New Testament had to be respected.

Then, in the early 1950's there were Roy Key and Ernest Beam in the Chicago area. These men went to the University of Chicago to equip themselves to fight infidelity. But they had so much dialogue with the infidels that they forgot about fighting them. Then they made a grand discovery—their brethren were too hide-

bound, they were "legalists." The old hit tune had become public domain and they sang it loud and long. They persuaded a few other young preachers to join in the chorus and they sing it all the way into total digression. They wound up in the Christian Church. J. P. Sanders, the blind preacher of Rockford, Illinois, got weary of "legalism" and he too learned to sing the marching son of digression and ended up with the Disciples.

MISSION MAGAZINE is being published by men who are tired of "legalism." One writer sent them an article entitled "The 301 Cubit Art." in which he lamented that we have become so strict in trying to keep from making the ark one cubit longer than God ordained that we have obscured grace, made law our standard and become spiritual isolationists, thus depriving ourselves of many rich things we could have learned from closer association with the denominations. This was named the "Article of the Year" by **MISSION MAGAZINE**.

Now there are some young men who want to continue their fellowship with conservative brethren who believe we must respect Bible authority. Some of these have already decided that apostolic examples are not binding and are willing to acknowledge, at least privately, that we are not bound to eat the Lord's Supper on the first day of the week. These gentlemen are enlightened ones. I know they are because they say so! They have made an umbrella of the grace of God and wish to broaden it sufficiently to cover every deviation from the truth which Carl Ketcherside wants to embrace under his mistaken idea of fellowship. According to them, this is far better than "legalism." There it is again. Same old song—just new singers, apparently unaware that their new song is not new at all. It is the marching tune for those who are on their way to apostasy.

I have some advice for these young men. First of all, we would like to see you settle down to the business of believing and preaching what the Bible says and opposing what it does not authorize. But the time is at hand for name calling lest other churches be victimized by these unsound young men who want to stay in faithful churches and undermine them like termites in the basement. I, for one, intend to alert brethren everywhere I go as to what you are up to. If you intend to try and remain among brethren committed to New Testament authority while secretly working to subvert whole houses, then you had better arm yourselves for you are going to have a fight on your hands such as you never imagined! The time for the clashing of swords may be much nearer than some suppose. There are a few preachers who are a little older who are entirely too sympathetic with some of this foolishness and who have aided and abetted, instead of helping to combat it.

Certainly, none could be saved without the grace of God. The whole divine plan of redemption was envisioned by God, not in consequence of anything man earned or deserved, but as a matter of grace and mercy. But the truth remains that the benefits of that grace are received conditionally. We are saved by grace "through faith" (Eph. 2:8-10). "Grace" includes all that God

planned and did, while "faith" includes all that man must do in reaching out to lay hold on offered mercy. There is "the law of the Spirit of life in Christ Jesus" (Rom. 8:2). Paul taught that men are "under law to Christ" (1 Cor. 9:21). James spoke of "the royal law" and the "perfect law of liberty" (Jas. 2:8; 1:25). We are not under the law of Moses, nor any of human origin, nor are we to suppose that even compliance with divine law is sufficient to save us apart from its connection with the grace of God which provided it.

The New Testament teaches that the grace of God saves those who respond in obedience to the will of God. Jesus said the difference between the wise and foolish builders was that the wise one heard and did his word, while the foolish heard and did not his word. The Pentecostians anxiously inquired as to what they must do, and were told (Acts 2:37-38). It is the doer and not the hearer that shall be blessed (Jas. 1:22-25). There was no freedom from sin without obedience from the heart, nor could one become the servant of God without such (Rom. 6:16-18). Paul said those who "obey not the gospel" will be lost (2 Thes. 1:6-9).

Paul taught that binding some other law than that of Christ was, in effect, frustrating the grace of God (Gal. 2:21). Righteousness did not come by law keeping. Specifically here, Paul dealt with the effort of some to bind circumcision and other practices of Mosaic law. That law had ended. To return to any part of it when God's grace had provided Christ was to frustrate God's grace and make the advent of Christ useless. The gospel is called "the gospel of the grace of God", but the gospel contains some things to be obeyed. "They have not all obeyed the gospel" (Rom. 10:16). The grace which brought the gospel that men might be reconciled, requires a continuance in the faith and calls for one's not being moved away from the hope of the gospel so that he might be presented before God holy, unblamable and unprovable (Co. 1:22-23).

To confess great admiration for the grace of God while despising his authority over the church and excusing doctrinal and practical departures from what he authorized, is hypocritical. While we should not come to look upon the gospel as the Jews did upon the law of Moses, let us be careful lest in our fear of "legalism" we dismiss the need for Bible authority altogether. If believing that we ought to speak as God's oracles and have a "thus saith the Lord" for what we teach and practice is legalism, then count me guilty. But may I urge the young men who are singing this tune not to be overly proud in thinking they have made up a new song. Both the melody and the lyrics have been around a long time.

—TRUTH MAGAZINE, February 1, 1973

**RELIGIOUS SUPPLY CENTER
WATS LINE**

1-800-626-5348

The Mystery of Iniquity

Eugene Britnell

P.O. Box 5624
Little Rock, Arkansas 72215



THE POPE IN POLAND

As I write this, Pope John Paul II has just completed his tour of Poland and is on his way back to Rome, the capital of Catholicism—and what a relief! Maybe now we can get back to our normal news coverage in America.

All three television networks devoted approximately one-third of the evening news time to the pope's trip, plus nightly specials. Johnny Carson even joked about the pope doing a warm-up for his "Tonight" show. In addition, the pope was on the front page of the nation's newspaper and magazines. The following cartoon tells the story.



On Sunday evening, June 26, 1983, I read the following statement at the beginning of the weekly radio program of the Arch Street church of Christ on KAAV, a 50,000 watt station covering mid-America from Canada to the Caribbean:

"Have you heard enough about the pope within the past ten days to last for a long time? We certainly have! As the pope has toured Poland, traveling from idol to idol with hundreds of thousands of worshippers following him, the news media in this country gave full and complete coverage of his every move and statement. The three major TV networks devoted several minutes of their evening news time for about ten days, plus many specials in addition to the regular news programs. Of course, when we understand the power of Catholicism in this country—in the congress and over the news media—we can understand why they are careful to cover all news pertaining to the pope. They seem to forget that the majority of people in this country are not subject to the pope of Rome, and could not care less what he does or says. And we need to be heard also. There's no way to estimate what it would cost to purchase the time which has been given free to the promotion of Romanism by following the travels of the pope. It would surely be multiplied millions of dollars.

"As we viewed the great crowds—almost an endless sea of heads and faces—we were saddened to realize that not one of them knew the truth of the Bible about what they were doing. Good people, there is not one word in the Bible about the office of the pope. If you think there is, send us the information and we'll pass it on to our listeners. In every way, the Bible condemns that kind of position and power, along with the practices of praying to saints, the erection and adoration of images, and many other such things which we have witnessed in the news recently."

Many people feel that we cannot make such statements on radio these days and get by with it, but we can if it is done in the right way. We did! Under the circumstances, they dare not object to our exercising the right to be heard also.

Perhaps some would challenge our statement that the pope went "from idol to idol." That is exactly what he did, and we have a collection of newspaper articles to prove our charge. The truth is, Roman Catholicism is one of the greatest systems of idolatry on earth. To save space, we'll refer to only one of our many articles. An article and pictures by the Associated Press, datelined Czestochowa, Poland, said:

"Pope John Paul II honored Poland's holiest shrine Sunday and proclaimed the revered Black Madonna icon a symbol of his countrymen's quest for freedom. 'As children of God, we cannot be slaves,' he told a million Poles standing shoulder-to-shoulder in a driving rain."

Under the picture of a ceremony at a monastery, we read: "Pope John Paul II places the papal crown to the head of Jesus and Mary in the image of the Shrine of Zielenice during Mass at Jasna Gora monastery Sunday."

Is the Pope only Human?

A fifteen-year-old girl, the daughter of a Vatican messenger, was recently taken and held hostage by a group demanding the release of the man who shot the pope. At this writing, she has been missing for more than three weeks. I have before me a newspaper article which is

headed, "Pope John Paul says he is trying to free kidnapped girl." The first paragraph reads:

"Pope John Paul II said Sunday he is doing 'all that is humanly possible' to help free a 15-year-old girl allegedly being held hostage for the release of Mehmet Ali Ağa, the terrorist who shot the pontiff."

Now that's interesting, and somewhat confusing. Is the pope, the Holy Father, the earthly head of the church, the Vicar of Christ whom millions worship weekly limited in his action and power to that which is "humanly possible"? Millions believe that he is superhuman and can work all kinds of miracles, but now he says to the world that he can do only what is "humanly possible." I can do that!

Each week, and often daily, the pope appears at his window at the Vatican and they tell us that he "blesses" the many thousands who are always there waiting for him. Now if he is limited to that which is "humanly possible" how can he have the power and ability to bless anybody?

Perhaps it was an inadvertent admission, but for once the pope told the truth about himself and his power. He is only human! That's what the apostle Peter thought about himself, even though he was truly inspired of God. When Cornelius fell at his feet to worship him, he said, "Stand up; I myself also am a man" (Acts 10:26).



Abingdon's New Bible Map Transparencies

**Use with Over-head
Projector. Simple,
easy to use.**

The Series

Set 1. Palestine—Old Testament

Item code no. 001757 **\$13.95**

Set 2. Palestine—New Testament

Item code no. 001765 **\$9.95**

Set 3. Palestine—Contemporary

Item code no. 001773 **\$13.95**

**Set 4. Lands of the Bible—
Old Testament**

**Set 5. Lands of the Bible—
New Testament**

Item code no. 001781 **\$12.95**

Item code no. 00179x **\$19.95**

**Set 6. Jerusalem—Old Testament/
New Testament**

Item code no. 001803 **\$19.95**

**Complete Series (with attractive
slip case) \$85.00**

Order From: Religious Supply Center

ANSWERS

for our hope

Send Bible questions to:

Marshall E. Patton
10511 Moonlight Way
Valley Station, KY 40272



"WORKING FUNDS" (NO. 1)

QUESTION: May a preacher working overseas among just a few non-self-supporting churches receive money from churches in addition to his wages, which money is called a "Working Fund," to be used in furthering the cause of truth by means of the printed page, radio, and TV?

ANSWER: The above question is an adaptation on some questions I have received of late with the request to write an article on "Working Funds." I sincerely hope that a cool, calm, prayerful study will be made by all of the issues involved. Primarily, there are two issues: 1) What may be included in the term "wages"? 2) Congregational autonomy.

Because the answer is involved and the issue serious, I propose two articles and solicit your patience in the study.

Wages

That a preacher at home or abroad may receive wages from a plurality of churches is above question (2 Cor. 11:8). What qualifies under the heading of wage is a matter of some dispute. The following scriptures relate to this issue: 2 Cor. 11:8,9; Phil. 2:25; 4:16; 1 Tim. 5:18; 1 Cor. 9:14.

The Greek word "Opsonion," translated "wages" in 2 Cor. 11:8 shows clearly that what Paul received was not charity. It was pay in the sense that any workman receives pay. A preacher's pay, therefore, is not charity. He is not an object of charity (though he, like any man, may become such). It is unfortunate that some brethren think of preachers as objects of charity and sometimes act accordingly. Thayer defines the term: "1. Univ. a soldier's pay, allowance, . . . that part of a soldier's support given in place of pay (i.e. rations) and the money in which he is paid" (THAYERS GREEK-ENGLISH LEXICON OF THE NEW TESTAMENT, p. 471). Paul received "wages." This possibly involved material goods as well as money—all of which equaled a minimum wage level (as a soldier's pay). It only made possible a subsistence level of income. The other Greek words in 2 Cor. 11:9; Phil. 2:25; 4:16, translated "wanted," "wants," and "necessity" indicate the same thing—e.g., "Chreia," translated "want" and "necessity" means: "the condition of one deprived of those things which he is scarcely able to do without. . . plur. one's necessities" (THAYERS GREEK-ENGLISH LEXICON OF THE NEW TESTAMENT, p. 671). We

should also remember that at times Paul supplemented his pay with secular work on his part (Acts 18:3; 20:33,34; 2 Thess. 3:8). If this were all of divine revelation, the preacher would have authority for only a subsistence level of income. However, this is not all.

Paul quoted from Deut. 25:4 when authorizing pay for both preacher and elder (1 Cor. 9:9-14; 1 Cor. 9:9-14; 1 Tim 5:18). In the latter reference he gives the reason for the quotation in the first place, namely, "And, the labourer is worthy of his reward" (hire—ASV). The primary difference between the Greek "Misthos" translated "reward" and the Greek "Opsonion" is that the former denotes pay commensurate with service rendered and the latter may be pay below that level. Since no material value can be placed upon the work of preaching the gospel that saves souls worth more than all the world (Matt. 16:26), it follows that he cannot be paid too much so far as just pay or due reward is concerned. It simply cannot be done in this life and in things of material value. Understanding this should prevent a preacher becoming a "hireling" and the brethren regarding him as such. The responsibility is fearful and the nature of the work done is beyond earthly reward. It does show, however, that a preacher is worthy of more than a subsistence level of income—and this is possible. Furthermore, in the light of further revelation such has been ordained of God.

Paul says, "Even so hath the Lord ordained that they which preach the gospel should live of the gospel (1 Cor. 9:14). W. E. Vine, in his EXPOSITORY DICTIONARY OF NEW TESTAMENT WORDS says of the word "live" in this verse "the maintenance of physical life." The level of this maintenance cannot be determined of the word itself. Such may vary from century to century and from country to country—even from year to year and from city to city—depending upon the standards of the society of which one is a part. We use the word in this sense when we talk about a man's living—whether it be a good living or a poor living. Today when one considers a job with a view to "the maintenance of physical life" there is usually involved many "fringe benefits". These are above one's regular income or "take home pay." Some of the following are often found among "fringe benefits": Life insurance, hospitalization, housing, utilities, car allowance and travel expense, retirement benefits, profit sharing investments, social security, etc. Nevertheless, all are a part of his "living." Such determines whether one's "living" is poor or good.

Furthermore, the expression "live of the gospel" is a point of comparison with the "living" of the priest under the law of Moses. For their "living" God ordained in addition to part of the various sin offerings and sacrifices the tithe of all the income of the other eleven tribes of Israel. Anyway one looks at it this makes the standard of living of the Levitical or priestly tribe slightly above that of the others. After referring to this "living," Paul says, "Even so hath the Lord ordained that they which preach the gospel should live of the gospel."

It follows from these observations that a preacher may receive support from churches as "wages," "re-

ward" ("hire"—ASV), or "living" for the maintenance of his own physical life. This maintenance would include his legitimate obligations.

It would preclude support with a view to his providing "maintenance of physical life" for someone else who preaches the gospel. Such is reminiscence of the Don Carlos Janes days and the "one man missionary society" issue of the 1940s. Such practice involves centralized control of church funds under one man. Centralization of the funds of churches is without scriptural authority whether it be under one man, a board, or an eldership.

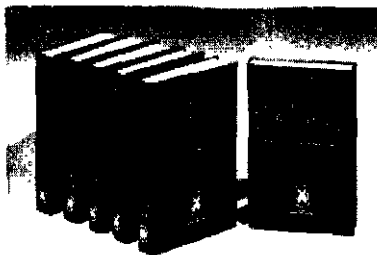
This practice, however, should not be confused with a preacher using his own living to support another, help the needy, distribute tracts, etc. If he is frugal, he should be able to do some of this of his own living. Such, however, would be his own business and would be done at his own discretion and for which he would be amenable to no one.

Travel Funds

The question may arise, Does travel expense qualify as part of a preacher's **pay** or **living**? I would answer in the affirmative. Most churches give consideration to a preacher's travel expense as he serves under the Great Commission in their midst. For IRS and other tax benefits such may be considered separately from his basic or "take home pay." Nevertheless, like other "fringe benefits," it qualifies under the heading of his living. **Going** is divinely authorized in the Great Commission (Mk. 16:15). While it is not a way of preaching, it is a necessary means to the end of preaching to all the world. The word "go" according to its primary meaning, involves moving or travel. Travel is one thing and a way of preaching is something else. Travel expense, therefore, becomes a part of "the maintenance of physical life" while one preaches. (Continued)

Enrich Your Bible Study

With the Popular Commentary
on the Whole Bible
By E. M. Zerr



\$45.00 - Set
\$7.95 - Each

Six volumes

Order From:
Religious Supply Center

Building Better Families



James R. Cope
301 Green Castle
Temple Terrace, FL 33617

Parental Contributions to Conditions—VIII "Rent-A-Mother Childcare"—A Substitute for Motherhood

It hit the fan during the world War II and the flood has been rising ever since. Prior to World War II, women constituted a relatively small percentage of the public work force. Relatively few females, particularly mothers with small children, were found outside the home. Those who were thus employed were found in the role of teachers, clerks, secretaries and other office workers. In the early 1940's with entrance of the United States upon a war footing "Rita the Riveter" with her lunch box, hard hat, monkey wrench and greasy face became a symbol of patriotism and millions of young mothers, following her example, parked their babies in childcare centers or hired some older woman to care for her little ones in her own habitat. Most of these women never returned—not for full-time homemaking. The avalanche began rolling until today many persons (I am one of these) believe that the general moral depression in our country is largely due to masses of mothers surrendering their personal motherhood roles to substitutes who, at best, are seldom able to feel for another woman's child as the child's own mother feels. This is not to argue that all substitute mothers are not good caretakers of children. It is to affirm that it is almost as rare as a snowball in Haiti for a professional substitute mother to have the same maternal love and concern for every facet of a little child as does its own mother, particularly so if the mother is a Christian. (This entire series is written with Christians as the focal point of all relationships—spiritual, family, civic and domestic).

Why Do Mothers Go to the Marketplace?

Generally speaking, I am convinced that the vast majority of married mothers who are Christians and whose children are small, find employment outside their homes because of economic pressures. A second cause for some is the thrill of outside-the-home social contacts (in some instances with men as well as women) in office, store or factory plus the gruesome reality of changing diapers, wiping running noses and cleaning faces and hands of "squalling brats," to say nothing of keeping house and cooking! In the latter cases too often the young mother has merely a smattering of the Lord's teaching regarding the role and scope of true motherhood. One wonders if such women are not motivated by the talk of other women with whom they work regard-

ing how they have similarly dealt with their children rather than listening to what God says about motherly responsibilities. In such instances it would be "have a baby" because it is the "in-thing" to do!

The latter picture is relatively rare. Economics is the big pressure when Christians "rent" a substitute caretaker for their children while they work away from them. In the last 14 years I have made this point to thousands of persons—mostly Christians—in all sections of our country on this very subject and have received known disagreement from only one woman. She was an avid NOW promoter.

A further look at the economic situation suggests that either poor management of family income or the "pride of life" in "keeping up with the Joneses" is the factor that sends mama to the marketplace to supplement daddy's salary. More-and-better housing, more-and-better furniture, more-and-better automobile, more-and-better recreation, more-and-better summer camps for the kids until "more-and-better" exceeds the one breadwinner's ability to pay for the ever-expanding desires of an ever-expanding family! The simple but usually very unwise solution is for the mother to "rent" herself out for public work and "rent" a mother to replace her in the home for nine to ten hours a day five days a week, not less than 250 days out of the year!

What Happens When Mothers Leave Their Children for Public Work?

It is pertinent that we pose the question: "What happens when mothers with small-to-teenage children leave their wards in exchange for the dollars she receives in the marketplace?" Frankly, dear reader, the picture is bleak and the price paid is high! We shall answer this question in this column next month. Meanwhile I invite your attention to syndicated columnist Dorothy Dix's sentiments which were written during World War II.

It is encouraging to hear that several of the judges who presided over juvenile courts have announced that they will hold mothers responsible for the delinquency of their children and that those who neglect their youngsters and let them run wild will face charges in the criminal court.

Perhaps this will make those women, who are so busy being patriotic that they have not time to be domestic, realize that it is even more their duty to make homes for their children and darn their socks than it is to serve in canteens and knit sweaters. For it will be of small use to save our country if we are going to turn it over to a generation of untaught and undisciplined hoodlums. Yet this is what is going to happen if something is not done to awaken women to the fact that for those who bring children into the world there is no other duty so important as rearing them properly, and that it is a duty that they cannot escape nor delegate to others.

Career Women Neglect Children

Yet of late years women have been more

and more shirking this sacred obligation. We have seen thousands of mothers, bored with domesticity, tired of changing the baby, and craving excitement leaving their homes and their children in the hands of incompetent servants while they started shoppes, or went into business, or attempted careers. And we have seen the result in uncomfortable and ill-kept homes, in neglected children, who are growing up on the streets, and adolescent boys and girls without manners or morals.

The war has intensified this state of affairs a thousandfold, because it has given all of the discontented, frivolous, thrill-loving women an alibi for forsaking their homes and their children and going into war work. And this has produced, as its logical result, an increase in juvenile delinquency that has appalled every thinking person.

For there are certain basic truths in life that nothing has ever altered even by so much as a hair's breadth. There is no new way for a baby to be born. There is no adequate substitute for a mother, or a mother's love, and a mother's incessant care and watchfulness. No hand so potent in shaping a child's character and determining its destiny as its mother's. Nor is there any place in which a child can grow into fine manhood or womanhood as it can in a peaceful, happy home.

It is folly to say that any woman can be a good mother and a good career woman at the same time, because being a good mother is a one-woman job and it is all that any one woman can handle. It takes everything she has to give.

Home is a lonesome place with no mother in it, so you can't wonder that the children whose mother is off on a lecture tour, or working nights at her job, take to the street for company and learn what the street has to teach them at their most impressionable age. If mother is too busy selling antiques, or driving rivets to ever sit down and have a heart-to-heart talk with their children. It is not surprising that they don't confide in her, and that she doesn't know that they are cutting school and running with a gang that would make her hair stand on end with horror.

Heartaches for Irresponsible Mothers

Of course, in the end mothers always have to pay for having failed in their duty in rearing their children. The mother who has spoiled her children and made them egotists pays in their callous indifference to her when she is old. The mother who has been too weak to discipline her children pays in her disappointment at their failures in life. The mother who has neglected her children and never

taught them any respect for law and order often pays in heartbreak and disgrace.

But the time of the payment of these debts seems so far off to many mothers of little children that they do not let the consequences of what they are doing weigh upon their consciences. Or perhaps they befool themselves into thinking that someday they can escape paying at all. So they blithely go on following their own sweet wills trusting to luck that they can let little Johnny and little Mary grow up in the gutter and yet have them turn out to be a perfect gentleman and lady. And it is these mothers that the judges of the juvenile courts are trying to arouse to a sense of their duty by threatening them with jail sentences unless they stay in their homes and take care of their own children.

Scriptural Elders and Deacons

by H. E. Phillips

312 pages

Cloth Bound



No study is more needed. H. E. Phillips has done outstanding work on this material. It is scholarly and sound avoiding harmful extremes some writers have taken on the subject. The best book available on the subject.

—Connie W. Adams

Price \$7.95

ORDER FROM: Religious Supply Center
P.O. Box 13164
Louisville, Kentucky 40213
Phone (502) 366-9014

Ky. residents add 5% sales tax

BOUND VOLUMES—STS

Vol. 21-22—\$12.00

(Plus postage)

Order From—STS
P.O. Box 69
Brooks, KY 40109

EXPOSITION: TEXT and CONTEXT

Weldon E. Warnock

491 E. Woodsdale
Akron, Ohio 44301



DIFFERENT KINDS OF WORSHIPERS

The word "worship" occurs in some form or another 191 times in the Bible—113 times in the Old Testament and 78 times in the New Testament. This indicates the importance of worship. However, God's people do not always approach worship with the respect and seriousness that it deserves. We see this in the following variety of worshipers, with the exception of the last one.

First of all, there is the **SPASMODIC WORSHIPER**. He comes whenever he takes a notion. The least attraction keeps him from assembling with the saints, like having company, going out of town over the weekend, staying up late on Saturday night, fishing, golfing and a host of other things. When this person is on vacation, he makes no effort to find a congregation in order to worship.

However, when he is home and there is nothing better for him to do (in his estimation), he will show up for worship and partake of the Lord's Supper without any remorse of his sin of willful negligence. A person like this needs to repent. He has forgotten Heb. 10:25 which reads in part, "Not forsaking the assembling of ourselves together...."

Second, we mention the **IRREVERENT WORSHIPER**. He whispers, passes notes and may occasionally take a good "snooze" during the sermon. Maybe the following words should be put in a conspicuous place in every meetinghouse, "If you must whisper, whisper a prayer. If you must talk, talk with God."

When he cannot find anybody to whisper to, he may give himself a manicure or read a magazine or novel that he has brought with him; just anything other than hearing the Bible, the word of God, preached. Some find the worship assembly a good place to court and the young men and woman will spend the whole time, wooing one another with hugs and caresses.

Psalms 89:7 needs to be heeded. It states, "God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him." Habakkuk's words also call for reverence, "But the Lord is in his holy temple: let all earth keep silence before him" (2:20).

Third, we suggest the **BORED WORSHIPER**. He is constantly looking at his watch or the clock on the wall. This may be accompanied with a yawn and a "ho-hum." He won't put forth the effort to sing, and if he does sing, his heart is not in it. The preaching goes in one ear and

out the other, and the Lord's Supper is just an empty form. Instead of the worship being an inspiration, it is a toleration. Once a week is about all this kind can stand to attend worship. Adoration to God has become a weariness (Mal. 1:13).

Wendell Winkler said, "Until we have matured in our Christian lives beyond the point of considering worship as a mere duty, this sacred activity will be considered as just that—a duty to drudgingly fulfill rather than an hour to anticipate" (*God Demands Doctrinal Preaching*, p. 74). Let us get our hearts to the place where we can say with David, "I was glad when they said unto me, Let us go into the house of the Lord" (Psa. 122:1). Also, "I went with them to the house of God, with the voice of joy and praise..." (Psa. 42:4).

Brethren also need to try to make the period of worship as inspirational and uplifting as possible. A dry sermon, dull singing and a lifeless atmosphere do not contribute to much jubilation, enthusiasm and excitement.

Fourth, there is the **SPECTATORIAL WORSHIPER**. He does not participate in the worship but observes. He is constantly looking around the auditorium to see every movement in the building. To make sure that he does not miss anything, he sits in the back of the building where he will have a full view.

Elton Trueblood called church-going, "The greatest spectator sport in America." We need to realize that true worship is not a time where we look on to be entertained, with us being audience and the preacher and songleader the entertainers. God is the audience and we as worshipers are on stage to offer acceptable sacrifices to Him by Jesus Christ (I Pet. 2:5).

Worship is an "act of reverence paid unto the Creator." One cannot worship unless he engages in the acts. Wonder which is worse—*idol* worship or *idle* worship?

Fifth, we cannot forget the **TARDY WORSHIPER**. His frequent disturbance by coming in late makes it impossible to forget him. He seems to make it a point to always arrive after the singing has already begun. It almost looks as if it is planned that way. Really, there is no excuse for brethren to be habitually late for worship. It shows a lack of respect for the gravity of the occasion.

Latecomers are punctual on their jobs (they do not want to be docked, you know) and they are always on time for shows and sporting events. But promptness is a lost virtue when it comes to the Lord's business. Paul said, "Not slothful in business, fervent in spirit; serving the Lord" (Rom. 12:11).

Too, I might add, that leaving early from worship, unless an emergency exists, is just as bad as coming late. Some brethren seem to think that the only important item of worship is the Lord's Supper, and after they commune(?) they are free to leave the assembly. Some places have the Lord's Supper after preaching in order to trap brethren to hear the sermon. But if a brother has to be outwitted in order to keep him in the assembly, he really has not worshipped, anyway. He needs to be corrected of his thoughtless action.

Sixth, there is the **SLOPPY WORSHIPER**. This person looks like he might have just deserted a hippie

commune. He comes with ragged dungarees, a wrinkled T-shirt with a logo of some rock group on the front and flip-flops on his feet with his ugly toes plainly in view. His hair is disheveled and he needs some Right Guard. Others would not think of coming that bedraggled, so they show up in a jogging suit or sweat suit.

Such carelessness reflects an attitude of disrespect for the dignity of the worship assembly. We dress better for a corpse at a funeral than we do for worship to God Almighty. It appears to me that some brethren need a course in etiquette. Someone says, "God looks on the inside of a man and not on the outside." This is true, but the outside many times is a telltale sign of what is on the inside.

Paul wrote we are to wear clothes becoming a Christian (I Tim. 2:9-10).

Seventh, there is the **WORLDLY WORSHIPER**. This worshiper may have been to the dance hall or the night club on Saturday night and then he tries to worship God on Sunday morning. It could be that he transacted some "shady" business deal the week before or he lied to somebody. Maybe he is filled with malice and hatred toward a brother. Many things could be mentioned of which a person may be guilty when he comes to worship God. But one thing is certain—God will not accept the worship of the worldling. A man cannot live wrong and worship God right. We must come before God with "clean hands and a pure heart" (Jas. 4:8).

David wrote, "Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness" (Psa. 29:2). Because of the sins of ancient Israel God said their worship was an abomination (Isa. 1:10-17). In verses 15 and 16 the Lord said, "And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear . . . Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil" (Amos 5:21-24). Indeed, unclean hearts make contaminated offerings unto Jehovah (Haggai 2:13-14).

Eighth, and unlike the preceding ones, we list the **DEVOTED WORSHIPER**. This type puts his heart into every act of homage offered to God. He recognizes that he is in the august presence of his Maker (Psa. 100:2, Matt. 18:20), and can sing from the heart, "Lord, we come before Thee now; At thy feet we humbly bow."

The devoted worshiper is punctual and he is ready to hear and do all things prescribed of God. His mind is free of the material things of the world and he enters the praise unto God with joy and thanksgiving. He has learned that worship is a giving experience and not totally a receiving experience. He enters the assembly in reverence, waits in meditation, worships in spirit and departs to serve. This is the kind of worshiper that God is seeking. "But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him" (John 4:23).

In conclusion, may we always remember the words of Solomon as we go to worship. "Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools; for they consider not

that they do evil" (Eccl. 5:1). Also, David, "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer" (Psa. 19:14).

POTTER'S "MEMORIAL" TO TOTTY

P. J. Casbolt
2803 4th St.
Moundsville, WV 26041



In the Potter Messenger, March, 1982, we are told that brother W. L. Totty remembered Potter (Home-School) in his will to the extent of twenty thousand dollars. And, we are told, "The interest from this bequest is being used to help maintain our building and grounds." And, "additional memorial contributions" may be made in honor of brother Totty.

Now, a memorial is supposed to remind people of something, and while some of the younger ones among us never knew brother Totty, some of the rest of us are "reminded" of how he and others used every means and method at their command to defend the church support of human institutions. And, some of my brethren will still resort to prejudice, insinuation, and intimidation to support a cause which is void of scriptural authority.

Several have made the prejudicial argument!?) that some congregations and preachers believe in buying fertilizer for the lawn, but don't believe in helping orphans. Brother Totty himself concocted a hypothetical situation where some would be allowed to "lie there like a dog in the street and die in his own blood." (Indianapolis Debate, p. 94).

Now, we have a former champion of this type of reasoning who has left twenty thousand dollars to Potter Home-School for what purpose? To feed and clothe those poor unfortunate "orphans" which the "antis" didn't believe in helping? No, and in fact, the twenty thousand dollars isn't being used for anything, except as the principal, from which the interest is to be spent on maintenance of "building and grounds." Even the small amount of interest (in comparison to the principal), is not to be used for feeding and clothing the hungry and ragged children, but "to help maintain our building and grounds." I wonder, will any "fertilizer" be purchased for the lawns?

Let us get to the conclusion of the whole matter. It never was a question of helping needy children— orphaned or otherwise. Neither is it a question of brother Totty, or any other person, doing what they think best with their own money. And, any clear-thinking individual would concede that if a congregation has the right to build a place of worship, it also has

the right, even the duty, to properly maintain that place, including the purchase of fertilizer for the lawn, or toilet paper for the rest rooms. Likewise, if a private business wants to provide care for homeless children, that would include maintaining the building and grounds. So, I do not question brother Totty's right to draw up his own will, or the right of recipients to use that which they receive in the designated fashion.

The issue was, and still is, whether or not the church should make donations to a human institution in benevolence: whether or not the church should make donations to a college or some other school (such as Potter Home-School); and whether or not the church should discharge its mission of preaching the gospel through a human institution like a Missionary Society. Let's try to keep it straight, brethren—the Lord will.

MY SERVANTS THE PROPHETS

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



NEHEMIAH: LET US RISE UP AND RESTORE

The Place of Growth in Spiritual Revival Part 4—Becoming a People of Love Lesson 1

Taking the problem of Chapter 11, that is re-populating the city of Jerusalem, we have been discussing the step to help a local congregation to grow. First, is the building of a personal relationship with God. We called that KNOWING GOD. Second, we discussed rejoicing in the Lord. We must have something to offer to the lost world. If we do not have the joy for Christ, we will have nothing to offer them and we will never grow. So we come to our third step and that is the subject for this article.

III. BECOMING A PEOPLE OF LOVE:

The lack of love in the church of one brother for another brother is seen too frequently. In far too many major cities, brethren can not get along with each other; a bitter division breaks out and a new congregation is established. Strife and wrath prevail as the order of the day in the name of Christ. Issues are trumped up to cover petty jealousies, personality clashes and bruised egos. Other congregations exist in a stage of "siege" under one roof. Good brethren despise each other and rip up reputations in bulletins and "gospel" pages. Some have appointed themselves as the watchdogs of virtue and attack with power and venom. Many local churches wonder why they never grow and all

the while, their Bible class in the auditorium is spent in the most caustic and abusive descriptions of everyone from their own brethren to sincere people not raised in the Lord's body. They verbally blast the "yippies, the various slang names for other races, and the denominations." One "gospel" preacher shared his plan with me on how he was going to call a certain denominational preacher on the phone and challenge him for a debate and secretly record the phone conversation. Then he would make public that conversation if the preacher did not debate. We have become so negative that the spiritual "McCarthyism" blasts and blasts and blasts without any love at all. Business meetings are "MY WAY OR ELSE I WILL LEAVE!" There is no room for a difference of opinion on any point of view. It is strange how a congregation can look at one man as an elder and have more than one hundred different opinions of the man. And, "If my opinion is not honored, I will blow this thing wide open."

Consider what is the mark of a Christian. What identifies a Christian (1) to other Christians and, more importantly, (2) to the world. The denominations wear a gold cross on a chain to identify the Christian. We know that cannot be correct. What is it that sets a Christian apart from the world?

_____ (Write your answer in that blank) If you said baptism, you made a popular choice. In an adult bible class, almost 80% suggested that as the correct answer. While it is true, it is not the answer that our Lord would give.

In John 13:34-35 the Lord gives the last minute instruction before he is sucked into the last few days of suffering. In this passage he gives the world the right to judge if we are his people by one standard. That standard is not: if we play an instrument of music or not. That standard is not: if we support human institutions or not. That standard is not: how many times we partake of the Lord's supper on Sunday. While the correct position on each one of these questions is very important, they are not the criteria on which the world was given the opportunity to judge our relationship with Jesus Christ. What was the single area given to the world to make this judgement? John 13:35: "By this all men will know that you are my disciples, IF YOU LOVE ONE ANOTHER." The world has a right to judge us to see if we are God's people on the basis of our love for one another! Does that blow your mind? Consider all the church splits you have personally been through. Consider all the mean and hateful things that have been said about fellow Christians in print! Yet, the world has a right to look at all of that and say "THESE PEOPLE ARE NOT GOD'S PEOPLE BECAUSE THEY DO NOT LOVE ONE ANOTHER." Christ gave them that right. And believe me, you ask in many communities about the church of Christ and you will hear all too often, "Oh, they are that bunch on the corner that can't get along and are always in a fuss about something." Wonder why you will never convert anyone in

that community? Consider from John 13:34, 35 these points on loving one another:

1. The Command to Love—This is not optional equipment.
2. The Object of Love—This does not say, love those that agree with you on the one child elder question, on the covering question, or on the Lord's supper question. It does not say love all the ones that dress like you do in three-piece suits. It does not say love all the strong and faithful Christians or all of those who are in our clique. It simply says to love each other.
3. The Quality of the Love—"As I have loved you." Do we want the Lord to love us enough to forgive us of our sins and failures? "Of course", we respond. Then do we love our brethren enough to love them the same way that we want God to treat us. We are to love as "he loved us"! I don't know about you, but I have a long way to go before I have mastered this kind of love. The Test of Love—All men will know that you are my disciples. Here is the test of New Testament Christians. If we do not love each other in a local congregation, we will never be able to reach the lost.

John 13:34, 35 gives the world the right to judge US by our love for each other. That has quite a powerful punch, but it is not the most powerful one yet.

John 17:21, 22 is a part of the high priestly prayer of Jesus Christ. He prays for his disciples "to be one"—unity—and, of course, unity is impossible without love. Now in John 13 he gave the world the right to judge His DISCIPLES if they were His or not. In John 17 he gave the world the right to judge His SON, by the love and unity of His disciples. Verse 21 says "that they may be one... That the world may believe that thou didst send me." By our lack of love and division, we give the world the right to say that "Jesus Christ is not the Son of God and did not come from the father." And brethren, that is exactly what our wrangling, fighting, ego blasting, church splitting, name calling has done. "If that is what Christianity is all about, then I don't want anything to do with it!" has been the reaction of many an unbeliever when exposed to the division in the Lord's Church.

We have to decide to love the unlovely! We have to love the hot heads and ill tempers. We have to love those that are not all we would like them to be. We have to love all those that have insulted us, and have hurt our feelings. Because this is what we were called to do!

When a local congregation studies the one another concepts of the scripture; to love one another, to be members of one another, to be devoted to one another, to honor one another, to greet one another, to accept one another, to admonish one another, to bear with one another, and to submit to one another, we will begin to grow. Again, we now have something to offer a lost world.

So many congregations are so cold that a visitor can enter the services and not one person speak to him, not one! New members are not included in the workings of

the congregations. "They might be trouble makers". The same old bunch goes out to eat every Sunday night and never asks a new family to join them at all. A visitor comes in and sits down and "zap", he is asked to move because he is sitting in "MY SEAT". From the pulpit, we belittle their faith, as erroneous as it may be, and then wonder why they won't come back. We are smugly self-righteous and superior because we have the truth, and if they were as holy as we are, they would have it. We all know of prospects that have been driven off from the Lord by the thoughtless, uncaring attitude of preachers and members alike.

In conclusion, is it this way everywhere? Absolutely not! But it is the case in too many places.

SET FOR THE
DEFENSE OF
THE GOSPEL

T. G. O'Neal

P.O. Box 723
Bessemer, Alabama 35021



FALSE TEACHERS

There was a man in Samaria named Simon who "bewitched the people of Samaria, giving out that himself was some great one." He had the people of that city so captured that "they all gave heed, from the least to the greatest, saying, This man is the great power of God." The reason for their attitude toward him was that "because of long time he had bewitched them with sorceries" (Acts 8:9-11). There was a gospel preacher by the name of Philip who went to Samaria and preached Christ unto the people.

The difference in Philip and this sorcerer was that one could work miracles by the power of the Lord and the other was only deceiving the people, making them think he was really working miracles, when he was really tricking the people. If there is in any community today one like each of these two men mentioned here, when people begin to question what either of them preach, one will gladly welcome the questions, kindly turn to the word of God and give the chapter and verse for the answer. But when the other is questioned, he has no chapter and verse to give. Instead of plainly saying that he has no Bible authority for the thing in question, the false teacher seeks to deceive the people just as Simon did in the long ago. The sad thing about a situation like this is that there are some who will blindly follow these false teachers crying, "He is the great power of God." They have been deceived, duped, and hoodwinked into thinking he is the "great power of God."

In the New Testament, Philip was able with the word of God to convert Simon who had bewitched and deceived the people. Many false teachers today have

walked in forbidden paths, they have a conscience that is seared with a hot iron and no amount of testimony from the word of the Lord will change them. They have made up their minds. They intend to have their way. They will turn a deaf ear to the word of God Almighty.

One of the ways that false teachers can deceive the hearts of people is to have them think that they believe in debating any religious question. They will seek to leave the impression that they are brave, bold and courageous as champions of truth and righteousness. The truth is that a child can take the word of God and shake the very foundation upon which their entire system is built just like Gideon took his three hundred and won a victory for the Lord over the enemy. I am not interested in being on any man's side. I am interested in standing on the infallible word of God. Ministers of Satan will take potshots and snipe from under cover but they dare not come out in the open.

Friends, if we seem a bit sure of ourselves, confident, and bold, be it remembered that as long as the children of God keep their faith in God to fight for them, deliver them from every battle, keep their lives anchored to the Rock, which is Christ, there is absolutely no power that can harm the child of the King. It is only if the forces of evil can get the child of God to take one step off the word of God that Satan can destroy him.

We would like for everyone to enjoy the blessings that come from being in Christ and standing upon his word. We plead with people not to accept what we say because we say it, but to study their New Testaments and be like the Bereans of old who searched the Scriptures daily to see if certain things were so (Acts 17:11).

Christians are soldiers in the Lord's army. The Lord expects us to fight the good fight of faith (2 Tim. 4:7). This we must do in order to please the captain of our salvation. Our fight is not against persons. We must fight error and since error is always taught by some person, it is not always easy to fight without the sword of the Spirit touching the exponent of error. "... we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. 6:12). The "weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds. Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (2 Cor. 10:4-5). The only offensive weapon that the child of God is to use is the "sword of the Spirit, which is the word of God" (Eph. 6:17). This sword, the Hebrew writer tells us, is "quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart" (Heb. 4:12).

Some use the sword of misrepresentation, the sword of slander, the sword of hate, the sword of name calling, but the child of God must use only the sword of the Spirit, the word of God. May we as children of the Lord use that sword the Lord has given us in such an effective way that all which exalts itself against the Lord

Jesus Christ will be brought down and destroyed.

The sword of the Spirit will destroy nothing but that which displeases the Lord. If anything can be destroyed by the sword of the Spirit, one thing is certain, it did not originate with the Lord Jesus Christ, but with man. May God help all of us to fight the good fight of faith that when this life is over we may lay hold on eternal life. Nothing else in this life really matters. If we are faithful and true soldiers of Jesus Christ, there is the reward of heaven awaiting us in the afterwhile.

Using the SWORD OF THE SPIRIT

Ken Green

2212 Jordan Lane, S.W.
Huntsville, Alabama 35805



UNTO ME IS THIS GRACE GIVEN

I recently heard of yet another preaching brother who had decided to throw in the towel. After over twenty years of labor (well done from all reports I've heard) he has concluded that there is no security in gospel preaching.

I could not help but think of a contrasting attitude: **"Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ..."** (Eph. 3:8).

Paul was secure when he wrote that. He was secure in the Roman prison, "the prisoner of Jesus Christ for you Gentiles. . ." (Eph. 3:1). We know he counted himself quite secure in some other ways too.

I'm troubled, and sometimes just a little baffled by preachers of the gospel who constantly bemoan their situations. Why did they start to preach in the first place? Did they enter the work of evangelism for financial security? Did they think they'd become wealthy holding gospel meetings? Were they anticipating an early retirement with opportunities for travel and leisure?

Or might it be assumed that loftier considerations motivated them? Could we not find application of Paul's rebuke to the Galatians: "Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?" (3:3), or, "Ye did run well; who did hinder you that ye should not obey the truth?" (5:7).

One able and dedicated young man of my acquaintance who preaches as opportunities are presented told me that he had previously discussed with several evangelists the matter of leaving financially good and promising employment to give his life to the proclamation of the gospel. Only one preacher had strongly encouraged him to do so.

Brethren, we fret over the question of why the labor-

ers are few. Many preachers themselves must share the blame. When more of us come to the place that we are willing to "suffer the loss of all things, and count them but dung that (we) may win Christ" and when more of us reach the point that we marvel that we are permitted the grace of preaching the unsearchable riches of Christ, that attitude will prove contagious.

Faithful gospel preachers who died practically paupers are often mentioned by those who seek the fish, the cucumbers, the melons, the leeks, the onions, and the garlic of Egypt and disdain the manna sent by God (Num. 11:5, 6). Oh yes, some of them may have died paupers. But, after all, we shall all die that way.

"For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment let us be therewith content" (I Tim. 6:7, 8).

Those faithful men built no wealth in this world, but they left a legacy that lawyers, judges, doctors, and insurance men do not leave.

Do not misunderstand. Men may faithfully serve the Lord in any honest employment. We do not disparage such. Yet, as Hoyt Houchen, the single exception to whom we alluded a few paragraphs back, expressed it to my friend, "There's no greater life than preaching the gospel."

May his tribe increase!

* * * * *

HOW MANY DENOMINATIONS? WOULD YOU BELIEVE OVER 20,000?

When I was a lad, gospel preachers said there were 300 or 350 denominations in the land. In recent years, I've heard the figure of 1200 different denominations being in existence. But an AP article from the Huntsville Times by Graham Heathcote carries the caption, **"20,800 Distinct Denominations Listed In New 'World Christian Encyclopedia.' "**

The 'World Christian Encyclopedia' is the work of David B. Barrett, an English clergyman-missionary who worked with 500 collaborators in compiling the 1,000 page volume which he described as what is probably the most comprehensive array of facts and figures about all faiths ever published.

The state of division is even worst than we thought. What a far cry from our Lord's prayer, **"That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me"** (John 17:21).

SLOW TO WRATH

James exhorts every man to be "swift to hear, slow to speak, slow to wrath" (1:19). Paul instructs us to not let the sun go down on our wrath (Eph. 4:26). Christians are commanded to love, to forgive, and to be charitable in all ways.

It's my settled conviction that one who adheres to the Designer's manual will run smoother and work better and usually longer in all aspects of life. He will fare better in every relationship, and will just generally get on better in every realm of existence, even the physical

realm.

The Huntsville Times, Jan. 12, 1983, carried an article which serves to illustrate this. Dr. Redford B. Williams, Jr., a Duke University scientist is quoted to the effect that hostility can harm the heart as much as smoking or high blood pressure.

Dr. Williams was participating in a seminar sponsored by the American Heart Association. He said that several studies now "suggest that an awful lot of premature mortality may be associated with hostility."

In one controlled study of 255 physicians who were tested 25 years ago as medical students, those who scored high on hostility characteristics proved five times more likely to develop heart disease and had a 15 percent mortality rate over the 25 years from all causes as compared to a death rate of 3 percent for those with hostility scores in the lower 50 percent.

Dr. Williams said that hostility characteristics included such factors as a basic distrust of other people, angry reactions to minor irritants and a tendency to release anger in some display of emotion.

Truly did the wise man write, "**A merry heart doeth good like a medicine: but a broken spirit drieth the bones**" (Prov. 17:22).

Things Most
Certainly
Believed

Julian R. Snell

4724 E. Manslick Road
Louisville, Kentucky 40219



PAUL'S ATTITUDE TOWARD CIRCUMSTANCES

Our study in the next four articles is within the book of Philippians with focus upon matters pertinent to the study of attitude. In this initial lesson our stage is set and attention is directed to the attitude of Paul toward his circumstances. Future studies will concern us with his attitude toward, "People"; "Things"; and finally the attitude of "The Secure Mind".

Philippi, one of the principal cities of Macedonia, was the first place in Europe to hear an apostle preach the gospel. Founded by Philip of Macedon, father of Alexander the Great, it was a city of dignity within the Roman Empire when first visited by Paul. The second preaching trip of Paul, accompanied by Silas and Luke, originated at Antioch. Traveling through Syria and Cilicia, confirming the churches, they proceeded to Derbe and Lystra where they were joined by Timothy. Without detailing the itinerary, we simply note that at Troas Paul saw a vision in the night; "There stood a man of Macedonia, and prayed him saying, Come over into Macedonia, and help us" (Acts 16:9). Sailing from Troas, Paul and company came to Neapolis, then some

ten miles distant to Philippi, geographic setting for our study.

On the Sabbath, following his arrival in Philippi, Paul and company sought out the place of prayer which was found to be down by the riverside. Here a group of women had come together to pray, among whom is numbered Lydia who accepted the Christ preached by Paul and determined to be baptized. She then extended the hospitality of her home to Paul and his fellow workers and there they abode for a time (Acts 16:12-15).

All is well for a time, the outlook is promising as the truth bears fruit. "A certain maid having a spirit of divination" was encountered. She was the possession of certain men who had been capitalizing on her powers for their personal gain. Following after Paul, she was heard to cry out, "These men are servants of the Most High God, who proclaim unto you the way of salvation. And this she did for many days" (Acts 16:17-18). Testimony of this nature, though true, could not be tolerated from a source not divinely sanctioned and Paul commanded the spirit to come out of the woman. Her masters incensed, brought Paul and Silas before the rulers in the marketplace and falsely accused them. They were beaten and imprisoned. Here, within the prison, at the hour of midnight they were heard to pray and sing. A great earthquake shook the foundations of the prison, the doors were opened and every one's bands were loosed. The jailor, seeing the doors opened and supposing his prisoners had fled, was about to take his own life when the voice of Paul stayed his hand, saying, "Do thyself no harm: for we are all here." A beautiful ending to this part of the story was summarized in the reminder that the jailor upon believing on the Lord was baptized, he and all his, straightway. Public exoneration was demanded of the magistrates and received by Paul and company and they took leave of Philippi (Acts 16:16-40).

Paul's beating, imprisonment and humiliation in Philippi, had he allowed himself to dwell upon it, could have caused bitterness toward the city generally and possibly tainted an otherwise pure remembrance of those making up the church specifically. Indeed, Paul had been treated shamefully, unjustly and cruelly. Yet, he cultivated a dwelling upon the good and pleasant as evident in the statements of chapter 1, verses 3 through 7, and summarized in "I thank my God upon every remembrance of you." I respectfully suggest to my readers that surely there is a profitable lesson here for you and me. To become bitter, one has to dwell upon the unpleasant; to have a pleasant attitude one has to cultivate a remembrance of the good things.

Joy, rejoicing, is the overriding tone of this epistle. Joy is used six times and rejoicing is used eleven. The very word "joy" is the key to the direction the attitude of the Christian must take. Such must have the right attitude toward: J-esus; O-thers; Y-ou, or, if you will, one's self. The word attitude is not found in the King James version of the scriptures, and yet, the idea is ever present. Perhaps the statement of Phil. 2:5 is the most comprehensive definition of attitude to be found

in the Bible, "Let this mind be in you, which was also in Christ Jesus." Attitude is, as here illustrated, the mind in you. We submit this is a workable and acceptable definition as we apply this understanding to these studies. Throughout this epistle emphasis is upon "the single mind" set and unwavering, with Christ as the seat and center. He is the single object. The foregoing observations will hopefully serve to introduce this article and those to follow and enrich appreciation for a consideration of Paul's attitude, and stimulate within us a determined following of his example.

Consider the attitude of Paul, first of all toward his circumstances. What are they at the time of the writing of this epistle in 61-63 AD? "So that my bonds in Christ are manifest in all the palace, and in all other places" (Phil. 1:13). He is a prisoner in Rome, perhaps living in his own hired house. Acts 21 begins the record of a sequence of events for Paul which sees him falsely charged with desecrating the temple and opposing the law with the people being moved to kill him. He is arrested, appeals his case as a Roman citizen, and finally is heard before the court at Rome. As Philippians is written, the trial is probably over, Paul awaits the verdict. He expects to be released but is not certain of this outcome. What is his attitude toward his bonds in the face of these circumstances? He sees such as an opportunity to "the furtherance of the gospel" (1:12). This attitude inspired courage and confidence in brethren everywhere. His joy and hope was an inspiring example to those who read then, and certainly is such to us now, "For I know that this shall turn to my salvation" (v. 19).

Adding to the burden of imprisonment, the caustic voice of certain critics was raised against the apostle (v. 14-17). The exact nature of the critics efforts is not revealed, but I trust you will not consider it presumptuous to suggest they were using Paul's bonds to reflect upon him. Perhaps charging such was detrimental to his work as an apostle, maybe even emphasizing the justice of his circumstances. At any rate, they were working his circumstances to the greatest adverse effect. His attitude toward this, toward these (v. 18)? No reaction in kind, no retaliation. The criticism appears to be more of a personal nature, rather than upon the gospel itself. This being the case, the action is considered insignificant. "Christ is preached" and "I rejoice".

A third factor, contributing to the circumstances of Paul at this time is crisis. Defined as a crucial time, a turning point, Paul faced the crisis of death. Awaiting the verdict following his trial, he did not know whether he would live or die (v. 20-24). His attitude is reflected in the statement, "Christ shall be magnified in my body, whether it be by life, or by death." "Whatever my fate I am determined that Christ shall be glorified" is his determination. Is one to labor under a conclusion that it is wrong to desire death? Not necessarily. Such may reflect a wholesome attitude, a confidence born of faith and trust, reflecting the certainty of salvation. Thus, to die being far better. Yet, in Paul's case as in

others, the cause of Christ may be better served by deferment. Such being the attitude, one rejoices in the realization that his will is within God's will.

Application of these things is first of all to the Philippians. We are in fact reading their mail. For them, it was directed toward producing "singleness of mind". "Only let your conversation be as it becometh the gospel of Christ that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel; And in nothing terrified by your adversaries" (v. 27-28). Admonition is to stand fast in one spirit, with one mind striving for the faith of the gospel, and in nothing be terrified by your adversaries. This says "man your battle stations".

To you and me, from this, we hopefully glean a lasting lesson on attitude toward circumstances of life. Admittedly, the specifics differ but generally they are the same. Chains are not likely our lot, yet, whatever our lot, we are to see every circumstance as opportunity to the furtherance of the gospel. We all have critics and perhaps need to cultivate the attitude of tolerance toward personal charges, realizing all does not have to be answered as long as such is not detrimental to the gospel. Proper attitude toward crisis will enable us to face each with faith and confidence, even certainty. Whether life or death, or otherwise, whatever the case, let our manner of life be as becometh the gospel and the dignity faithfulness to it demands. Such an attitude toward circumstances indexes our faith, reflects our true relation to Christ and suggests the reality of our hope. God help us to proceed with singleness of mind.



REVELATION

An Introduction and Commentary

By Homer Hailey

In an era of runaway speculation on the subject of Bible prophecy, this volume fills an urgent need—a commentary on the Book of Revelation that is both fascinating and sensible.

This volume offers a complete, passage-by-passage commentary. Although firmly anchored in sound scholarship, it is not heavily foot-noted, giving it the broadest possible appeal to serious students of God's Word.

Price: \$12.95

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, 6334 Auburn Ave., Riverdale, MD20737

FIELD REPORTS

ANDY DeKLERK, P.O. Box 701, Marion, IA 52302. We are truly happy to report that a new congregation has been established in Cedar Rapids, Iowa. After a year of praying, planning and working, our move here has become a reality. When we decided to move we knew of only one Christian in Cedar Rapids, but another family is also now worshipping with us. To date several hundred tracts and advertisements have been distributed from door to door. We have a weekly article in the local paper. With God's help we are looking for a fruitful work in this area. When in or close to Cedar Rapids, please come and worship with us. Our meeting place is located at the corner of 19th Street and "A" avenue N.E. Calvin Watson's telephone number is (319) 396-6891 and my number is 378-1444. Our mailing address is P.O. Box 701, Marion, IA 52302. Names and addresses of Christians in this area will be appreciated. Please keep us in your prayers.

DERREL STARLING, 407 Turtle Rock, Victoria, TX 77901. My wife and I moved to Victoria in August to begin work with the Glasgow St. church. Please inform me if you have friends or relatives in the area that you might desire me to visit. The church meets at 401 Glasgow St. on the North side of the city.

KEN WELIEVER, 1408 52nd St., East, Palmetto, FL. On June 26, 1983, I concluded eight years and eight months of laboring with the church in Palmetto, Florida. In my twenty years of preaching this has been the longest time I have located in one place. It was also the longest stay of any preacher in the 45 year history of the Palmetto congregation. Both the brethren and myself feel these two facts alone bespeak many positive aspects of our work together. In addition to those who have obeyed the gospel, been restored and have been built up in the faith, there were three major accomplishments during our tenure. One, the erection of a much needed meeting house that would more adequately serve the need of a growing church; two, the appointment of elders with the subsequent appointment of deacons; and three, the development of a comprehensive teaching program for both children and adults. We rejoice to have been a part of these and other accomplishments through the years. Frank Himmel is coming to work with the Palmetto brethren. We wish him continued success in that work.

On July 3rd I began working with the brethren at the Skyview church in Pinellas Park which is located in North St. Petersburg. The church has a very fine meeting facility in a good location (2 blocks off U.S. 19 at 4050 80th Ave. N.) with room for expansion. Our average attendance for this year has been 174. The church is blessed with a good number of talented, energetic young couples who have a mind to work. I am thankful to have been invited to work full time with these brethren and am excited about the potential for growth. Buddy Payne

has done a good work with this church for the past seven years and I am looking forward to continued growth. When in the Tampa Bay area come and visit us. Our times of meeting are: Sunday worship at 9:30 a.m., Bible Study at 10:50 a.m., worship at 6:30 p.m. and Wednesday Bible study at 7:30 p.m.

PREACHER NEEDED

LaBELLE, FLORIDA—A small group of Christians desperately need someone to come and work with them. They are the ones who remained when the liberal brethren moved out. After a year, they need some encouragement as they struggle to keep the church active. Will some dedicated brother please consider this appeal? Contact Walt Davis at P.O. Box 781, LaBelle, FL 33935. Phone (813) 675-1667.

LAKE CITY, FLORIDA—The Lakeview church of Christ is in need of a preacher. We are able to provide full support. Contact C.H. Crawford at (904) 751-3934, or write P.O. Box 34, Lake City, FL 32055.

BOWLING GREEN, KENTUCKY—The Three Springs Road church of Christ in Bowling Green, KY is looking for a full time preacher to begin in September. The attendance usually runs between 60 or 70. Partial support can be provided. For further information, write the church at P.O. Box 20192, Bowling Green, KY 42101, or contact Dakin Kinser at (502) 781-8521.

BLUE SPRINGS, MISSOURI—The Blue Springs church of Christ at 2009 Ashton Dr. in Blue Springs is looking for a preacher. The church is able to provide partial support. If interested, you should contact Glendy Hockman at (816) 625-4711 (before 5 p.m.) or Harold Whittlesey at 229-2232, or Mike Munson at 625-3129 (after 6 p.m.).

PERRYSVILLE, OHIO—The church at Rich Street in Perrysville is in need of a preacher in September. Our attendance is usually 40-45. Some outside support will be needed. Contact Darwin Hardin at (419) 936-6112, or write the church c/o Darwin Hardin, Perrysville, Perrysville, OH 44864.

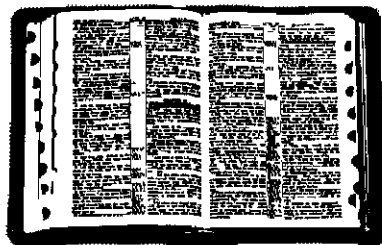
IN THE NEWS THIS MONTH

BAPTISMS	269
RESTORATIONS	116

(Taken from bulletins and papers received by the editor)

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"

XXIV

OCTOBER, 1983

NUMBER 10

THINK ON THESE THINGS

H. E. Phillips

P.O. Box 1631
Lutz, FL 33549



THE "JESUS ONLY" DOCTRINE NO. 2

Those people who believe and teach that Jesus is the one and only God: the Father, Son and Holy Spirit, all in one person, have many problems with passages they cannot explain with any sense at all. They must do more than twist the normal use of words; they must ignore the many verses that speak of the relationship of Jesus Christ to the Father and the Holy Spirit. I want to present just a few of the arguments that cannot be answered by those who hold to the "Jesus Only" doctrine. If one has an explanation that he thinks will prove the position, I would like to hear from him.

First, the terms that express the relationship of Jesus to the Father clearly prove that they are two Beings of deity, but one in nature, purpose and work. The very terms "Father" and "Son" establish beyond question that two persons must be involved. In fact, either term is meaningless if there are not at least two persons understood.

I once heard a Holiness preacher in a debate explain the "Father-Son" relationship by saying that he was both a "father" and a "son" and yet he was just one person. He failed to see that as a "father" he had a relationship to another person. He certainly was not his own father! As a "son" he had a relationship to some one other than the one to whom he was related as a father. When he declared himself a "father" and a "son" at the same time, he necessarily spoke of three persons: himself, his son or daughter and his father. He could not escape that fact to save his life. No man can be his own

father or son; another person must be involved.

That well known passage in John 3:16 does not make sense if there is just one person in the Godhead. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." One Person loved and gave, and another Person came and died for sins.

Jesus gave some differences between himself and his Father. He said his Father was greater than he. "If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I" (John 14:28b).

Of his second coming Jesus said, "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father" (Mark 13:32), Surely no one would say that Jesus is saying that he does not know, but he does know. Yet this is the way it would have to be if the "Jesus Only" doctrine be true. They have a real problem with passages such as these.

The Pharisees denied the record that Jesus gave of himself and said it was not true. Now imagine Jesus before these unbelievers who had just rejected his word, and he is going to convince them by using proof that necessarily implies at least TWO persons, when in fact he is the only Person in the Godhead if this doctrine be true. He either had to lie about the matter, or these "Jesus Only" advocates are wrong. "Let God be true, and every man a liar" (Rom. 3:4). God cannot lie (Titus 1:2).

"The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true. Jesus answered and said unto them, Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go. Ye judge after the flesh; I judge no man. And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me" (John 8:13-16).

These unbelieving Jews said, Your testimony of yourself is not true. Jesus replied, My testimony is true. But what is his proof to these Jews? "... for I am not alone, but I and the Father that sent me." "I am not alone" is the strongest affirmative that Jesus is not the only witness, and he says the other witness is the Father. But for further proof Jesus goes to the law of Moses

(Deut. 17:6) where the death penalty must be administered only upon the testimony of TWO or THREE witnesses; not upon just one. In fact, "One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established" (Deut. 19:15).

I wonder if anyone would contend that the "two" or "three" witnesses of Deut. 17:6 and 19:15 could be the **same person** giving testimony upon different occasions? The "Jesus Only" advocates claim that Jesus was manifested as the Father upon one occasion, and as the Son upon another. This would have the same Person testifying upon different occasions rather than two Persons bearing witness to the same fact.

In the New Testament Jesus gave the same instructions concerning differences between brethren. He said, "Moreover if thy brother trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established" (Matt. 18:15,16).

Why did he say take one or two, that in the mouth of two or three witnesses every word may be established? This could not be true unless the person taking the witnesses served as one witness. By taking one or two he could have two or three witnesses, including himself.

Now back to John 8. Jesus said, "I am not alone, but I and the Father that sent me. It is also written in your law, that the testimony of two men is true" (8:17). The testimony of TWO men would have to include more than ONE person! Now hear Jesus' application of this reference to the law: "I am one that bear witness of myself, and the Father that sent me beareth witness of me" (vs. 18). He is offering proof that his testimony is true by appealing to the law that said, "the testimony of two men is true." Then he said, "I am one that bear witness" and "the Father that sent me beareth witness" and that makes TWO witnesses, thus meeting the requirements of the law of Moses to establish a fact.

The "Jesus Only" folk cannot make sense of this argument of Jesus to the unbelieving Pharisees without admitting that Jesus and his Father are TWO Persons, thus TWO witnesses; otherwise Christ would be perverting this part of the law.

In John 5:31-37 Jesus again speaks of two witnesses. According to the law, "If I bear witness of myself, my witness is not true." Everything must be established in the mouth of two or three witnesses. "And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape."

Those who preach the "Jesus Only" doctrine cannot explain these verses with sense and hold to their position. The very point made by Jesus is that TWO persons must testify, and he said he was one and the Father the other. It follows that the Father and the Son are not the same Person. Each is a divine Being in the Godhead as is the Holy Spirit.

Searching The Scriptures

Volume 24

October, 1983

Number 10

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 69, Brooks, Kentucky 40109-0069.

Address supply orders to Religious Supply Center, Inc., 4001 Preston Hwy., Louisville, Kentucky 40213. Phone (502) 366-9014 (Ky. residents), 1-800-626-5348.

POSTMASTER: Send change of address forms to P.O. Box 69, Brooks, Kentucky 40109-0069.

From Creation to the Day of Eternity

latest book by
Homer Hailey

'This latest book gives the best of the author's material on the divine plan of the ages, from the majestic throne-room of the eternal purpose of God, to the tree of life restored in the eternal garden of God. It is written in popular style, is easy to read and is the most militant of all of Hailey's works. It will thrill every truth loving reader.

\$9.95

Order from: Religious Supply Center

Editorial

Connie W. Adams

P.O. Box 69
Brooks, Kentucky 40109



HUMANISM AND HUMAN LIFE

Humanism purports to "provide the purpose and inspiration that so many seek; it can give personal meaning and significance to human life." (HUMANIST MANIFESTO II, p. 15). That sounds good and leaves the impression that humanism promotes what is best for human life. Yet those who are in the vanguard of humanistic causes have promoted abortion on demand, set the stage for euthanasia (mercy killing) and contributed to the alarming increase in the suicide rate. Any such high sounding statement as that with which this article began, must be considered in light of the following background principles all of which are quoted from HUMANIST MANIFESTO II:

"Ethics is autonomous and situational." (p. 17).

"Although science can account for the causes of behaviour, the possibilities of individual freedom of choice exist in human life and should be increased." (p. 18).

"The right to ... abortion ... should be recognized." (p. 18).

"To enhance freedom and dignity the individual must experience a full range of civil liberties in all societies... It also includes a recognition of an individual's right to die with dignity, euthanasia, and the right to suicide." (p. 19).

Now, place these statements against a background of atheism, situation ethics, values clarification, with no divine standard to direct human life, and you have the stage set for current practices of abortion on demand, euthanasia and suicide. Human life becomes not nearly so dear in the humanist program as they would have us believe. Consider the contrast in Biblical teaching as opposed to humanism touching the subjects of abortion, euthanasia and suicide.

Abortion

The Bible teaches that human life begins at conception. "Let the day perish wherein I was born, and the night in which it was said, There is a man child conceived" (Job 3:3). The mother of our Lord was found "with child" (not with fetus) and what was conceived in her was called a "child" before it was brought forth (Matt. 1:18, 23). When Elizabeth was told by Mary of the impending birth of Jesus, "the babe leaped in her womb" (Lk. 1:41). John the Baptist was a "babe" before his birth. Paul told the Athenians that God is the giver of "life and breath and all things" (Acts 17:25). Compare

that with the assurance of the Psalmist "For thou hast possessed my reins: thou hast covered me in my mother's womb. I will praise thee; for I am fearfully and wonderfully made: marvelous are thy works; and that my soul knoweth right well" (Psa. 139:13-14). I charge that the practice of abortion on demand violates the very principle of "natural affection" and is "unmerciful" placing those guilty in the unpleasant company of those listed in Rom. 1:31 and 2 Tim. 3:3.

What is the present situation? Since the January 22, 1973 ruling of the U.S. Supreme Court, making abortion on demand legal, there have now been over 9 million known legal abortions. It is one of the most common surgical "procedures" in America today. That phrase sound so much nicer than "the slaughter of the innocents" or "infanticide." And we all thought Herod was a heartless wretch in his ordering of the killing of the babes in Bethlehem which left "Rachel weeping for her children!" The present practice is a far cry from the past dilemma of reputable physicians who agonized in cases where a mother's life was in danger. Therapeutic abortions now run something like one in every 1,000 cases. That means that 999 times out of 1,000 this "termination of pregnancy" results from a woman's choice not to bear her own child.

The defense for this has been that "a woman has a right to control her own body." That right of control should be extended to the practice of "fleeing fornication." That is the simple preventive for pregnancy out of wedlock. With very few exceptions where rape may have been involved, pregnancy results from personal choices of two individuals. The Humanist remedy is to provide more sex education. Just pour more gasoline on the fire! Nonsense! Let us teach the young to "flee fornication" (1 Cor. 6:18-20), to "flee youthful lusts" (2 Tim. 2:22), and "Nevertheless, to avoid fornication, let every man have his own wife and let every woman have her own husband" (1 Cor. 7:2). For good measure let us teach that "marriage is honorable in all and the bed undefiled; but whoremongers and adulterers God will judge" (Heb. 13:4).

I have difficulty understanding the logic of the same humanists protesting wars and capital punishment while stridently advocating abortion on demand. In the last eleven years we have allowed the deaths of over 9 million defenseless victims, more than all the deaths from all the wars in which we have ever engaged. The annual abortion rate is now one-fourth of total pregnancies. In our nation's capitol, abortions outnumber births.

Who has abortions? A few fear abnormal children. More than half are childless, with 2/3 of them between the ages of 15 and 24 and 3/4 of these are UNMARRIED. AND MOST OF THESE GROW OUT OF FORNICATION. The most basic form of birth control starts with the simple word "no." Yet our states are spending \$55,000,000 a year to subsidize abortions. A substance is now being tested for women to use to give themselves an abortion and some experts say it will be sold over the counter within ten years. But then, this is supposed to be the age of progress!

I certainly am glad my mother did not have an abortion and I am even happier that Mary, the mother of Jesus, did not decide to have one.

Euthanasia

This is the practice of killing the weak, the hopelessly sick or injured or the unproductive as an act of "mercy". Many families have agonized over whether to remove support systems which force heartbeats and recycle blood when all natural systems have failed and when the brain is already dead. But here we are talking about the right of others to decide to end a life for reasons of "mercy." School textbooks are already in place and being used in some parts of the country to lay the groundwork for this practice. In *SONGS AND STORIES OF THE NETSILIK ESKIMOS* (Student Edition, 44) and in *NETSILIK ESKIMOS ON SEA ICE* (Teacher's Manual, 21) students in grade 5 Social Studies are taught about how to handle the problem of old people. It is suggested that they role play what to do about them.

At this point we need to consider the standards of those who decide what is merciful. Is human life sacred? Is it a gift of God? Is it to be spared to the best of our knowledge and ability? Some have argued for abortion as a defense against a population explosion. Then why not euthanasia for the same reason? If evolution is true, and we only have the survival of the fittest, then why not just get rid of all the aged, the sickly, the handicapped who cannot be productive so that the "quality of life" for all the rest will be improved? That is what some believe. One of the values clarification strategies is called "The Bomb Shelter" in which students must decide on who gets to live and who must die for the good of all the rest.

My father-in-law, who died in April of this year was a bedfast invalid for 18 years. He could not wait on himself and had to have someone with him always. This greatly restricted my mother-in-law who lovingly and patiently cared for him at home all that time (with increasing help of my wife during the last few years). Never in those years did she consider obtaining a divorce so she might be free. Her attitude was "he is my husband." She had made promises and kept them until death parted them. Now what good came out of all that? His mind was badly impaired. His eyesight failed. He was totally dependent on her or others for his care. Well, plenty of good came out of it. It proved that love is stronger than disease. It proved that marriage vows can be kept even under the most severe trials. It proved the nobility and resiliency of the human spirit in adjusting to meet the needs of one who needed care and, more than that, love. It proved that love is more than physical passion. It brought out the best in friends and neighbors who found delight in stepping in to do things, both small and great, just to lend a hand. It set a wonderful precedent for the only daughter (my wife) and for all who knew of the situation. It showed the power of the truth of the gospel to conquer selfishness and to "esteem other better" than self. I learned more of the practical side of the religion of our Lord from the 18 years of my father-in-law's total dependency than I did from my

years of acquaintance with him prior to that time. What good are all the aged, infirm and helpless? Why they provide the occasion for the upright to demonstrate what love, compassion, devotion and commitment are all about.

Mark it well, readers, you are going to hear more and more about euthanasia as time passes. The groundwork is already laid. Humanist educators are already at work on it and we will be hearing more and more legal decisions touching the issue. Don't be asleep.

Suicide

If the Humanists are right in saying that freedom of choice gives women the right to end a life other than their own, and this same freedom of choice extends to ending the life of others out of "mercy", then it stands to reason that "power over one's own body" extends to the right to suicide. Indeed, that is stated in *HUMANIST MANIFESTO II* as quoted at the first of this article. Suicide is now so common among high school and college aged youth that it is sometimes called the "cap and gown disease." It is the number two killer of young people and the number one killer of those in the 18-24 year group.

Death education is now part of the humanist package being offered to more and more school children. "The Experience of Dying... the individual experiences a cosmic consciousness, characterized by a sense of unity with other people, nature, and the universe; a feeling of being outside time and space; and extraordinary feelings of contentment and ecstasy." (Student's Edition, p. 530 *LIFE AND HEALTH*, Random House, C. 1980, Grades 9-10 Health). One of the values clarification strategies offered involves a discussion of suicide and the best methods.

There are seven cases of suicide in the Bible, all involving people caught up in sins which overpowered them. Nowhere was their action approved by God. The account of their deaths simply points up the tragedy of sinful, rebellious lives. Suicide is murder and therefore comes under the ban of Rom. 13:9 and Matt. 19:18. People commit suicide for several reasons. Some do not believe in a hereafter and think dying is better than living. Some think it is heroic and want to be remembered as a martyr to some cause. Some see this as a means of escaping personal responsibility and obtaining the ultimate "freedom." The anxieties and cares of this world get the best of some. Some want to be united with a loved one. That involves two questions: Which way did he go? and Which way will I go after taking my own life? Some are deceived by false teachers. Remember the Jonestown, Guyana massacre?

There is no reason for a faithful child of God to even want to take his life. He has a reason for living. He has grace sufficient to all his needs. His life is of value to others as an example of godliness. He may not know why some things happen, but he knows who rules the universe, knows his origin, purpose and destiny. There was a near case of suicide in Acts 16 when the Philipian jailer in despair was about to take his life, assuming that his prisoners had escaped. Paul stopped him, taught him the gospel and to all his house, converted

them to the Lord and changed their lives for good.

Humanists have much to say about the "quality of human life" but when the facts are known, their philosophy leads to a gross disregard for life. Instead of enhancing life, it starts with no answers except evolutionary guesses, goes through life with no standard except what gratifies the individual and plunges into eternity with no hope and no preparation to meet the God they have denied all their lives. In contrast, the Christian views life as a creation from God having divine purpose. He sees it as a sacred trust for which he shall give account. He honors motherhood, reaches out in compassion to the innocent, the weak, sick, aged and infirm and lives with dignity and richness of meaning. Then he dies in hope of the resurrection. Humanism takes from us the true bread of life, robs us of the water of life, reduces life to a meaningless journey through a barren wasteland of dreary existence, and then tells us that when it gets to be too much for us, we can then just take our lives and end it all. And this is supposed to be the epitome of progress and intellectual advancement and to satisfy the yearnings of the human heart! Those who preach this tomfoolery in the name of education demand the exclusive right to the minds of our children and have their legal arm to sue us in the courts before judges who have been brainwashed with the same mental poison. There is great power in both righteous living and righteous indignation and we believe there is a place for both expressions.

PAUL ANDREWS

Our readers will be saddened to know that Paul Andrews, beloved gospel preacher of Tampa, Florida, passed away on Sunday morning, August 28. He was 62. Paul was highly successful as a preacher and his labors resulted in many souls being led to the Lord. We were fellow students in college and friends through the years since. He will be greatly missed. Our warmest feelings are expressed to his wife and children and all the family. James R. Cope, who helped conduct funeral services has written a more extended notice which will appear in the next month's issue of this paper.

—Editor

BOUND VOLUMES—STS

Vol. 21-22—\$12.00
(Plus postage)
Order From—STS
P.O. Box 69
Brooks, KY 40109

ANSWERS for our hope

Send Bible questions to:

Marshall E. Patton

10511 Moonlight Way
Valley Station, KY 40272



"WORKING FUNDS"—NO. 2

The reader is referred to last month's article under the above heading. The former article pointed out two primary issues involved in a study of this subject, namely, what is included in the "wages" or "living" provided a preacher and the matter of congregational autonomy. This article deals with the latter.

Working Funds

Most preachers work out of a fund (the treasury) provided by the church where they labor. This they do as they prepare lesson materials, publish a bulletin, distribute tracts, preach on the radio, etc. They may even make use of a charge account of the church. In all such they are amenable to the church and act within the frame of authorization by the church. Surely, no one would call this practice in question—at home or abroad.

Whether the preacher worked out of such a fund provided by the church where he labors or by one far removed, would not alter the scripturalness of the practice. The preacher might even work out of more than one such fund as he worked with three or four churches in a given area, alternating pulpits from Sunday to Sunday. Such practice is not uncommon.

Unless this practice be called in question, it follows that a preacher overseas (or in any distant place) might work out of more than one "Working Fund" provided by more than one church, provided that he, like the preacher at home, worked within the frame of authorization of the respective churches.

The issue arises when a plurality of churches pool their funds for such purposes. The issue then becomes one of centralized control or congregational autonomy. When a plurality of churches provide a preacher a "living" while he preaches (See article No. 1) such becomes his own and for its use he is amenable to no one. However, when churches provide a fund above "wages" or a "living" out of which a preacher works, such is not his own and for its use he is amenable to the churches. Furthermore, when a plurality of churches pool their money there is centralized control. There is involved the matter of arranging for the "Working Fund," formulating and making known its purposes, soliciting funds for it, as well as oversight in seeing that it is used accordingly. This requires coordination of efforts and money. There simply cannot be coordination without a coordinator, hence, centralized control. And, brethren, such control has not been provided for in the Scriptures!

Autonomy

Furthermore, such control destroys congregational autonomy. There are many in the realm of religion—both in and out of the church—who affirm faith in congregational autonomy, but who deny it in practice. This is a clear indication that some do not understand fully what congregational autonomy means or involves.

The noun "autonomy" is defined by Webster to mean: "Quality or state of being autonomous; right of self-government; a self-governing state." The adjective "autonomous" is defined by the same authority: "Independent in government, self-governing; also, without outside control." "Congregational autonomy," therefore, means that each church manages its own affairs under the authority of Christ; that each church is free of "outside control" in the whole of its activities.

When two or more churches pool their resources to establish a "Working Fund" they thereby surrender control. To see that this is true, one has only to answer the question: Who has control of such funds? Is it one of the churches involved? Would not this be the "Sponsoring Church" arrangement? Would we not all oppose such funds being under the control of a board, an eldership, or even one man? Yet, what other kind of control can there be when two or more churches pool their funds for any purpose?

It does not meet the issue to say that each church involved voluntarily contributes into the working fund according to its own decision. Autonomy is still surrendered whether it be done voluntarily, by coercion, or otherwise.

I recently heard a preacher on the radio of an Independent Baptist Church oppose membership in the Baptist Association upon the grounds of such violating congregational autonomy. He was dealing with the argument of voluntary action and the freedom of each church to make its own decision—Missionary Baptists to the contrary notwithstanding. Those of the Christian Church have long since denied that the American Christian Missionary Society violates congregational autonomy by making the same argument on voluntary action. Liberal brethren have also denied that the sponsoring church arrangement violates the autonomy of churches by making the very same argument. All need to learn that autonomy can be and often is surrendered voluntarily.

Again, it does not meet the issue to say that there is mutual understanding and agreement on the part of all involved concerning the use of such funds. There is still control of such funds—somewhere. It is folly to talk of mutual control. In the "Sponsoring Church" arrangement, there is mutual understanding and agreement with respect to the funds involved. Nevertheless, there is one church in control. In the "Campaigns For Christ," there is mutual agreement concerning the use of resources, nevertheless, one church controls the funds, efforts, and individuals of the different churches involved. I say, again, that no provision has been made for such centralized control in the Scriptures!

When contributions were sent from Galatia, Macedonia, and Achaia for the "poor saints in Jerusalem"

(Rom. 15:25, 26; 1 Cor. 16:1, 2; 2 Cor. 8:1-4; 9:1-5) each church selected its own messenger and maintained control over its own funds until the object of charity was reached, namely, the Jerusalem church (1 Cor. 16:3; 2 Cor. 8:16-23). In the New Testament the churches in all of their work respected and maintained **congregational autonomy**.

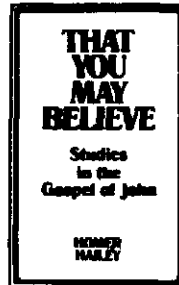
Today

Today there are preachers overseas and in difficult fields who are limited in what they can do, because they do not have a fund provided by some church out of which they may work as do preachers at home working with a local church. Churches need to realize that there is more work to be done than just providing a preacher a "living." However, in providing for such work let each church behold the need, provide the funds, establish the frame of authority within which the preacher works, and then maintain control over its funds as it carries on its work autonomously. If more funds are needed than one church can provide, let another church behold the field "white already to harvest" and do the same thing thereby maintaining its autonomy in accomplishing the work.

Remember, it is this principle of congregational autonomy that precludes centralized control, apostasy, or digression in the realm of church organization and work. It is our wall of protection.

Books by Homer Hailey

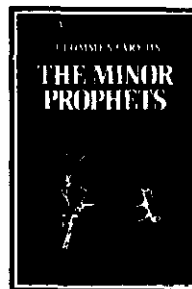
BACK
IN
PRINT



That You May Believe Studies in the Gospel of John

Almost every Christian at one time or another has been plagued with big or little doubts about the deity of Christ, inspiration of the Bible and other such questions. John's Gospel was written to help Christians dispel those doubts. This clear ringing exposition of the Gospel of John by Homer Hailey will be welcomed and appreciated by Christians as they study God's Word with a view to increasing their faith. This is not a verse by verse commentary rather it is a topical study. It is packed with helpful material for preachers and will also serve excellently for individual or group study to lay a firm foundation of faith for a consistent Christian life.

Price \$9.95



A Commentary on The Minor Prophets

Here is a commentary which is useful and satisfying for each person in their study of the prophets. The author first of all presents a brief introduction to the minor prophets. Then he takes up each book separately working through each with General Observations (discussing such matters as authorship, date, interpretations, message and lessons), Outline of the Book and Commentary (unfolding the meaning of each passage and verse in clear and understandable language). The minor prophets will take on new and broader significance with the use of this lucid commentary.

Price \$11.95

Order from: Religious Supply Center

The Mystery of Iniquity

Eugene Britnell

P.O. Box 5624
Little Rock, Arkansas 72215



CATHOLICS CAN'T SING

Mr. George W. Cornell, religion writer for the Associated Press, wrote an article recently under the heading, "Catholic congregations are 'feeble' on singing." He said:

"Congregational singing, once generally absent from Roman Catholic worship, now is a standard part of it, but a church music expert says it's 'sadly feeble' in most American parishes.

"To a large extent, it 'remains a dismal experience,' says Thomas Day, head of the music department at Salve Regina College in Newport, R. I. He adds that most congregations just don't put their hearts—and voices—into it.

"He says the unresponsive congregations create a 'strangely surrealistic impression—the assembled worshippers, mostly silent and not participating, despite the amplified exertions of a 'song leader,' leading virtually no one.

"Such a scene doesn't belong 'in the liturgy but in the theater of the absurd,' Day writes in the national Catholic magazine, *America*, published by the Jesuit order. 'Over the years this surrealism will cause enormous damage.'

"He says the 'tepid congregational singing' has various causes, but the basic problem is an engrained cultural streak, and it can't be resolved by artificially imposed techniques.

"A big push was given to active congregational participation in the liturgy, including singing, in the reforms launched 20 years ago by the Second Vatican Council, but Day says 'solid singing' has not yet taken root.

"He says there are exceptions—parishes where 'singing thrives'—but that in most cases it remains hesitant and strained.

"It is endured like some 'foreign intrusion,' he writes. 'It is so sad to watch these parishes go through the motions.' He says they greatly want the 'benefits of liturgical renewal' but haven't managed to bring hearty singing into it.

"To understand their reserve, he says it's important to remember that before the modern reforms, 'the silent Mass, untouched by a note of music,' was the common feature of most American Catholic worship.

"This was the mark of their distinction,' Day says, and it's 'still deeply embedded in American Catholic culture.' He says the attitude was that 'any music dur-

ing the liturgy, with the exotic exception of the High Mass,' was considered 'dangerously close to blasphemy.'

"He says that 'now, of course, most Catholics would concede there should be a little music here and there in a liturgy to brighten things up, but anyone with a child's power of observation can see that this same music is handled with tongs, as if it were radioactive.'

"For one thing, he says, congregations now offer a 'crazy quilt pattern of borrowed tunes and bland melodies,' many of them taken from the Protestant musical heritage and without roots in American Catholic culture.

"In contrast, he says that in German and Austrian Catholic churches, as in Protestant churches most anywhere, hymns begin 'with a surge of power that the people in the pews can almost feel'."

We don't have the solutions to all problems among our Catholic friends, but we think we know the cause of their problem in singing—a lack of practice.

History confirms that mechanical instruments of music were introduced into worship in the Catholic Church in about A.D. 670, but not in general use until some 600 years later. Thomas Aquinas, A.D. 1250, said, "Our Church does not use musical instruments, as harps and psalteries, to praise God withal, that she may not seem to Judaize." But our point is: with the introduction of instrumental music Catholics began to rely more and more on all kinds of musical instruments and programs in their worship, and therefore there was little if any singing.

If Catholics are returning to vocal music as the New Testament authorizes (Eph. 5:19; Col. 3:16; Heb. 2:12), they are to be commended, but it will take time for them to learn to sing as Christians have been doing for hundreds of years.

But, as little as some may have thought about it, may we suggest that the Catholic people are out of practice on many other things.

They are out of practice in worshipping the unseen God without some tangible object to see or hold, such as a statue, crucifix or beads.

They are out of practice in praying to God through Christ as the one mediator, for they have been taught to pray to Mary. Rather than praying "in the name of Christ," they have heard "Hail Mary."

They are out of practice in taking the Lord's supper for themselves, because that (at least in part) has been done only by the clergy.

They are out of practice in submitting to baptism on their own initiative and conviction. It is highly possible that more than half of all Catholics in the world did not know when they were baptized (?). The decision was made for them by someone else while they were infants or small children.

They are out of practice in thinking for themselves, for they have been taught to trust the pope's infallibility and follow their clergy and creeds.

This could go on and on, but we say in closing that we rejoice to see people returning to any scriptural practice even if they have to learn the hard way that "practice

makes perfect."

We must admit, in all honesty, that some among us cannot sing for the same reason many Catholics can't. They seem to think they can sit and look in the song book or stare at the leader and please the Lord. It isn't enough that the congregation is singing or engaging in any other act of worship. While we are to worship together and in fellowship, we participate in every act individually. That's where the meaning, feeling and beauty of worship is realized and becomes acceptable to the Lord.

Using the SWORD OF THE SPIRIT

Ken Green

2212 Jordan Lane, S.W.
Huntsville, Alabama 35805



HEAVY ON THE CONSCIENCE

"When I kept silence, my bones waxed old through my roaring all the day long. For day and night thy hand was heavy upon me. My moisture is turned into the drought of summer. Selah." (Psalm 32:3,4).

The horror of sin is made manifest in many ways. But perhaps it is not done more dramatically than by observing the effects of sin upon the sinner. Sin weighs heavy upon the conscience unless one has tragically managed to stifle and strangle his conscience to death.

The Huntsville News, Dec. 4, 1982, carried the Associated Press release of a man whose conscience had not been silenced. Carl Johnson, a bank executive, disappeared in August, 1975. The next day, \$614,851 was discovered missing from the Albany Park bank in Chicago where he was employed. Seven years passed by. The F.B.I. was unsuccessful in their search. Mr. Johnson's ex-wife who had divorced him in 1975 to sidestep a lawsuit for the embezzled money had him declared legally dead in November, 1982. This enabled her to get a \$22,500 insurance settlement to supplement a small income from three jobs. She had three teen-age sons to support.

A month later, after seven years on the lam and three new identifies, Carl Johnson turned himself in.

"I've had enough," he declared.

There were likely other factors in addition to conscience that weighed heavy in Mr. Johnson's life. But conscience is something folks just don't count on. How often we hear of someone who gets away with some crime, except for his conscience. He finds that he cannot live with himself.

A few days after the above incident was reported, we learned that a plane crash had taken the lives of Carl Johnson and the F.B.I. agents who were accompanying

him back to Chicago. Truth is often more ironic than an O' Henry short story.

David knew how to deal with a wounded conscience.

He wrote: **"I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord: and thou forgavest the iniquity of my sin. Selah."** (Psalm 32:5).

There were a number of courses open to David when Nathan looked him in the eye and said: "Thou art the man."

He could have denied his guilt and claimed that Nathan was just trying to smear him. He could have said nothing and merely pointed his sceptre at Nathan. His attendants would have understood. Nathan would have been carried hence and executed posthaste. You just didn't point your finger at the king in that day.

Or he could have admitted guilt but pleaded extenuating circumstances. After all, Bathsheba had no business exposing herself at that time and place. He was only human. The pressures of the kingdom has been great. His wife had not been very understanding. He had gone temporarily insane.

But David chose none of those routes.

Our generation knows the value of confession. Sometimes you spell relief, C—O—N—F—E—S—S. Psychology has taught us this. But David is speaking of something more than this. He said, "I will confess my transgressions unto the Lord."

Confession of sin and acknowledgement of repentance should also be made to others one has wronged. But ultimately sin is against the Lord.

Only He can forgive and restore.

I'M INTRIGUED

An interesting note in the local paper states that the Mormons have published their own new edition of the King James Version of the Bible.

This work was seven years in preparation by scholars and researchers and contains in addition to the Old and New Testaments, 842 pages of appendix materials, including maps, cross-reference and topical guides.

Boyd K. Packer, a member of the church's ruling Council of 12, said the extra data provides the "most comprehensive compilation of scriptural information" about Jesus ever assembled.

He said "the work affirms an acceptance of, a reverence for and a testimony to the Lord Jesus Christ."

I find this intriguing for several reasons.

First, because of the Mormon attitude toward the Bible. The Book of Mormon declares:

"And because my words shall hiss forth—many of the Gentiles shall say: A Bible! A Bible! We have got a Bible, and there cannot be any more Bible. But thus saith the Lord God: O Fools, they shall have a Bible; and it shall proceed forth from the Jews, mine ancient covenant people . . . wherefore, because that ye have a Bible ye need not suppose that it contains all my words; neither need ye suppose that have not caused more to be written" (2 Nephi 29:3,4,10).

And more to the point:

"... thou seest the foundation of a great and abominable church, which is most abominable above all other churches; for behold, they have taken away from the gospel of the Lamb many parts which are plain and most precious; and also many covenants of the Lord have they taken away" (1 Nephi 13:26).

Orson Pratt, an "inspired Mormon apostle" and one of the great names in the history of that body, wrote:

"Who knows that even one verse of the whole Bible has escaped pollution, so as to convey the same sense now that it did in the original? Who knows how many important doctrines and ordinances necessary to salvation may be buried in oblivion in some of the lost books? Who knows that even the ordinances and doctrines that seem to be set forth in the present English Bible, are anything like the original? The Catholics and Protestants do not know, because tradition is too imperfect to give this knowledge. There can be no certainty as to the contents of the inspired writings until God shall inspire someone to rewrite all those books over again..." ("The Divine Authenticity of the Book of Mormon, 1851, p. 47.)

Mr. Pratt's statement is quite strange in view of the fact that a large percentage (one writer said, "one-sixteenth") of the Book of Mormon is direct quotation from the King James Bible.

It appears odd that the Mormon Church would undertake the expense of publishing a new edition of a book so imperfect and polluted.

Another reason this intrigues me is in contemplation of the Mormon doctrine of inspiration. The Mormons teach that God continues to lead them by direct inspiration. They maintain that the inspiration of God is to all men and women in the Church of Jesus Christ of Latter-Day Saints, and that God directs the whole church through revelations to the President of the church.

It appears that it would be a simple matter to restore the "plain and most precious parts" of the Bible which were deleted and lost and give the present generation the pure and perfect Bible once again.

In fact, surely the opportune time for such would be in the publication of this new edition of the Kings James Version.

Yet another basis for befuddlement is the steadfast refusal of the Mormons to acknowledge that their prophet and founder, Joseph Smith, completed what he called the inspired version of the Bible. While the Mormons have never admitted it as an official work, the "inspired" Bible was published by the Reorganized LDS Church in 1867 at Piano, Illinois.

Why have the Mormons not accepted it? Why would they spend the necessary funds to produce a new edition of the "corrupt and perverted" King James Bible when their own prophet was provided an "inspired" Bible?

I don't know the answers to all this. It just sort of intrigues me. Whoever said, "Some folks will swallow anything" may well have been thinking of the Mormons.

As for me, I'll accept the declaration of our Lord:

"Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24:35).

**Things Most
Certainly
Believed**

Julian R. Snell

632 Montclair Rd.
Frankfort, Kentucky 40601



ATTITUDE TOWARD PEOPLE

In this second of four articles from the Book of Philippians, we continue the focus upon matters pertinent to the theme "Attitude." Our initial lesson set the stage with attention being directed to Paul's attitude toward his circumstances. In this we explore the proper attitude toward people as impressed in the second chapter of this book. We must not lose sight of the fact that there is an overriding tone to Philippians of joy and rejoicing. From this we have suggested that the attitude of the child of God is to be ordered toward Jesus, others, and self. Only as such is the case is there to be the joy and rejoicing experienced by the Christian.

Attitude is defined as "position or bearing as indicating action, feeling or mood." While the word is not in the King James, the idea is common. Perhaps it is nowhere so forcefully defined and illustrated than in Phil. 2:5. "Let this mind be in you, which was also in Christ Jesus." As we therefore speak of attitude, we are talking of the "mind within you." Emphasis in this epistle to the Philippians is on "the single mind," set and unwavering, with Christ as the seat and center, the single object.

Now with these brief introductory observations, definition being established for our study, we focus upon attitude toward people, more specifically brethren. In the first four verses of this chapter 2 our study is framed. Thrust continues upon the single mind, centered in Christ and devoted to the doing of His will. Such will produce a special attitude within those so dedicated, an attitude of likemindedness. Our text says, "If there be therefore any consolation of Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, Fulfill ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind." The obvious emphasis is upon agreement and agreeableness. "If" reflects not doubt; rather these are things proven by experience. They are not just theory but real. The beauty of Paul's relationship with these brethren shows through the expression, "fulfill ye my joy. that ye be likeminded," complete my joy by living in unity, in singleness of mind. "Likeminded" is to be "of one mind" and includes agreement as to doc-

trine. But, I submit it includes more than this, including also agreement as to methods and aims. The agreement results from working along lines of a common love. Love is the "bond of perfectness" (Col. 3:14). We might observe that just as hatred separates man from man, love produces harmony of feeling and interest that leads to unity. Let us not lose sight of the basis of love as here viewed, "For this is the love of God, that we keep his commandments; and his commandments are not grievous" (1 Jn. 5:3). The Philippians needed this reminder as disagreement existed. Specifically two women were at variance and their attitude had a detrimental effect on the whole church. They are identified as Euodias and Syntyche (4:2).

After this admonition to likemindedness and unity there is the setting forth of certain deterrents to unity. "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others" (v. 3). Unity among brethren is deterred by strife, faction or contention (cf. 1:16). Party spirit continues to be one of the greatest dangers among brethren. Such identifies as a work of the flesh (Gal. 5:20) and we are to remember the indictment levied against these things, "they which do such things shall not inherit the kingdom of God."

The party spirit, fruit of strife and a factious attitude, arrays men against one another. The party becomes more important than Christ and the gospel and the free course of the same is deterred. This problem prevailed at Corinth. "There are contentions among you. Now this I say, that every one of you saith, I am of Paul and I of Apollos; and I of Cephas; and I of Christ" (1 Cor. 1:11-12). This attitude and the fruit it produced is indicated and rebuked. Faction carries beyond discretion and rends the unity of brethren and the church. The writer of Proverbs 17:14 says, "The beginning of strife is as the letting out of water." How graphic, as water leaks out a hole in its container until empty, so strife is the letting of every admirable and commendable attribute and quality that is produced by the love that is to characterize the child of God. The end result is an emptiness, void of the spirit of Christ. Such is here identified with "vainglory," pride and self-conceit. Here is a projecting of self rather than Christ and the gospel.

Moving from this negative consideration, there is an offering of guarantee to unity, some positives, exhortations to cultivate certain qualities. "Lowliness of mind" or humility is initially offered. Actually, unity implies humility and is essential to it. Human ambition of necessity must be relegated to pleasing God. Then he says, "esteem other better than themselves." Hard to do? Certainly, but essential to the unity which must prevail among brethren. The best of us must admit to being sinners and the nearer one draws to the Sun of righteousness, the more he sees his own guilt and unworthiness. Such being the case, what makes any one of us any better than the other, since each is recipient of the same grace of God? We, perhaps, are tempted to magnify our own virtues and the faults of others. True wisdom reverses this, bringing an attitude which pro-

duces a looking on our own faults to correct and the good in others that we might imitate. True humility implies unselfishness. Christianity is intolerant of self projection.

Let not these conclusions within our consideration of "lowliness of mind" be seen inconsistent with duty to self. Proper attitude toward self cannot be attained unless and until one has proper concept of himself in relation to others. Acquiescence is the basis for unity and singleness of mind among brethren and is certainly consistent with "desire one another's good" (1 Tim. 2:1) and numerous other admonitions. Possibly a false estimate of themselves was the dividing element of Philippi. It is possible we may have the same problem.

Let us be aware that controversy may be carried on in the spirit of fairness and that parties may be necessitated by fidelity to principle. Separations among professed followers of Christ may be justified. Paul so instructed, "Come ye out from among them, and be ye separate, saith the Lord" (2 Cor. 6:17). Such would seemingly envision a severance from the ungodly, a persistent attitude and disposition out of harmony with truth resulting in sin from which no repentance can be effected. Where such is the case, those with mind centered in Christ must disassociate themselves from that which deters and prevents expression in truth. Admitting certain justifications for separation, let us be impressed nevertheless that self assertion is a prolific source of controversy, party and division. When our own opinions, ways, group, becomes more important than the cause of Christ, such is factious and sinful.

Problem stated, positive and negative considerations offered, we are then treated to the cure for this kind of situation. "Wherein does the cure lie? Quickly tell us," is the plea of brethren who have the right attitude toward the Lord, themselves and others. "Let this mind be in you, which was also in Christ Jesus" is the response of the spirit via Paul (2:5). He then proceeds to exemplify that mind as Jesus Christ is projected as the supreme example of humility. (Please read through verse 16). He became a man, "emptied himself." The suggestion is not that he ceased to be what he was, rather emptied in becoming another, became man while God, servant while Lord of all. Took the form of servant, being made in likeness of men, "being found in fashion as a man." He was perfect God and he became perfect man. As man he "became obedient unto death, even the death of the cross" (v. 8). The abasement of Jesus Christ is expressed in obedience. Not an obedience by natural obligation to himself but solely for others. His was voluntary obedience, an abasement involving the lowest of death, the cross. What an example to those claiming to be His, here is the cure to those problems reflecting lack of humility.

Exaltation (v. 9). "given him a name which is above every name." I do not perceive this to refer to the name Jesus, but the name Lord, Jehovah (v. 11) His name before incarnation and now returned to him. Not a new name, connoting first used but name and designation complementing his restoration to heaven on high, in keeping with his elevation to be the "blessed and only

Potentate, the King of kings, and Lord of lords" (1 Tim. 6:15). Right attitude toward brethren, presuming the proper basis, "mind of Christ," will result in the same exaltation.

People problems, attitude toward people, specifically brethren, as we consider this chapter, have always plagued Christians. In the majority of instances, as strife, dissension, and the party spirit become evident today it is because we do not have the right attitude, first of all toward the Lord and then toward each other. May God help me to grow out of this and my prayer is that the study of these verses will help you too.

Introduction To CHRISTIAN EVIDENCES

By Ferrell Jenkins

Introduction to Christian Evidences is a publication of **Guardian of Truth Foundation**, and it is a **must** for Christians of our time. Ferrell Jenkins, faithful gospel preacher and long time professor at Florida College, authored this book. He has tested this material on a daily basis in the classroom and its results stand on its own merits.

It is a one hundred fifty three page, eight and one half by eleven inches — equalling about three hundred pages of normal size. Churches would do well to use this material in class work. It answers many questions being asked by several in the churches.

Price \$6.95

ORDER FROM: Religious Supply Center

CHEMICAL MISUSE

Three timely booklets in one

What The Christian Should Know About
Drug Use and Abuse

What The Christian Should Know About
Alcohol and Alcoholism

Christianity and Tobacco

Dr. Willard Alls is Director of Pharmaceutical Services at Calloway County Hospital, Murray, Kentucky.

price \$3.50

Individual sections 1.50 each

Order From: Religious Supply Center

WHEN YOU MOVE—Please allow two months for change of address notices. We have a cut-off date for changes each month. *Thanks for your help.*

MILITANT UNITY!

Dick Blackford
P.O. Box 205
Owensboro, KY 42302

Upon seeing those words ones immediate reaction might be "What a paradox! Those words don't go together. Who ever heard of militant unity?"

Matthew Henry had the proper order when he said **Peace is such a precious jewel that I would give anything for it but truth.** Paul commanded, "If it be possible . . . be at peace with all men" (Rom. 12:18). Only truth can make us free. Therefore it is of the utmost importance. BUT, does this relegate unity to the bottom of the barrel—a place of little significance? No, unity runs close second place! The Bible commands militant unity.

Our Attitude Toward Unity

1. **Unity Is Not Optional.** We are to "endeavor (Give diligence, ASV; Make every effort, NIV; Continue with eager earnestness, Williams; Make it your aim, Phillips) to keep the unity of the Spirit in the bond of peace" (Eph. 4:3). The Hebrew writer commanded: "Follow after (pursue, NASV) peace with all men... (12:14). Peace must be pursued as a hunter would seek prey. The Romans were told to "follow after things which make for peace and things whereby we may edify one an other" (14:19). Peace is necessary to edification! A close look at a concordance at the number of exhortations to peace can be quite revealing. It tells us that the unity God desires is not a multiple choice item in a category of options, nor is it of minimal importance. Unity of the brethren is a subject of great significance in the Bible. Reacting to false teaching on a subject (such as unity) causes us to oppose error, but we must also teach positively on behalf of the truth on that subject. Are we giving unity its rightful place? Do we diligently seek it? The Bible teaches militant unity!

2. **Unity Is Not Accidental.** The Christian cannot take a passive attitude toward unity—"if it happens, it happens. Whatever will be, will be." We cannot enjoy "the peace of God" until we obey "the God of peace" (Phil. 4:7,9). Paul said "I beseech Euodia and I beseech Syntyche that they be of the same mind. And I entreat thee also, true yokefellow, help those women..." (Phil. 4:2,3a). Beseech and entreat mean "to urge" or "to beg" (NASV, Williams). It must have been possible or Paul would not have urged them. You can't obey an accident!

3. **Unity Is Not A Mere Byproduct Of Christianity.** Some things come as a byproduct of being a Christian. My social and recreational life is enhanced by my association with Christians. But unity is not an after thought or a byproduct of anything. To imply such is to minimize its importance. The exhortations to seek peace, avoid division, to be of the same mind, same

judgment, one heart, one soul, and one accord are too numerous to list. Most of all, the significance of having the proper attitude toward each other is seen in Jn. 13:35—"By this shall all men know that ye are my disciples, if ye have love one to another." Take note that Jesus did not say the world would know we are his disciples if we teach baptism and oppose instrumental music. Should we do these? Certainly. I would not be a member of a congregation which did not do them. However, people often argue over those issues. Jesus presented a means by which ALL MEN would know we are his disciples—one that nobody can argue with! That means is genuine and wholesome love for one another. We should be sure that we present this strong argument for Christianity. Otherwise we become a spectacle to all men and are working against the Great Commission. Jesus implied the world would not believe if we are divided (Jn. 17:20,21). What a tremendous responsibility we have!

4. **Unity Is Not Perpetually Guaranteed.** The uniting of a man and a woman in a wedding ceremony does not forever guarantee that a divorce will never occur. Paul said "keep the unity (guard it, Amplified NT, Preserve it, NASV; Maintain it, Goodspeed)" (Eph. 4:3). Just as a marriage must be maintained daily so must the unity of brethren be fostered, nurtured, and kept intact. Christians must be continually conscious of the value of unity and the curse of division.

THINGS THAT HINDER UNITY

1. **Idleness.** When brethren cease working they are prone to devote their time examining each other with a magnifying glass. Finding some fault, it usually grows until a full-fledged battle is underway. The activity of the fight substitutes in the minds of the warriors for doings the Lord's work. Idleness has always been the devil's workshop. It is an evil in itself and the parent of almost every kind of sin. In scripture it is connected with busybodies, tattlers, and those who speak things which they ought not (2 Thes. 3:11; 1 Tim. 5:13).

2. **Strife About Words To No Profit.** Paul warned that this would subvert the hearers (2 Tim. 2:14). James said it causes confusion and every evil work (Js. 3:16). Sowers of discord are an abomination (hateful and disgusting) to God (Prov. 6:16-19). When brethren speak or write in innuendoes, insinuations, or implications, they stir up suspicion and are asking for trouble. They must share much of the blame for the results, for violating Eph. 4:1-3. "But if ye bite and devour one another, take heed that ye be not consumed..." (Gal. 5:15).

3. **Opinions.** Every brother should closely examine (hard and long!) any controversial view he may take to make sure that it is a matter of faith rather than a strongly held opinion (Rom. 14).

How Is Unity Maintained?

The answer precedes the exhortation—"With all lowliness and meekness, with longsuffering, forbearing one another in love, give diligence to keep the unity . . ." (Eph. 4:2,3a). Humility, patience and self-restraint are often the most lacking yet most essential to carrying out this duty. These exhortations are in the same Bible

which commands baptism. When these attitudes are absent, unity is impossible.

"Behold, how good and how pleasant it is for brethren to dwell together in unity!" (Ps. 133:1). **"It is a wonder seldom seen, therefore behold it! ... Such sights ought often to be seen among those who are near of kin, for they are brethren Shall brethren fall out for trifles, like infidels?,"** (Spurgeon, **THE TREASURY OF DAVID**). Are we militant in promoting unity? Jesus said "A house divided against itself shall not stand" (Mt. 12:25).

Building Better Families

James R. Cope
301 Green Castle
Temple Terrace, FL 33617



MOTHERS IN THE MARKETPLACE

In our last article we promised to deal with the question: "What Happens When Mother Swaps Motherhood for Dollars in the Marketplace?" Implied in this, of course, is the assumption that the mother will small children either places them in a day-care center or hires a substitute who occupies the mother's domicile in her absence. Herein we also assume that the mother under consideration is not a widow or divorcee with reasonable child support at hand. While the ultimate effects of mother's absence from her children may be the same or similar as if she were married, there is a God-provided way for Christian mothers to avoid that particular absentee problem (James 1:27 covers that period for individual Christians and Acts 6:1-6 for whatever church responsibility may exist).

The mother who leaves her children behind for public work except in dire necessity is the woman in focus in this treatise. The mother who is convinced that the dollars she earns away from her children is of more value to her children, her husband and herself is the target before us. So—what happens when mama leaves her little children for the marketplace?

1. If mama spends every cent she makes on her children's physical, mental, social and spiritual needs she soberly declares to everybody that the money she earns is of more value to her children and to herself than her own presence and the tender, loving care she can give them. If her youngsters can be reasonably fed, clothed, sheltered, and mentally, morally and spiritually trained without their own fleshly mother's presence, such a woman deliberately declares her own children motherless to whatever degree and in whatever respects these training values are a part of a mother's direct responsi-

bility before God. If not, why not? From the child's viewpoint if she is not declaring them "orphans of the living," what is a proper description of her attitude as reflected by her actions? To be more specific, let the mother who hires a substitute for herself subtract her substitute's total wages from her own net pay and she can figure her own dollar net worth to her entire family for the time she is absent from it. Let her further ask herself: Can the money I make while away from the children I bore ever compensate for the greatest personal gift I could ever bestow upon them, specifically, **myself**? Young mother, God did not bless you with children that you might deny their God-given right to you by staying away from them during their most needful and meaningful years! Think again before selling their birthright for your mess of pottage!

2. If mother is going to be constantly and continually away from her children she must obtain a substitute for herself in one way or another or the civil court will put her in jail, fine her, or do both because of child neglect. Unless some person becomes her substitute there is no way the natural mother can escape her legal, much less her God-given duties. It is either perform personally or obtain somebody else unless, perchance, she can persuade her husband to take her place and permit her to be the chief breadwinner.

3. When mother moves from motherhood to the marketplace she necessarily spends less time with her children. This is axiomatic. Few, however, put a pencil to the clock to figure how much time they are away from them and how little time they truly spend in direct contact with their children.

Consider these figures. In the great population centers of America it is estimated that the average time consumed by the marketplace woman is two hours daily travel to-and-from work and not less than two hours personally "getting ready" before leaving for work and as one fellow said, "another hour for getting 'unready' after she's back home from work!" She spends eight hours on the job. These figures total 12 hours. Add another eight hours that small children must sleep if they are not to be ill at home or in a doctor's office or hospital. Two plus two plus eight plus eight equals 20 hours. Twenty-four hours less these 20 hours leaves only four hours per day five days each week that the mother spends with her own children even if she spent every moment with them! Every marketplace mother knows that enough things go undone around the house in her absence that Saturdays are "fix-up and clean-up" days. Part of Saturday and the same for Sunday may yield time enough for some play and some religious "goings out" as a family. There is a gruesome fact that remains, however, as only those who are or have been in the "grind" described here know. The problem of rearing religiously minded, morally clean youngsters does not occur accidentally or incidentally. When mothers are habitually away from home over long hour stretches their impressionable children are the losers. They need and deserve their own mother's care. **The very hours of five days each week that small children most need their mother, she is not available! She is not where she can**

intimately observe the child when such observations and proper reactions are most needed. How can she "train up a child in the way he should go" (Prov. 22:6) when her absence deprives her child of the "going" which is taking some direction for weal or woe? Don't forget: the child is "going" somewhere! Isn't "guiding the house" (I Tim. 5:14) the very role the Holy Spirit assigned young mothers? How can a young woman "guide" or "rule" little children when she is unexposed to them most of their waking hours?

4. The young mother who is away from her small children deprives herself of and therefore necessarily shares with a "rented mother" much of the love God intended for a child's own mother to be hers. A thousand-and-one little things enjoyed by a full-time mother from the growing child becomes largely the treasures of another woman! None knows or can enjoy and remember the rich experiences with the fruit of her own womb as can the young mother alone with her children. The little girl who once fancied herself as a make-believe mother when she played with her dolls comes to know the realities of her dreams only as she experiences them with her own children.

5. As the child develops and begins to tell its first mother about its happy experiences with the "hired" mother, the blood mother may, and often does, develop a resentment toward the woman she has hired to take her place in the life of her own child. This resentment may produce a jealousy toward the very woman for whose presence in the child's life the blood mother is wholly responsible. At this point the blood mother begins to develop serious emotional problems. Conscious of her child's growing attachment to the substitute mother, she looks for a way to recapture the relationship she strongly desires for herself alone. Financial commitments demand that she work to pay the bills while motherly instincts demand that she be acknowledged as the **only mother** of the child whose natural affections are gravitating toward the "other woman" in her child's life. What weapon does she use to win back what she is losing? The answer: she begins to purchase increasingly expensive gifts for the child! She would never admit it but realistically she is attempting to buy her own child's love! She is probably unconsciously **bribing** her own offspring! The child, of course, is not motivated by the value of material things at this early age. Giving anything except her wholehearted self to her child will never accomplish her desires for ownership of her own child's true affection. Only the supreme sacrifice of **giving self** can do this.

Time passes. The blood mother loses ground to the hired help. She cannot allow an open break with her substitute lest she lose her. What shall she do? The mother attempts to make the child's emotions her own as she pleads with the constantly developing child to recognize her as its only mother. The child, in turn, pays verbal respect to its blood mother but he has developed a dependence upon the surrogate mother which belies any verbal expressions of attachment to the ears of its own mother. The pressure continues from the increasingly distraught blood mother upon the child until the

child develops emotional problems which in turn calls for professional help. The blood mother goes to the pediatrician who immediately diagnoses the cause of the child's problem as the very woman who brought it into the world but walked out on her God-assigned responsibility. Professional medical help is quite expensive and becomes the climax of the money bills mama never anticipated when she went to the marketplace to give her children the "better things of life."

Lest some reader think the above conclusion extreme and unwarranted I suggest that you check with a pediatrician and see if he doesn't trace most emotional disturbances of children to the erratic emotionalism and resulting pressures of their own mothers. Many years ago I illustrated the step-by-step pressure development described herein before a congregation and used a row of dominoes to show how one's fall cause the entire string to fall. Following the service a very popular pediatrician came to me and said, "You hit the nail on the head. I deal with such problems every day. My experience says that the greater portion of children's emotional problems grow out of just such away-from-home and mother-substitute problems as you have described." He further stated, "If anything, the overall picture is worse than as you have presented it!"

In all candor, beloved reader, if the little child could vote its choice on who would care for it, how do you think the child would cast its ballot—for its own blood mother or the surrogate mother? When mothers go to the marketplace the little child gets "the short end of the stick!" In this world of "keeping up with the Joneses" to have "more-and-better" material things, has not the time long passed for professed Christian parents to think more as little children think and feel instinctively about life's true values? Jesus said, "Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein" (Lk. 18:17). One quality of the little child is its desire to learn. Another is to trust its parents. Still another is to be perfectly frank when it speaks. If all of us who are parents would be completely honest with ourselves and "become as little children," would we not say we should learn what God's word teaches about the role and scope of Christian mothers, (I Tim. 2:15) trust our heavenly Father to supply our material needs as the physical father "provides for his own" (I Tim. 5:8) and be frank to say with David, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread" (Ps. 37:25)?

**RELIGIOUS SUPPLY CENTER
WATS LINE**

1-800-626-5348

**FINDING THE NEW
TESTAMENT CHURCH**

Donnie V. Rader
4724 E. Manslick Rd.
Louisville, KY 40219



Suppose that you were to enter a shopping mall. And just as soon as you get inside, you see a lady who is greatly disturbed because she has lost her little boy. She needs your help. You need to find her little boy. Now, how would you go about doing that? You probably wouldn't just take off looking for any boy. Were you to do so, the lady would respond saying, "That's not my boy!" Would you tell her that one boy is as good as another? Obviously not. Though the world may be filled with little boys, there is but one that will please her. Neither would you set out to find a boy that you Eked. You wouldn't look for a boy with the color hair, the age, the height or the name that you liked. Though that might please you, that wouldn't please the lady.

What you obviously would do would be to find out some identifying marks and characteristics about the boy so you could easily recognize him when you see him. Suppose then that the lady tells you that her boy's name is John. He is about four foot in height, has black hair, was wearing a red shirt, blue pants and tennis shoes. With description in hand you seek to find her boy. Suppose you find a boy that looks about like the boy that she has described, but his name is Tom. Would you rush back and tell her that this one will do? Would you be bold enough to tell her that names don't make any difference? If you did, she would strongly disagree and say, "That's not my boy!" Again, suppose that you find a boy that has the name John and in fact meets all the characteristics but one. That being his hair is red. You could easily see that one thing is enough to tell you that this isn't the boy you're looking for.

When have you found her boy? Only when you find the one meeting every single identifying mark that his mother has described.

The Bible teaches that there is one body (Eph. 4:4). The body is the church (Col. 1:18). It is plain to see that when Paul says there is one body he means there is one church. Within that we see that there is only one body. Just as when he says there is "one God" he means there is only one God. We all should desire to be members of that one church, which is the Lord's.

How would you go about finding the church that we read about in the New Testament? Would you go about it in a way that appeared to be silly when it concerned looking for the little boy? Would you look for any church and be satisfied with it saying, "one church is as good as another?" Would you set out to find the one that pleased you? It is evident that you need first to

find out some identifying marks and characteristics so that you will know the one true church when you see it. And now as you seek to find it, you surely wouldn't think a church would be all right and pleasing to God if it merely met most of the characteristics found in the Bible. Surely you wouldn't think that names don't make any difference. Just one identifying mark that isn't there or is different is enough to show that it is not the one church. Just as there may be a lot of boys named John who aren't the right boy, so there may be many churches wearing a name that is authorized but are not the church of the New Testament. You have not found the church until you find one that meets all the identifying marks laid down in the pages of God's word. Let's consider briefly some of those marks.

1. **ORIGIN.** In this we ask the questions, by whom, when and where. Jesus Christ said, "upon this rock I will build my church" (Matt. 16:18). He established His church in the year 33 A.D. (Acts 2:47). The kingdom (church) was to come with power (Mark 9:1). The power came with the Holy Spirit (Acts 1:8) which came on the day of Pentecost (Acts 2:47). The kingdom (church) was to come with power (Mark 9:1). The power came with the Holy Spirit (Acts 1:8) which came on the day of Pentecost (Acts 2:1-4). These events took place in 33 A.D.. It was established in Jerusalem as the prophet Isaiah had foretold (Isa. 2:1-4).

2. **NAME.** I sometimes hear people say that the church doesn't have a name. And that is true as far as it having one name to the exclusion of all others. Yet it does have a name. A name simple means that by which a thing is called. So whatever the New Testament church is called in the Bible, we could say that is a name. I read of a number of local congregations being referred to as "churches of Christ" (Rom. 16:16). What would you call one of those local congregations? Would it not be a "church of Christ?" The church at Corinth was called the "church of God" (1 Cor. 1:2). Paul also used the expression "church of the firstborn" (Heb. 12:23). Can the name of the church of which you are a member be found in the pages of the New Testament?

3. **ORGANIZATION.** The term church is used in more than one way. Sometimes it is used to refer to the church universal. In this sense the church has no organization. Yet in the local sense it does. Paul said that the church at Phillipi had bishops (elders — Tit. 1:5,7), deacons and saints (Phil. 1:1). The elders are to oversee, feed (spiritually) and watch for the souls of the flock among them (Acts 20:28; 1 Pet. 5:2; Heb. 13:17). Each congregation is to have its own plurality of elders (Acts 14:23). The word "deacon" simply means servant. So their function is to serve under the oversight of the elders. When we find churches that have some kind of universal organization or a local group that is overseen by deacons we can easily see that we haven't found the church of the New Testament.

4. **WORSHIP.** The members of the N.T. church will be found worshipping God by (1) Singing—Eph. 5:19, (2) Praying—Acts 2:42, (3) Bible Study—Acts 20:7, (4) Partaking of the Lord's supper—Acts 20:7 and (5)


Giving—1 Cor. 16:1-2. The last two are limited to the first day of the week (Acts 20:7; 1 Cor. 16:1-2). Also these passages imply that they must take place every first day (1 Cor. 16:1-2 NASV). Compare these with "Remember the sabbath day, to keep it holy" (Exo. 20:8). When other items are added, that will not be the N.T. church.

5. **WORK.** Each local congregation has work to do. It is to (1) preach the gospel (1 Tim. 3:15), (2) edify itself (Eph. 4:16) and (3) relieve needy saints (1 Tim. 5:16; Rom. 15:25-31). In each of these, the church is all sufficient to do the work God gave it to do. There is no need for additional organizations to do the work of the church. When additional work is found in the budget of the church (i.e. recreation, entertainment, etc.) we have enough evidence that that isn't the N.T. church.

6. **TEACHING.** The teaching that the church of the N.T. endorses can be found in the pages of the N.T. Peter said, "If any man speak, let him speak as the oracles of God" (1 Pet. 4:11). The church of the N.T. can put a finger on the book, chapter and verse for the teaching it endorses.

7. **PRACTICE.** The things that the Lord's church engages in can be found in the book of God Almighty. The people of God seek to do all things in the name of (by the authority of) Jesus Christ (Col. 3:17). They seek to do just what is found in the doctrine of Christ (2 Jno. 9). Thus they not only can, but will be happy to show anyone the verses that authorize what they do. If I find a church that will engage in things I cannot find in the Bible, I have found a church that is not the church of the Bible.

Let's think back about the little boy once again. If I find a boy with different hair, a different name, height, shirt, pants, etc. I haven't found the boy I want. I must find a boy just like the description I have in hand. Likewise I must find a church just like the one described in the Bible. If I find a church with a different origin, name, organization, worship, work, teaching or practice, I haven't found the church of the N.T.



BACK IN PRINT

J.D. TANT

Texas Preacher

by
Yater Tant

Price:
\$11.95

ORDER FROM: RELIGIOUS SUPPLY CENTER

THE SERPENTS BITE

Twas in the beautiful garden of Eden,
 That Satan came to Eve.
 His visit was not a social one,
 He meant but to deceive.
 The serpent said to Eve that day,
 Ye shall not surely die.
 It wasn't what the Lord had said,
 But temptation filled her eye.

Now God was speaking of a spiritual death,
 Hence the Devils attempt to confuse,
 And if we heed his words we stand,
 Our very soul to lose.
 God cursed the serpent from that day forward,
 And no man can deny,
 That the venom God placed beneath his tongue,
 Can cause a man to die.

Perhaps it's wisdom Divinely wise,
 Forever this reminder make,
 That the words of the Devil more deadly still,
 Than the bite of a poisonous snake.
 For tho that bite might cost our life,
 We learn from words of old,
 That the venomous words from the mouth of Satan,
 Are fatal to our soul. —Dody Gibson

MACKNIGHT ON THE GOSPELS
 A classic long out of print—

NOW AVAILABLE AGAIN

Owners of MacKnight on the EPISTLES will welcome this companion volume by the same renowned scholar.

2 Volumes—1150 pages Set \$22.95
 Order from: RELIGIOUS SUPPLY CENTER

A GIFT THAT LASTS

Have you considered a gift subscription to:

- (1) Some member of the church you want to encourage and strengthen?
- (2) A son or daughter in the armed forces?
- (3) A son or daughter away from home in a college or university?
- (4) A married son or daughter?

SEARCHING THE SCRIPTURES contains 288 pages a year with material from writers who are true to God's book and who have been tested in life. The Newsletter Reports brings word from near and far concerning the work of the gospel. The church ads are used often by brethren who travel and provide a contact in places where you may have a loved one. Think about it -then write us.

P.O. Box 69, Brooks, KY 40109
 \$7 Per Year For All New Subscriptions.

COST INCREASE IN CHURCH ADS

Beginning with the January, 1984 issue, all church ads will be billed at \$75 a year. We regret the necessity for this increase. It has been four years since we increased these ad rates. Other papers with much less circulation than we have, have charged higher rates for sometime. Many tell us that they use these ads regularly when traveling and congregations which use them tell us of visitors who found them through an ad in this paper.

THE NEWS LETTER REPORTS

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

Send all News Items to: Wilson Adams, 6334 Auburn Ave., Riverdale, MD 20737

FIELD REPORTS

GEORGE C. GARRISON, 1541 Marsha Ave., Modesto, CA 95350. After eight years in Grants Pass, Oregon my family and I recently moved to Modesto. Jim Hoff is the new preacher in Grants Pass. They now have a building that is paid for and during our stay some 40 people were baptized and elders were appointed. However, brother John Gravlee who had served as an elder in San Bernardino, California, and also served in Grants Pass the last six years of his life, died this past year. Brother Larry Whaley and I served until I left for Modesto, California. The work here looks encouraging. Brother L.L. Freeman who passed away last November at the age of 78 preached here for the last 19 years. The last 18 months different ones filled the

pulpit. The church has a comfortable building, paid for in a city of 115,000. The attendance ranges from 30 to 45 and we are self-supporting. We have recently baptized one and have three new home studies started. The congregation is made up of mostly elderly people with some younger ones. Olen Holderby of Fresno, California held a meeting here in April and Bobby Witherington will hold our fall meeting. We would be happy to have any visitors traveling through the area worship with us. The church meets at 3105 Carver Road in Modesto. Our services are: Lord's Day for Bible Study at 10 A.M. and Worship at 10:45 A.M. and 6 P.M. We are about three minutes from highway 99, Phone (209) 578-3300.

CHARLES F. HOUSE, P.O. Box 1031 Douglas, AZ 85607. One was baptized recently in Las Palomas on the Mexican border between Douglas, Arizona and El Paso, Texas. Also one baptized in Beaumont, Texas on June 7, 1983. We continue to be in need of a full-time preacher here at Douglas-Pirtleville. If interested please contact me. We are also in need of some financial help from individuals to help reinforce the foundation in front of the building washed away by recent rains. . We have received a bid to have it fixed at \$1,200.

STEVE WALLACE, Auf Der Hoell 12, 6791 Schrollbach, Niedermohr, Pfalz, Federal Republic of Germany. I have safely arrived here in West Germany and have gotten settled in very well. I have launched into the work here and many good things are happening, both at the church at Ramstein where my main work is, and at the churches in Stuttgart and Heilbronn, each of which I preach for once a month. Please come see us if vacationing in West Germany. Also, if you have a friend who is moving here we want to offer whatever help possible in finding a sound congregation with which to worship.

PREACHER NEEDED

EXTON, PENNSYLVANIA—The congregation here (about 35 miles west of Philadelphia) desires to contact a sound preacher who is willing to work in an area where the membership is widespread and the congregations are scarce. Attendance is between 35-40 and partial support will be required from other places. Please contact A. Wallace Hayes at 1413 Gypsy Hill Road, Gynedd Valley, PA 19437, or Everitt F. Wood at 1207 Farmington Lane, West Chester, PA 19380.

FROM THE ILLINOIS ATTORNEY GENERAL

SPRINGFIELD, IL: March 24, 1982, Illinois Attorney General Ty Fanner today issued what has become an annual advisory to the public stating that reports that an Illinois firm is making an offensive film relating to the "love life" of Jesus are absolutely false. Fanner said, "I understand the outrage that this report causes, but, fortunately, the story of such a movie is totally false. I wish I could respond to each person individually, but it's impossible. This kind of hoax causes a tremendous waste of energy and resources for everyone involved."

EDITOR'S NOTE: The story of this movie has made the rounds in some of the church bulletins. We appreciate the Illinois Attorney General's attempt to clear up any confusion that might exist.

FROM THE I.R.S.

MINISTERS: HOME INTEREST AND TAXES—In Tax News 267 we discussed the deductibility of home interest and taxes for a minister who receives a housing allowance. These rules were to apply starting no later than June 30, 1983. The IRS recently announced that, for ministers who owned and occupied their home before January 3, 1983 (or had a contract to purchase a home before January 3, 1983, and later owned and occupied that home), this ruling will not be applied before the earlier date on which the minister no longer owns that home or January 1, 1985. Therefore, for 1983 and 1984 these rules will apply only to ministers who (1) owned and occupied their home before January 3, 1983 or 1984, or (2) owned and occupied their home on or after January 3, 1983.

DEBATE

KEITH HAMILTON, 117 Moore Circle, Columbia, Tennessee 38401. There will be a debate here in Columbia during October (24-25 and 27-28), Brother Tom Oglesby will be representing the College-Vue church of Christ while Steve Hancock, a Pentecostal preacher, will be representing the Calvary Jesus Name Tabernacle in this discussion. The propositions will center around whether or not there are three distinct persons in the Godhead. If anyone needs a place to stay, please contact me before the discussion. Phone (615) 381-4567 or 381-5709.

FROM ITALY

VINCENZO RUGGIERO, Via Pendino, 16, 84010 S. Marzano Sul Sarno, Italy—The work at Poggiomarino is progressing and during the last year our meeting house is always crowded. More than a month ago I was given opportunity to speak to a denominational group of 500 in North Caserta. Two have recently been baptized here. We are enlarging the work as we are able.

FROM CHILE

EFRAIN F. PEREZ, Casilla 1317, Valparaiso, Chile—On June 27 three were baptized into Christ. It is winter here and the water was very cold, but we are not concerned with health at such a time. I have 8 home Bible classes underway, one with a family of 7. I am personally publishing a small paper ("Valor Y Fe") to teach and to carry news of our work. I have also prepared a "Slide Rule For Personal Workers" with 57 subjects giving appropriate passages.

FIRM FOUNDATION CHANGES HANDS

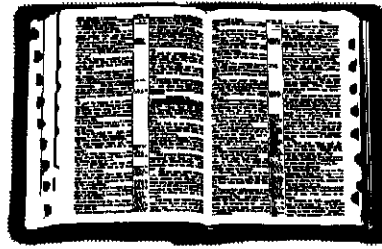
Buster Dobbs has bought the FIRM FOUNDATION and William Cline will now be the editor. Now that the change has taken place, many brethren in the liberal camp are bold to speak out against the drift toward the left which this paper has demonstrated for a number of years. It is interesting to observe that the same bulletin editors which praise the new owner and editor and lament the drift of the previous editor had little to say that amounted to anything while Reuel Lemmons was editor. While we expect to see the FIRM FOUNDATION take a more conservative stance under the editorship of William Cline, the fact remains that both Cline and Dobbs are fully committed to the defense of the sponsoring church and church support of private institutions. They are in fellowship with brethren who still think churches can supply facilities for recreational purposes. Buster Dobbs has just had a debate with Dale Smelser in Fort Wayne, Indiana on the benevolent work of the church. While these brethren may prune a few dead or diseased branches, they have left the root of the trouble untouched. We will watch the future with interest.—Editor.

IN THE NEWS THIS MONTH

BAPTISMS	339
RESTORATIONS	112
(Taken from bulletins and papers received by the editor)	

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 XXIV

NOVEMBER 1983

NUMBER 11

ANSWERS for our hope

Send Bible questions to:

Marshall E. Patton
10511 Moonlight Way
Valley Station, KY 40272



SIN UNTO DEATH

QUESTION: Will you please write an article on 1 John 5:16 dealing with the expressions "sin unto death" and "sin not unto death"? What about the position which says "sin unto death" is a willful sin of rebellion which separates from God, but "sin not unto death" is an unintentional sin by a dedicated Christian which does not separate from God?—B.E.

ANSWER: I marvel, and I am appalled at the use some are making of this verse. I have observed the same concept in the question submitted in two or three bulletins and other missives that have crossed my desk of late. The position affirmed in the question simply is not so!

It seems to me that even a cursory reading of 1 John 5:16 would show that both the one guilty of "sin unto death" and the one guilty of "sin not unto death" are in need of "life." Obviously, this is spiritual life. In other words both are spiritually dead and in need of "life" or forgiveness. Prayer in behalf of one will bring "life," and prayer in behalf of the other is to no avail, so far as forgiveness is concerned. Surely, it would take an effort of desperation and the zenith of human rationalization to conclude that one spiritually dead is not separated from God.

The subject under discussion in the context is prayer—For what may a Christian pray with the assurance of being heard and answered? "And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: And if we know that he heareth us, whatsoever we ask, we know that we

have the petitions that we desire of him" (1 John 5:14, 15). The conditional phrase, "if we ask any thing according to his will," is very significant and demands a clear understanding in order to arrive at truth on this subject.

It is God's will that all of our petitions be answered to our good. In Him we may have confidence that all our prayers will be answered to our good—maybe not the way we expected, but, nevertheless, in a way which in His wisdom is best for us (Cf. 2 Cor. 12:7-10).

If one should pray for an alien to be saved in his sins, God would not answer by giving "life" or forgiveness—such would not be "according to his will." Such is not God's plan by which aliens are saved.

When it comes to praying for "life" (forgiveness) in behalf of a brother, God's will must be respected as in all other matters. Early in this epistle John has shown God's will concerning forgiveness for the erring brother: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). Thus, one may be cleansed of all unrighteousness, IF he confesses his SINS. Notice the word "sins"—that it is plural. This verse does not say, "If we confess sin." One must confess what he is guilty of. If he is guilty of wholesale abandonment—apostasy, then he should confess such. If his guilt is to a lesser degree, then he should confess accordingly.

This confession, in the light of the context and other passages, necessarily implies a penitent confession. Thus, in the final analysis—no matter how willing and anxious God and all others are to forgive—God has made the erring brother's "life" depend upon his own volition. Of his own will he must repent and confess! Until this is done we need not expect prayer for "life" in his behalf to be answered. No prayer of any person can possibly cancel the erring brother's free will. Such a brother is in rebellion to God, the ultimate end of which is the second death (Rev. 20:14,15). He is "sinning a sin unto death." Such a sin, then, is one of which a person has or will not repent and confess.

However, when the guilty brother repents of his sin and confesses the same unto God, or unto God and the brethren, as the case may demand, his prayer and that of all others in his behalf will be answered. The sin for

U.S. Postal Service STATEMENT OF OWNERSHIP, MANAGEMENT AND CIRCULATION <small>Required by 39 U.S.C. 3685</small>		
1A. TITLE OF PUBLICATION SEARCHING THE SCRIPTURES	1B. PUBLICATION NO. 4 8 7 4 4 0 0 0	2. DATE OF FILING 10/1/83
3. FREQUENCY OF ISSUE Monthly	3A. NO. OF ISSUES PUBLISHED ANNUALLY 12	3B. ANNUAL SUBSCRIPTION PRICE \$7.00
4. COMPLETE MAILING ADDRESS OF KNOWN OFFICE OF PUBLICATION (Street, City, County, State and ZIP Code) (Not printer)		
P. O. Box 69, Brooks, Bullitt County, Kentucky, 40109		
5. COMPLETE MAILING ADDRESS OF THE HEADQUARTERS OF GENERAL BUSINESS OFFICES OF THE PUBLISHER (Not printer)		
Same as #4		
6. FULL NAME AND COMPLETE MAILING ADDRESS OF PUBLISHER, EDITOR AND MANAGING EDITOR (The term MUST NOT be used)		
PUBLISHER (Name and Complete Mailing Address)		
Connie W. Adams, P. O. Box 69, Brooks, Kentucky 40109		
EDITOR (Name and Complete Mailing Address)		
Connie W. Adams, P. O. Box 69, Brooks, KY 40109		
MANAGING EDITOR (Name and Complete Mailing Address)		
Connie W. Adams, P. O. Box 69, Brooks, KY 40109		
7. OWNER (If owned by a corporation its name and address must be stated and also immediately thereafter the names and addresses of stockholders owning or holding 1 percent or more of total amount of stock. If not owned by a corporation, the names and addresses of the individual owners must be given. If owned by a partnership or other unincorporated firm, its name and address as well as that of each individual must be given. If the publication is published by a nonprofit organization, its name and address must be stated. (Form must be completed.)		
FULL NAME		COMPLETE MAILING ADDRESS
Connie W. Adams		P. O. Box 69, Brooks, KY 40109
8. KNOWN BONDHOLDERS, MORTGAGEES AND OTHER SECURITY HOLDERS OWNING OR HOLDING 1 PERCENT OR MORE OF TOTAL AMOUNT OF BONDS, MORTGAGES OR OTHER SECURITIES (If there are none so state)		
FULL NAME		COMPLETE MAILING ADDRESS
None		
9. FOR COMPLETION BY NONPROFIT ORGANIZATIONS AUTHORIZED TO MAIL AT SPECIAL RATES (Section 423.13 GDSM only). The purpose, function, and nonprofit status of the organization and the exempt status for Federal income tax purposes (Check one)		
<input type="checkbox"/> (1) HAS NOT CHANGED DURING PRECEDING 12 MONTHS <input type="checkbox"/> (2) HAS CHANGED DURING PRECEDING 12 MONTHS <input type="checkbox"/> (3) CHANGED PUBLISHER MUST SUBMIT EXPLANATION OF CHANGE WITH THIS STATEMENT		
10. EXTENT AND NATURE OF CIRCULATION	AVERAGE NO. COPIES EACH ISSUE DURING PRECEDING 12 MONTHS	ACTUAL NO. COPIES OF SINGLE ISSUE PUBLISHED NEAREST TO FILING DATE
A. TOTAL NO. COPIES (Net Press Run)	5,921	5,877
B. PAID CIRCULATION		
1. Sales through dealers and carriers, street vendors and counter sales	-----	-----
2. Mail Subscription	5,323	5,347
C. TOTAL PAID CIRCULATION (Sum of B.1 and B.2)	5,323	5,347
D. FREE DISTRIBUTION BY MAIL, CARRIER OR OTHER MEANS, SAMPLES, COMPLIMENTARY AND OTHER FREE COPIES	386	300
E. TOTAL DISTRIBUTION (Sum of C and D)	5,709	5,647
F. COPIES NOT DISTRIBUTED		
1. Office use, left over, unaccounted, spoiled after printing	212	230
2. Return from News Agents	-----	-----
G. TOTAL (Sum of E, F.1 and 2 should equal net press run shown in A.)	5,921	5,877
11. I certify that the statements made by me above are correct and complete	SIGNATURE AND TITLE OF EDITOR, PUBLISHER, BUSINESS MANAGER OR OWNER <i>Connie W. Adams</i> (Owner)	

PS Form 3526 July 1982

(See instruction on reverse)

Searching The Scriptures

Volume 24 November, 1983 Number 11

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 69, Brooks, Kentucky 40109-0069.**

Address supply orders to **Religious Supply Center, Inc., 4001 Preston Hwy., Louisville, Kentucky 40213. Phone (502) 366-9014 (Ky. residents), 1-800-626-5348.**

POSTMASTER: Send change of address forms to P.O. Box 69, Brooks, Kentucky 40109-0069.

which forgiveness is sought is no longer "unto death" since it is one of which the guilty has repented. For such a person John says ask and "life" (forgiveness) shall be given.

In this verse John would have us to know that prayer will not substitute for repentance on the part of the guilty. There are things we may do and for which we may pray that might lead the erring brother to repent. To this end we should work and pray, but do not expect your prayer to take the place of repentance on his part.

I know of no verse that distinguishes between intentional or unintentional sin so as to condemn one and excuse the other. Sin—any sin—must be repented of. John says in this same epistle, "This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:5-7). We must walk in the light, otherwise we sin. But "God is light, and in him is no darkness at all." This does not leave even a shaded area in which one may walk in sins of ignorance and weaknesses of the flesh and still remain in the light.

This does not mean that God's law demands of us perfection. God's law does demand perfect obedience to all absolute conditions of faith, as illustrated many times over in both the Old and New Testaments. God's law demands "diligence" (2 Pet. 1:5) in all those matters in which our faithfulness is determined in relation to our time, opportunity, and ability (Matt. 25:14-30). Anything short of this obedience is sin. A penitent confession is necessary before "life" (forgiveness) can be given. There is a difference between absolute conditions of faith and those in which one becomes more proficient with time. A failure to distinguish between the two accounts for much of the confusion on this issue.

Please Renew Promptly!

Editorial

Connie W. Adams

P.O. Box 69

Brooks, Kentucky 40109



"WE BEHAVED OURSELVES AMONG YOU"

When Paul wrote the young congregation at Thessalonica reviewing his work among them, he made a statement which I fear a number of preachers could not truthfully make these days. Said he "Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe" (1 Thes. 2:10). The context of that chapter shows that he not only spoke the truth, he also practiced what he preached.

Paul viewed preaching the gospel as a trust not to be violated. "But as we were allowed of God to be put in trust with the gospel, even so we speak..." (v. 4). Such a concept precluded "pleasing men" (v. 4). His approach was humble, not pompous. He was not "burdensome" or foreboding in manner, though he was an apostle of Christ (v. 6). He did not come with the attitude of "See here, I am one of the few men chosen as apostles and you had better respect that! After all, do you not know who I am?" On the contrary, he said "But we were gentle among you, even as a nurse cherisheth her children ... we exhorted and comforted and charged every one of you, as a father doth his children" (v. 7, 11). All who preach the truth would do well to remember that the gospel is God's message, not the product of our imagined eloquence or brilliance. We dare not take liberties with the property of God. We shall be called to account for our stewardship.

It would help immeasurably if all of us had Paul's attitude toward the brethren at Thessalonica. He said "ye were dear unto us" (v. 8). For that reason, he was not only willing to preach the truth to them, but ready as well to lay down his life for them (v. 8). That accounts for the fact that he was "gentle" and regarded them as a father does his children. There is all too often an elite attitude found among preachers. It is "us" against "them." "We" are the preachers and "they" are the brethren. A preacher once told me that he kept himself aloof from the brethren and had found it was not best to try to get close to them. His work was a failure and he is no longer preaching. Preachers need to sing with the rest "When each can feel his brothers sigh, and with him bear a part, when sorrow flows from eye to eye, and joy from heart to heart."

Abundant Misbehaviour

The cause of Christ suffers continually from preachers who do not behave themselves as they ought.

High living on income which does not match expensive tastes only plunges people deeper into debt. It is a shame for preachers to dodge creditors and leave town owing bills they will not pay. How many souls will be blinded to the truth of the gospel because of dishonest preachers?

The arrogant concept of some is such that they will strive for their own way even if it destroys the church. Their "rights" must be protected. They assume that vengeance is theirs, not the Lord's, and woe be unto that brother who crosses them! Pulpit temper tantrums, petitions seeking redress, house to house calls to muster sympathy and rally supporters and other such ungodly actions reflect everything but the spirit which Paul had toward brethren who were "dear" to him. How many needless divisions have been caused in congregations because of the wounded pride of preachers?

Preachers are not above the law of God. "Thou that teachest another, teachest thou not thyself?" (Rom. 2:21). It is easy to bind heavy burdens to laden others while excusing ourselves. While we are teaching others to study the word, do we continue to study and grow, or are we warming over what we learned when we first started trying to preach? Are we men of prayer? Are we out in front showing brethren how to teach the lost or do we just give lectures to them for their failures?

And what shall we say regarding purity toward the sisters? All over this land the cause of Christ suffers because of preachers who preach one thing and practice another regarding this very matter. Out of "counseling" sessions in the preacher's study affairs have developed, flirtations have matured into inflamed passion, marriage vows have been violated, and then a trail of lies concocted to cover such betrayals of truth and right. When these are brought to light, families are wrecked, children are bewildered, confidence is lost, the weak are made to stumble and only the judgment day will reveal the numbers of souls lost in the wake of such spectacles.

While we are on the subject, does God have a standard of conduct for writing brethren distinct from all the rest? Are we at liberty to misrepresent other brethren? What special insight do we have so that we may judge the motives of those with whom we happen to disagree on some point? Truth is truth and error is error. We ought always to affirm the one and oppose the other. But are we excused from at least being sure that we know what the other fellow believes? Or shall we summarily decide that those of whom we are suspicious in the first place have not been fair and have not tried hard to work with those whose spreading influence is detrimental to soundness in the faith? While we may be convinced that a brother is mistaken in his application on a passage, does it necessarily follow that he accepts without fail all, or any, of the consequences we see down the road? Because we think a brother is at point "A" does that mean that he has already arrived at point "Z" bag and baggage? Is a brother whose life and work have promoted righteousness and truth while opposing error with all his might to be regarded as a sinister force

whose every movement is calculated to strengthen his hand in the nefarious business of dominating the brotherhood?

If we did not believe that papers provide a medium through which to do good, then we would promptly close this one down. Nor do we believe that the abuse of a thing argues against the thing itself. But brethren, from where I sit, it appears that there are abuses in abundance these days. Through the years of attempting to edit this paper, I have been sparing in offering advice to other editors. I have had my hands full trying to attend to my own work along this line. An editor's chair is a very difficult place to sit. Anyone who thinks that he alone occupies it with infallible judgment needs to get down on his knees and pray awhile. What to print and what not to print is a problem month after month. When must an issue be addressed? How far shall a controversy be allowed to go in print before shutting it off? Shall we wait until we have read the latest issues of other papers to write reactionary articles? Do barbs and slurs demand notice? Where is the line between restraint and cowardice? Who is the final judge of the hearts of all men?

With all that said, it needs to be pointed out that these are perilous times for all of us. There are valid issues and questions which demand serious study from the best students of the word among us. But brethren, it is entirely possible for those of us who write to act so imprudently that many sincere people will turn aside in disgust without ever understanding the Bible principles involved. They thus may become vulnerable to smooth tongues and fair speeches through the indiscretions of those of us who only meant to teach the truth. There are serious issues afloat these days. The Bible has the answer to all of them. We are convinced that a major issue RIGHT NOW, is HOW SHALL WE TREAT ONE ANOTHER? Paul said his behaviour was holy, just and unblamable. Can we all say the same?

Preach The Word

Edited By Earl E. Robertson

★ *Twenty-one writers contributed to this sermon outline book.*

★ *A large, cloth bound, book of 416 pages.*

★ *There are seven divisions:*

1. Old Testament
2. New Testament
3. First Principles
4. Kingdom Studies
5. Christian Development
6. Individual Favorites
7. General Studies

ORDER FROM:
Religious Supply Center

★ *Contributors are faithful gospel preachers whose work is time-tested before discerning audiences.*

\$12.95

INSTITUTIONALISM CLARIFYING THE ISSUE

A. C. Grider

Rt. 4, 1617 Bill St.
Shepherdsville, KY 40165



It is my intention to write a series of articles on the general subject of Institutionalism. I don't want the church to be caught short again on teaching along these lines. Apostasy is not so easy when the brotherhood is informed.

In this article I want to point out what I believe about the points at issue. First of all, I believe in the inspiration and all-sufficiency of the scriptures (2 Tim. 3:16-17, 2 Pet. 1:3). Then I believe that the church is divine and sufficient and suited for all of the work it is commanded to do (Eph. 3:21). I believe the God-given mission of the church is **evangelism, edification, and benevolence** (Eph. 4:12).

I recognize a difference between **individual** and collective action of members and churches (1 Tim. 5:16, Matt. 18:15-17). I believe helping the needy is both an **individual** and a **collective** obligation. I do not believe one can satisfy his individual obligations by meeting his collective ones (James 1:27; Rom. 15:25). I believe it is the duty of the congregation to **care for its own needy**. (Acts 6:1-6).

There is scripture for a church helping a needy sister congregation to care for its own needy (Acts 11:27-30). And it is scriptural for a church to support a preacher (Phil. 4:15-16). More than one congregation can support the same preacher (2 Cor. 11:8).

I believe the **work and the oversight** of elders is limited (Acts 20:28, 1 Pet. 5:2-3). I do not believe the elders can oversee a work, as elders, that is not church work. But I believe the elders must **oversee all church work** (1 Pet. 5:2). Whatever elders **cannot oversee** is not church work. I believe the elders can supply all oversight needed in evangelism. I believe the elders can supply all of the oversight needed in edification. I believe the elders can supply all of the oversight needed in benevolent work of the church.

I believe there should be cooperation among all New Testament churches. This will be one of the keys to these articles. What kind of cooperation is indicated for congregations? I believe each congregation must remain independent, autonomous, and equal in all matters of cooperation. There should be unity of faith, liberty in opinion, and love to all in all things. My main line of argument here will be a certain kind of cooperation between churches.

On the subject of evangelism there is really only one issue to be settled and that is, Can one church send

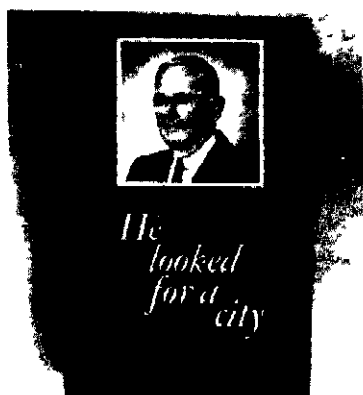
money to another church to preach the gospel. I say it cannot do so. Now let's not have a lot of jumping up and down. Just **send me the passage!** And in the field of benevolence the issue will be, Can a church send money to an institution to care for orphans? I say it cannot do so. Again, no demonstrations. Just a simple verse of scripture will suffice. There has been too much hot air expended in this matter. And yet it is a simple thing to settle. If there is a verse, let's have it. The truth is, that the church is limited in the benevolent work it can do. It is limited to helping SAINTS. That does not include orphans who are not saints. Again, no big demonstration. Just a verse of scripture will suffice. (More Later)

When you renew, why not subscribe for a friend? All new subscriptions are \$7.

A Biography of John T. Lewis

"He Looked For A City"

By Otis Castleberry



This biography of John T. Lewis, written by the biographer of Benjamin Franklin (*They Heard Him Gladly*), details the life and work of the one man most responsible for the strength of the Lord's churches in the Birmingham, Alabama area. The details of his early history, his sacrifices in preaching the gospel, his stand for the truth, and other aspects of his life are related in this biography. Castleberry accurately portrays the qualities in Lewis' life which caused him to be respected by both those who agreed with him and those who disagreed with him. The book is well-written and easy to read. It adds another page to restoration history which you will want to read.

Price.....\$10.95 (plus postage)

Order From

Religious Supply Center
WATS LINE-800-626-5348

PAUL ANDREWS PASSES

James R. Cope

About 7:45 Sunday morning, August 28, the spirit of the beloved Paul Andrews took its flight from time to eternity. He was 62. For several years Paul had not been in the robust health characterizing his earlier life. A few months ago phlebitis gave him considerable trouble but he seemingly pulled out of that bout, went back to the pulpit, class-work, and his incessant personal work program. Near midnight of the 24th he returned to the hospital but gradually his heart signaled that it could carry its burden no longer. He fell asleep in Jesus. Some months ago the North Boulevard church asked him to serve as an elder. In many ways he had been one of the shepherds of this flock from its beginning fourteen years ago. He never knew what it was not to try to do more if he thought it would advance the kingdom.

To know Paul Andrews was not only to love him; it was to respect and admire him. Evidence of the esteem in which he was held in the Tampa area was seen the evening before his burial when more than 600 people passed his casket in a Tampa funeral home—a far-and-away record for this home, one of the oldest and most popular in Tampa. The large North Boulevard church building was overflowing for the service the afternoon of August 30. Following the services, not less than 250 persons drove some 15 miles to Garden of Memories, for the burial service conducted by Tommy Andrews, the son of Frank, Paul's brother.

In the meeting house assembly the arrangement was for Sewell Hall to lead the congregation in singing spiritual songs at the beginning and ending of the service and between the remarks made in order by me, Harry Johnson and Ed Harrell. Roland H. Lewis led in prayer. Harry Johnson, very close personal friend, spoke of Paul's influence over him as representative of the great number Paul worked with and encouraged in their lives for Jesus. Ed Harrell used several verses from Hebrews 11 and 12 as reflecting the life of our departed brother to motivate those present to "run with patience the race that is set before us." My efforts were reflective of Paul's wide influence in Hillsborough County over thousands during the 40 years he spent here.

Born in Hazel Green, Alabama, Paul was one of twelve children, divided equally among girls and boys, and each of the males became a gospel preacher. At Dasher, (Ga.) Bible School he met Doris Copeland, a Tampa girl. Tampa soon became their home and, since Paul had earlier lost his father, Lloyd Copeland became a father to his new son-in-law. It was a Ruth — Naomi relationship between two men and continued with a growing devotion.

When Florida College opened its first session in the fall of 1946 Paul Andrews was the first to enroll. He later served in and for awhile voluntarily supervised the physical education program. He promoted and for many years directed the summer camp. Each of his

children grew up in the school.

The College was not Paul's first love. He knew the difference between the role of a Christian as a parent and his role as a simple teacher of God's word in every relationship of life. He was foremost a preacher and teacher of that word and spent the greater portions of his life-span in advancing the kingdom of God.

For just over forty years Paul Andrews lived and labored in Hillsborough County, Florida. He worked on a regular basis with eight different churches and was instrumental in starting others including Drew Park, North Street and North Boulevard. If Tampa had a John T. Lewis within the last 25 years Paul Andrews was that man. In his four decades here, in addition to his labors with Sulphur Springs, Antioch and Dover, he spent six years with Belmont, six with McDill, one with Florence Villa, 14 with North Street and 13 with North Boulevard.

Paul's success in personal work was remarkable. Actually, it was astounding! Shortly before he left North Street he told me that he had baptized more than 600 people while there. It is estimated that he baptized some 300 at North Boulevard. I doubt not that in his years in Hillsborough County Paul Andrews baptized more people into Christ than all of the other preachers combined. Some of these converts fell from grace but not because Paul failed to put forth a determined effort to save them if he knew of their departure. It should be remembered that many of those he baptized moved to other areas, taking with them the gospel learned at Paul's feet and have become forces of spiritual strength in their newly found communities.

Today there are 28 churches in Hillsborough County standing for the simple gospel and the simple organization, work and worship of God's people, free from the innovations and digressive teachings which have turned multitudes from the New Testament pattern in the last 30 years. There is not one of these churches which has not felt the constructive influence of Paul Andrews in the 40-year period he has lived and loved and labored in this area.

This man was careful to make everything according to the New Testament pattern. He wanted it all straight down the line without compromise in any point. Kind to the core, he was at the same time firm from center to circumference. He was a builder, not a wrecker of God's work; a healer of wounds, not a trouble maker. He knew how to motivate babes in Christ and succeeded unbelievably. He was not a "meddler in other men's matters"; no "gossip". He tended to his work in the church employing him as an evangelist and expected every other church and preacher to do the same. The Lord's business was his business and he was a busy man. His results prove him no sluggard. Withal, the night was never too dark nor the hour too late for his time and attention to be shared with any person needing his consideration and counsel.

Truly, "There is a prince and a great man fallen this day in Israel." The number of Paul's generation is lessening, the ranks are thinning. His example of quiet but effective labors should challenge all ages to a life of

unreserved commitment in work and his pure life should motivate all to holiness of conduct. As we observe his large footprints upon the sands of time we can profitably reflect that a giant walked here!

Things Most
Certainly
Believed

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



ATTITUDE TOWARD THINGS

Previously we have taken note of the proper attitude toward circumstances, critics, crisis and people as depicted in Philippians. The third in this series of articles seeks to stress the attitude of Paul toward the things of this life. One possessed of the "mind of Christ" has an attitude toward the things of this world which is distinctive. We are given an example of the depth of conviction which the proper attitude toward the temporal, physical, material things, will produce as we consider the apostle's words. Throughout this epistle emphasis is on the "single mind", set and unwavering, with Christ as the center and seat, the single object.

Chapter three begins with both exhortation and warning. "Finally" often introduces a practical conclusion following the presentation of doctrine. As previously noted the thread of "joy" and "rejoicing" runs throughout the book and there is no interruption at this point. Repetition, it is observed, is not "grievous" or "irksome". One immediately wonders what the apostle has reference to. Two possibilities seem worth considering. Maybe the admonition to rejoice is what he is writing about. Or, the reference could well be to the problem of circumcision as constantly aggravated by Jewish brethren among the Gentile Christians. At any rate, we conclude it is safe to repeat truth, even if in this case neither of the possibilities is fact.

The warning is introduced, "beware", mark, be on guard against, "dogs". Of whom or what does he speak? Understanding is enhanced as we remember that the Jew called the Gentile "dogs". Reasoning behind this may not be conclusive, but involved is the Gentile lack of distinction between clean and unclean things as the Jew conceived the distinction. The Jew further judged the Gentile as having confidence in flesh rather than spiritual religion as did he, so he shared common interest with dogs. The Jew saw himself as a child of the table, eating a feast while all others, like dogs, had to depend on crumbs dropped from them. "Dog" symbolized to the Jewish mind all that was ignoble and mean, those who bark and rail as they hate (cf. Isa. 59:9-11). Identifying men of canine spirit, ill tempered, snarling

and barking at all who differed with them, is applicable to the term. To say the least, a most uncomplimentary designation.

Not only is the warning of "dogs" but of those noted as "evil workers", and "of the concision"; no doubt a description of Judaizing teachers who are actively at work among the Gentile churches. "Concision" is a term Paul applies to literal circumcision without true spirit and purpose. The word means mutilation and derives from pagan practice as a religious rite. With this effective use of like sounding words, common with Paul, the Judaistic concept of circumcision is indicated and condemned as worthless.

Paul then places in contrast true circumcision with "concision" and identifies the true with the putting off of the body of the flesh (v. 3). Amplification is supplied in these words, "In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: Buried with him in baptism wherein also ye are risen with him through the faith of the operation of God who hath raised him from the dead" (Col. 2:11-12). "Flesh" is the antithesis of "Christ Jesus" and the "Spirit", thus emphasis is upon true circumcision in these words, "For we are the circumcision" (v. 3).

Paul then declares he has every right for confidence in the flesh, in fact more than others: The point being that any condemnation of trust in the fleshly was not because he was deficient and was not a case of "sour grapes". In the course of giving his own spiritual resume (v.4-6), the apostle assumes his opponents view and proves he has a better claim than most. In the process we are treated to his real attitude toward things.

Paul's attitude toward all, except for that represented as "true circumcision" is thus expressed: "But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, And be found in him" (3: 7-9). Within the context, the term "things" deals with the spiritual resume just offered. The principle is broad enough to include not these only but also all things which might serve as barrier to unreserved acceptance of Christ.


Consider the principle in broader application. Jesus impressed his disciples, "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Mt. 6:33). More vividly expressed in, "that in all things he might have the preeminence" (Col. 1:18), illustrated in the application set forth in, "He that loveth father or mother more than me is not worthy of me — He that findeth his life shall lose it: and he that loseth his life for my sake shall find it" (Mt. 10:32-39). When this attitude exists nothing will stand in the way of accepting and serving Christ: neither family, religion of parents, position, prestige or wealth. For the beloved Paul, all previous honors were but "dung", counted "loss", absolutely nothing by compari-

son to Christ and what he had gained in Him. Yet, no regrets burdened his heart.

When his gain is considered we can understand. He had won the ultimate in terms of reward, "That I may win Christ" (v.8). His was an unprecedented relationship, "found in him", in His character, privileged to rest in the peace and comfort of being in covenant relationship. As a theme of life he now knows Him in the most intimate sense, "that I may know him". This was not intellectual knowledge but rather a knowledge of heart. It was to know him by experience, through the "power of resurrection". Paul had gained Christ as a model, being "conformable to his death". Not conformable so as to necessarily die on a cross, rather conformable to the mood of his death, dying for others. The self sacrificing love which is the essence of Christianity is the factor here. Perhaps so very often missed today, but found by Paul.

Serving the Lord involves a "pressing on" (cf. v. 12-16). This requires a forgetting of the things behind. The past can either be a millstone or a stepping stone. Only by forgiveness in Christ can the past be erased and blotted out so as to no longer burden the present and jeopardize eternity. Faith brings acceptance of the efficacy of Christ's blood and enables us to forget. Then there is the reaching out to the things before, goals and ambitions, the greatest of all being, "The high calling of God in Christ" (v. 14). Having reached this degree of maturity, then we are to be of a "single mind" (v. 15-16).

Proper attitude toward "things" is essential to heaven and is vital to peace and happiness here. As with Paul, ours must be a counting all things "loss", "dung", or, trash if you will, that we may win Christ and maintain that relationship. "Things" will be considered as insignificant by comparison where the "mind of Christ", exists.



**Kenneth
N. Taylor**

**The Bible
in Pictures
for Little Eyes**

Kenneth N. Taylor

0595-9,
cloth, \$10.95

"Even little children can understand great truths when told to them in simple words. And when pictures are added, doubly indelible impressions are made that can last forever." Such is the premise of this bestselling classic, a favorite for more than twenty five years. For ages three to six

ORDER FROM: Religious Supply Center

The Mystery of Iniquity

Eugene Britnell

P.O. Box 5624
Little Rock, Arkansas 72215



"THE CHURCH CANNOT BLUSH"— BUT SHOULD!

Note: In a previous column, we mentioned the confrontation between the church of Christ and the Catholic Church in Italy years ago. The priest whose article we were reviewing had denied that Catholics ever deny religious freedom to any people in any place. In view of this, we judge the following material to be timely and revealing. This was written by brother Yater Tant as an editorial in the *Gospel Guardian*, August 11, 1955—E.B.

Under the title, "The Church Cannot Blush," *TIME* Magazine quoted some frank admissions of Catholic intolerance as they appeared in *La Vicilita Cattolica*, leading organ of the Jesuits, published fortnightly in Rome.

Openly acknowledging Catholicism's absolute intolerance of other religions, this publication declares, "As to other religions, the church . . . will require that by legitimate means they shall not be allowed to propagate false doctrine. Consequently, in a state where the majority of the people are Catholic, the church will require that legal existence be denied to error, and that if religious minorities actually exist, they shall have only a de facto existence without opportunity to spread their beliefs.

"In some countries, Catholics will be obliged to ask full religious freedom for all, resigned to being forced to cohabitate where they alone should rightfully be allowed to live. But in doing this the church does not renounce her thesis... but merely adapts herself... The church cannot blush for her own want of tolerance, as she asserts it in principle and applies it in practice."

Catholicism versus Americanism

The above pronouncements of the official Catholic attitude are a viciously anti-American and as violently opposed to our national constitution as the reddest Russian Communism ever dreamed of being. The Jesuits boldly declare that once they are in the majority, and can do so by "legal" means, they will immediately prohibit and restrict all religious teaching other than Catholicism.

Non-Catholic churches could exist, but could not propagate their views. No new congregations could be started. The existing churches could not teach their doctrine—could only hold it themselves. Any non-Catholic father or mother, attempting to teach his child

even in the privacy of his own home, would be doing so in defiance of the "legal" prohibition against teaching, and would undoubtedly be dealt with as an enemy of the state. If the verdict from history is to be an indication at all as to the future, that would mean imprisonment or perhaps execution.

In the light of that program what would become of our "freedom of religion" for which so many valiant American boys poured out their blood on far-flung battlefields? Yes, even Catholic boys, unfamiliar with the corrupt ambitions of their ecclesiastical leaders, have sacrificed their lives for this American ideal of religious liberty, never dreaming how their sacrifice would be turned into a hollow mockery once the priests gained control.

Catholicism versus Christianity

If this blatant declaration of purpose is openly and defiantly antagonistic to our American philosophy of religious freedom, it is even more violently opposed to the principles of Christianity.

The New Testament church is intolerant of error. She has always been so. By her very nature she is aggressively and of necessity opposed to all falsehood. Being the "pillar and ground of the truth," she is uncompromising in her opposition to all the errors and traditions and "isms" of human opinion. The church of Jesus Christ can never, never settle down to a placid "live and let live" companionship with error.

But once this similarity is admitted, all kinship between the two bodies ceases. For Catholicism both in principle and in practice is dedicated to the violent, physical, militaristic suppression of dissenting opinions. Christianity, on the contrary, has always recognized that error must be combated with truth—not with the sword and the dungeon. The way to overcome error is to teach the truth to those who are in error, not to imprison them, torture them, and execute them. The heretic must be overcome by conversion, not by coercion.

Catholicism in principle is wedded to the same blind, tragic sophistry that brought Jesus to the cross—the belief that the way to destroy an idea is to destroy the man that holds it. The Pharisees, being unable to overcome the truth of Jesus' teachings, tried to put an end to them by crucifying the teacher. Catholicism, being unable to withstand the truth of the Bible, would end her embarrassment by "liquidating" all those who teach the Bible alone.

She Cannot Blush

In defense of her position Catholicism blandly says, "The church cannot blush for her want of tolerance." We opine she is right. She cannot blush. Her wanton crimes have long since so hardened her conscience that she is incapable of feeling shame at anything. Even a bold and boorish flaunting of the very religious freedom that makes it possible for her to live here in America is not enough to bring a blush to her cheeks.

Millions of humble Americans whose father fled from Europe to escape this tyrannical priestly oppression will breathe a prayer of gratitude to God that America

is not Catholic. Not only will they thank God for that, but they will henceforth re-dedicate themselves anew to the formidable task of seeing that she does not become Catholic. If we submit supinely to her tyrannies, refuse to oppose her with every ounce of our strength, we will deserve the fate she intends and declares for us—our liberties destroyed, our churches closed, our very thoughts policed.

Let us not plead that we had no warning. Catholicism herself has warned us. So confident is she of ultimate triumph that she is almost arrogant and contemptuous in her declaration of intent. She even declares that she "cannot blush" for her policy.

MY SERVANTS THE PROPHETS

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



NEHEMIAH: RISE UP AND BUILD The Place of Growth in Spiritual Revival Part 4—Accepting One Another Lesson 2

In Nehemiah the 11th chapter, the major problem that Nehemiah faces is the re-population of the city of Jerusalem. There are not enough Jews to live within the walls of Jerusalem. There are several disadvantages, as we have pointed out in previous articles, to living in Jerusalem. The taxes are higher, the workload is greater, and then there is the problem of insecurity. When the enemy surrounds Jerusalem, those within the walls will surely die. So Nehemiah must now motivate the people of Judea to leave the rural towns and villages and farms and come to live within the walls. We find ourselves much in the same predicament as in Nehemiah. The church, or the city of Jerusalem today, needs people to live within her walls. We must find the means to reach those that are outside the walls of the city of Jerusalem. In the last series of articles, we talked about how to make the church grow. We said that, in the first one of these articles, we must know God. We have said, secondly, that we must rejoice in the Lord. And thirdly, we must become a people of love. Our last article was, "Becoming A People of Love." We said in this article that Christ gave the world the right to judge whether we are of God or not by the one factor of our love for each other as brethren. If we do not love each other as brethren, then God gives the world the right to say we are not of God. One factor of loving each other as brethren is accepting one another in the Lord. In Romans 15:7 Paul says, "wherefore accept one another, just as

Christ also accepted us to the glory of God." One great drawback to the growth of a local congregation is the failure to accept one another.

Each particular local church has a personality. This is generally true because it is comprised of a homogeneous group of people. It is a group of people that come together to fellowship that feel comfortable with each other. But the only way they can really feel comfortable with each other is to be almost exactly alike: They come from the same economic level; they come from the same educational level; they come from one or two major families; maybe they're all kinfolks; and they come from the same cultural background, either rural or urban. And finally and most importantly, they are all about the same age. When a local church becomes a homogeneous group, we find that they are on their road to extinction. They lose the ability to appeal to the broad spectrum of society who, in fact, the Lord has commissioned them to convert. The only people that they really can appeal to are those that are exactly like them as far as their economic level, educational level, family background, cultural level, or age level. And so anyone else really does not fit very well into their group. In other words, they have lost the ability to accept one another. One of the greatest dangers that a church can face is that it can become homogeneous in regard to age. We find that there are models of congregations. And each model is constructed according to age. The greatly expanding model has the vast majority of its people under 14 years old. The second model is the expanding model. It has some people under 14 years old, but more people over 14. The stable model has about equal numbers of all different ages. The declining model has almost no one under 14 years of age and almost everyone over 45 years of age. This, the declining model, is headed for extinction within a few years' time. Thus, we find that while it is difficult sometimes to mix ages, we find that we must mix ages in a local congregation if it is to grow. You take a local congregation comprised mainly of elderly, retired people; they may find the bluejeans of younger people very disgusting. But they must learn to accept some of the habits, some of the dress, and some of the things that young people are noted for to make them feel comfortable and welcome in their group. The homogeneous church can appeal only to the one section of society that is exactly like itself. They can not accept people from other portions of society and make them feel welcome within their walls. Dr. Yeakley in his book on church growth says this about homogeneous churches and heterogeneous churches. "In the survey, the greater the similarity between congregation and community in the average socio-economic status, the higher the net rate of growth." In other words, if the church is just like the community in its socio-economic status, then it will grow. If the members are not like the community, the church will not grow. That is simply the members will not have contact, daily contact, with the people of that community. Concerning a heterogeneous church, Dr. Yeakley says, "If a congregation has a very homogeneous membership in regard to age, socio-economic status or educational level, then the congrega-

tion would be similar only to a small segment of the community. In a heterogeneous congregation, almost everyone in the community would find some people with whom he already has at least partly identified because of similarity in such things as age, socio-economic status and educational level.... These survey results, however, indicate that the more the heterogeneous congregation is in regard to its age of its members, the higher rate of conversion and the higher net growth rate." You see, what he's saying is that if you have a heterogeneous congregation, that is people from many different levels, educationally, economically, culturally, then there will be someone there when an outsider comes in automatically with whom he can identify and form a friendship. We are told that when an individual comes to Jesus Christ, if he takes five friendships and make no new friendships in Jesus Christ—and by friendship, we mean a relationship—that individual will not make it as a Christian. If he gives up one old one and assumes one new one, there is a possibility that he may make it. If he gives up two old ones and assumes two new ones, then that individual's chances of survival have greatly increased. If he gives up three old ones, makes three new ones, there is a great possibility that that individual will reach his other two friends for Jesus Christ. There has to be someone within the local congregation with whom this individual can identify for the church to grow.

The problem is that many local congregations do not identify very well with people that are of their own socio-economic group. If they are rural people, they can not accept the urban way of life. If they are urban people, they do not accept the rural way of life. If they are union people, they do not accept non-union people. If they are non-union people, they do not accept union people. And we find that there is a closeness about our fellowship. If we are white, we do not accept black. If we are black, we do not accept white. There is a closeness about our fellowship. And when we become comfortable with each other as white middle-class citizens, then this comfortableness is translated into less than full acceptance to any one who is not of our group. The individual trying to find fellowship in our group can very easily feel the coolness of the group. He feels that he is not accepted because they are different than he is. And so, as a result, the individual becomes discouraged and gives up and quits the group. Now the group, in righteous indignation, can fold their arms and say, "We knew that fellow would not make it. He was not like us." This unconsciousness now can turn to a superiority and it can actually feed upon itself. The next individual that seeks to crack the shell of the group will feel less acceptance than the first, will not last as long as the first, and further vindicate the closeness of the group. Nobody wants to go through a beltline to become a Christian. When an individual is baptized into Christ, many of his habits, maybe his dress, maybe his occupation, many things about his life are going to be as a babe in Christ. The real question is, "Can we accept this individual with the love that God has for him and accept him under-

standing that habits and factors will change in his life as he matures in Jesus Christ."

The greatest asset to growth that any local congregation can have is a population that cuts across economic barriers, that cuts across racial barriers, that cuts across political barriers, that cuts across racial barriers, that cuts across political barriers, that cuts across cultural barriers, that cuts across ethnic barriers. But now then, we find ourselves with the problem like the Democratic Party. The Democratic Party is a party of many diverse elements. Indeed, those that are successful as Democrats are those that can unite the great coalition. This is exactly the problem of the New Testament Church. We find that in the New Testament Church, even when there were only Jews as New Testament Christians, there were ethnic problems immediately. In Acts the 6th chapter, we find the problem between the Grecian Jews, or Hellenistic Jews, and those Jews that were Hebrews that lived in the city of Jerusalem. Now, if this problem had taken place in most congregations, the congregation would have split along cultural lines. The Hellenistic Jews would have been one homogeneous group and the Hebraistic Jews would have been another homogeneous group. But this was not God's plan. It was God's plan for the two diverse elements to stay together and work together appealing to every kind of Jew. We see that this is even more true as the gospel spreads to the Gentile. By the time that we reach the 11th chapter of the book of Acts, in verse 19, because of the conversion of Cornelius, they began to preach the gospel to the Gentiles. Immediately the church in Jerusalem sent Barnabas off to Antioch to preach the gospel. Then the church in Antioch sends Paul and Barnabas on their first journey to reach the Gentile World. We find that converts were coming from many different areas and walks of life. And, as a result, by the time we reach 15:1, a reaction has occurred. Many people did not like these that were not like themselves in the church of our Lord. They said we're drifting. They said the Gentiles are not being circumcised and they felt uncomfortable with them. They said you must become just like us if you are going to be saved. The problem is the failure to accept those that are different than we are. You consider this problem in the New Testament Church. The Jew and the Gentile did not eat the same kind of food. They did not keep the same kind of days. They did not talk the same kind of language and many of the Jews would not accept the Gentiles. The answer to church growth is full acceptance. A babe in Christ comes to the Lord and he may have many rough edges that need to be removed, but the question is, "Can the church accept this babe in Christ as he is with unconditional love and seek to change him by love, rather than by hammering a code of social or economic or ethnic or cultural barriers upon this individual?" We must be ready to appeal to the entire scope of our population. In days gone by, the neighborhoods around church buildings have changed. They have changed from white neighborhoods to black neighborhoods. We have seen no need to convert any of the black people. So,

as a result, we find that many white people are driving from miles around to attend a church in a black neighborhood. They cannot convert the black neighborhood now because they have no social contact with those people at all. Thus, they must move or the church will die. When the neighborhood begins to change around a church building, we must either move the church building or convert the neighborhood. If we have no social contact with the neighborhood, we will not be able to convert them. Church growth depends upon having a heterogeneous mixture that can appeal to every class to every group. In most cities that have more than one congregation, you will find that each congregation is made up basically of a homogeneous mixture. There will be all of the blue-collar workers at one congregation, all the white-collar workers and management at another congregation, all the factory workers at one congregation, all of the union members at one congregation, all of the white members at another congregation. You will find that we tend to segregate ourselves socially and economically because we will not accept someone else. Our failure to accept others is most often not in overt behavior, but it's in our private attitudes. We will not do for these people what they need. We will demand things of them that should not be demanded. We will not fully take them in an unconditional love into our hearts. Thus, it produces an unspoken lack of acceptance. It is a lack of acceptance in the heart. A lack of acceptance in the heart will mean that a church will die rather than grow. Many churches have become so picky that no one can be accepted by their hearts unless they are 100% in line with every picky little belief that they have — these churches are doomed for extinction.

The Search for the Ancient Order

By Earl Irvin West

This three-volume work on the search for the landmarks of primitive Christianity covers the Restoration Movement from 1849—1918. Volume I traces the history from the early beginnings through the movements of Stone, Campbell, the early pioneer preachers, Lard, McGarvey and others. Volume II, carries on from the Civil War to "Horizons of Destiny." Volume III takes us to the end of World War I.

Vol. I \$16.95
Vol. II \$16.95
Vol. III \$16.95

Religious Supply Center, 4001 Preston
Louisville, KY 40213

WATS LINE 1-800-626-5348

WHEN YOU MOVE—Please allow two months for change of address notices. We have a cut-off date for changes each month. *Thanks for your help.*

UNDERSTANDING THE TRUTH

Oscar Ellison
1125 11th Ave., S.W.
Albany, Oregon 97721



The sweet singer of Israel, in that immortal treatise on truth wrote: "Through thy precepts I get understanding; therefore I hate every false way" (Psalms 119:104). And Jesus taught the people of His day: "And ye shall know the truth, and the truth shall make you free" (John 8:32). It is no wonder then that the prophet Jeremiah exclaimed: "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps" (Jer. 10:23). This truth is revealed in it's wholeness in the word of God. Men spoke the words of God as they were moved by the Holy Spirit. So, Paul declared: "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual" (I Cor. 2:13). In words of God's own choosing these inspired persons gave us the will of God in the scriptures. Jesus said to the Father: "Thy word is truth" (John 17:17). The Apostle Paul sums it all up in a single statement: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (II Tim. 3:16,17). It is complete, perfect, whole, and is therefore adequate for all our needs. Thanks be to God for this unspeakable gift.

It Must Be Understood

But, the truth must be understood. And, understanding comes from the study of the truth. Paul instructed young Timothy: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2:15). Giving diligence to present one's self approved before God is to be diligent in learning what God wants one to be and do. So Jesus said: "If ye know these things, happy are ye if ye do them" (John 13:17). Knowing the truth is without profit if one does not practice it. Likewise, doing what is not the direction of the truth is also without profit. We must know and then do to please the Lord. Therefore, let us think on the matter of what is involved in knowing the truth.

Vital Principles Involved

First, to truly know the truth, **one must come to believe that it is indeed the truth.** He must believe that it is the whole truth, and nothing but the truth. In other words, one must believe that he is indeed dealing with the very word of the living God. God is all wise. He knows all our needs and how to supply them. A recogni-

tion of these things will restrain man from taking liberties with the word of God. It will cause him to treat it with reverence and awe. Then, and only then, will he come to realize that his own wisdom is not sufficient to direct him. So, the wise man wrote: "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths" (Prov. 3:5,6). It is true beyond doubt that no man is qualified as a teacher of God's word, as a textual critic, or as a translator, who does not believe implicitly that he is dealing with the very word of the living God. One will immediately become suspect whose statements reflect areas of doubt in his faith in the word of God.

Second, **one must study with a view to learning just what the Lord designed to teach in the portion of scripture he is considering.** He must not prepare what he wants to teach and then go in search of the passages to support his "straw man". I am persuaded that much of what is being preached today partakes far too much of this practice. What did God design that we learn from this passage is a necessary question that one must ask himself. As R.L. Whiteside said to me many years ago, "if God wants us to teach it there is a portion of scripture that teaches it, and we do not have to torture some other passage into teaching it." Preconceived notions hinder us from learning the truth and we must seek to free ourselves from them.

Third, **what is taught must be considered in the light of all that is taught in the Bible** and not some fragment or portion of a passage that seems to support what we already believe. It is a sad but true fact that a person can teach what is true without preaching the truth. The truth is distinctive. It is emphatic. It never expresses doubt or questions the fact that what is said is the truth. And, it is wholly in accord with everything else that is taught in the scriptures. One who would know the truth must read the bible from beginning to end. And, once is not sufficient. He must read it over and over and frequently so that it is fresh in his thoughts. It must be considered prayerfully and with great care. Ponder it's great truths.

Fourth, **one must study the scriptures in their God appointed context** and not as separate entities to stand each on it's own. True, many will so stand, but each must also fit into the composite whole of what God wants us to know and teach. Let me give an example of this. The words righteous, righteously, and righteousness, while having a basic meaning give a thought that must be determined by the context of the passage in which they are used. When Paul told the Romans of the gospel, he said: "For therein is the righteousness of God revealed from faith unto faith: as it is written, The just shall live by faith" (Rom. 1:17). Here, it is clear that the righteousness of God is His plan for making men righteous. It is indeed the gospel, the power of God unto salvation spoken of in verse 16. But, in writing to Titus the Apostle Paul says: "Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world" (Titus 2:12). Here, used in connection with soberly, (proper

habits of self control in ones personal life) and godly, (the proper attitude of reverence for God) "righteously" obviously means proper conduct in relation to other people, a meaning which we frequently use. So, it is necessary that we consider the context to determine just what God intended to teach us. A passage taken from it's context may even be used to teach what is not true at all. The devil so used the scriptures in the temptation of our Lord, recorded in Matt. 4. From the pinnacle of the temple he said to Jesus: "If thou be the Son of God, cast thyself down: for it is written, He shall given His angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." This is a correct quotation from Psalms 91. But, it is taken out of context and used to teach that it is right to make trial of our God. This is false and our Lord repudiated it. So, one may wrest the scriptures by refusing to recognize what God would have us learn from what He has said. Preaching from context and in context is rare, or so it seems to me in these days. Indeed, it is not the only way to approach the truth, but it is one of the most viable and effective. May God help us to use His word as He intended it to be used and only in this manner.

Finally, **understanding the truth must have as it's very first and primary design the instruction of oneself**, so that he may teach both by word and example, the truth to others. The word of God must be precious to each one of us. David wrote, after he had exalted the law, the testimony, the statutes, the commandment, the fear, the judgments of the Lord: "More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb" (Psalms 19). His plea on the basis of his regard for the word of God was that he be cleansed from secret faults, that he be kept back from presumptuous sins, so that he might be free from great transgression. And then he prayed: "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer". I must approach the bible with a view to learning how to order my own life. Then my correction of error and wrongdoing will be solidly founded in what I believe and practice. "I BESEECH you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that you may prove what is that good, and acceptable, and perfect, will of God. May God help us to follow this rule in study and in life.

The Life of Christ

By F. W. Farrar

The classic work on the Life of Christ now back in print in one volume. His descriptions of the trial and crucifixion of Jesus are graphic and moving. This is the source from which most Bible Dictionaries quote on the physical effects of a crucifixion.

Order from: **Religious Supply Center**

\$15.00

Using the SWORD OF THE SPIRIT

Ken Green

2212 Jordan Lane, S.W.
Huntsville, Alabama 35805



INCOMPETENCE AND MEDIOCRITY

Lawrence Peters wrote the best seller of a few years back, *The Peters' Principle*. He set out to demonstrate therein that just as water seeks its own level, people tend to rise to their own level of incompetence.

Here's how it is said to work: Imagine a fellow in any line of work who does a good job, loves his work, impresses the boss, and just generally doesn't have to be watched and pushed all the time. Then a position higher up opens up. He gets the job. If he has not reached his level of incompetence, he excels in this new position. People are impressed. He gets promoted again.

This continues until the man finds himself in an office or situation that he does not like or cannot handle. He fails to adapt himself to this new job and never does the work in an effective way.

This is where he stays. He receives no more promotions for he does not deserve such. It's an irregular thing for such a one to be demoted. So he has reached his level of incompetence.

Some say Mr. Peters wrote the book with tongue in cheek. But we've all seen examples of this very thing. I can't vouch for the theory, but one thing I know. There's an awful lot of incompetence and mediocrity around. It has gotten to the point that regardless of what you try to do, it becomes an all-day, red tape affair.

Mr. Peters mentioned in a recent interview the case of a highway crew which was painting a stripe and painted over a dead dog.!

The spirit of mediocrity is one of the biggest problems we are confronted with. It is the cause of a lot of other problems. One of the reasons it has permeated our society is that Bible principles have not been taught and/or believed.

The Bible teaches that whatever role we find ourselves in, we should be the best that we can be and do the very best that we can do. Too many people think the Bible just speaks of religion and worship. But it has little to say about worship compared to what it says about our everyday lives and varied relationships. The Bible speaks to us of the family, the store, the government, and the neighborhood. It presents this constant theme in regard to these: Don't be mediocre! Do the best you can.

The Case of Joseph

Some years ago my attention was called to Tyndale's

translation of Gen. 39:2: "The Lord was with Joseph, and he was a lucky fellow." I find that quite curious. As I read the life of Joseph I don't find that luck had anything to do with the Lord being with him. The Lord was with Joseph because Joseph stayed with the Lord. And he prospered in spite of trials and obstacles because he was not a mediocre fellow. It didn't matter whether he had big things to do or small things, he was faithful. He was faithful in every single job and relationship.

If there was luck involved, it began when Joseph, 17 years old, was sold by his own brothers into Egyptian slavery. He became a bondservant and a stranger hundreds of miles from home (which would equal thousands of miles today).

How did he fare? He soon became the manager of all his master's business. Joseph proved himself to be trustworthy and diligent. Promotions came quickly and steadily.

Then we read of the incident of his master's wife lusting after Joseph. He refused to give in to her advances (Gen. 40:9). But she lied on him and he was cast into prison.

Well that surely took the wind out of his sails didn't it?

Not quite. As a matter of fact, "**... the Lord was with Joseph, and shewed him mercy, and gave him favour in the sight of the keeper of the prison. And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it. The keeper of the prison looked not to anything that was under his hand; because the Lord was with him, and that which he did, the Lord made it to prosper**" (Gen. 39:21-23).

Later, he interpreted the dreams of the baker and butler which dreams were fulfilled. A chain of events began which finally drew Joseph to the second most powerful office in Egypt.

Now all of this was in God's plan and was providentially brought about. But God was with Joseph because Joseph was with God. Then too, Joseph did his very best. There was nothing mediocre about him.

Somebody says, "He had pull."

Yes. He took his father's foolishness, his brother's envy, his boyish vanity, a woman's lust and lying lips, an ungrateful butler's forgetfulness . . . and he forged with these a chain that pulled him to the throne next to Pharaoh!

Our Occupations

Our Lord taught in His parable of the talents (Matt. 25:14-30) that each of us is obligated to do the best we can with what we have. He was teaching a spiritual lesson, but such was based on industriousness in life.

Paul emphasized to slaves the responsibility of serving their masters well. They were not to render "eye service" and gold-brick on the job. Rather they were to labor as servants of Christ (Eph. 6:5-8; Col. 3:22-25). If such was expected of one who was a slave, how much more would it apply to one who is paid for his service?

Even if the master mistreated his servants, such did not remove their responsibility to do right: "**But he that**

doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons" (Col. 3:25).

The story is told of two psychiatrists who both boarded an elevator at the same time each morning. One exited at the third floor and the other at the sixth floor. Each morning the first to get off the elevator would turn to the other and spit on him. The object of this attack would then calmly take a handkerchief out and wipe himself off.

After beholding this scene for the third or fourth time, a bystander exclaimed, "Why don't you do something?!"

"It's his problem," replied the unperturbed doctor.

Sometimes other people's problems tend to become our problems too. Yet such does not relinquish us of the responsibility to do right and to do our best.

Paul also gave instructions to masters. Whatever the role, one cannot be a mediocre gold-bricker and please the Lord.

Other Areas

Space does not permit me to make all the applications that might be made. But let us briefly mention a few other areas.

Marriages are often on the rocks because of husbands and wives who are mediocre and don't care. A man may put on his best appearances all day and treat everyone sweetly. Then he comes home where he can "let go."

This often means he comes in the door screaming, "Stay off my back! I've had it!" and "Keep the kids out of my way!" He hasn't seen them all day but he wants them out of his way.

Wives who work in a public capacity are as often guilty of this kind of behavior as husbands are. And some who are supposed to be full time homekeepers lounge around and watch soap operas all day. They seldom clean the house, or plan and prepare good meals.

America is full of mediocre homes with mediocre fathers and mediocre mothers.

We see the same disorder in government, in the schools, and in any organization you can name.

Most young people get an early start in mediocrity. They learn it from their parents, teachers, and other grown-ups. They creep by the best and easiest way possible in school, never working at full capability; never firing on all eight, six, or however many they might be equipped with.

Mediocrity in the Church

If there is one place in the world where no mediocrity should be found, it's in the church of the Lord. If we despise incompetence in the business world and in the home, how much more ought we to abhor it in the most important relationship of all. And yet I wonder if there is any place where incompetence is more in view than in the Lord's church.

If a man did not come home for two weeks, his wife would be looking for him. If an employee missed work over half the time without good reason, he would be without a job. But the church is full of folks who might miss for weeks on end and expect no questions to be asked. Their expectations should certainly not be ful-

filled.

As a people, we are losing ground because we require little and we expect little and we're getting it. Too many elders have risen to their level of incompetency. Too many preachers have a couple of hundred stock-in-trade sermon outlines that they peddle first here for a couple of years and then there for a couple of years. They are not students of God's word. They are not disciples in any true sense of the term. Too many members have just enough Christianity to inoculate them from the real disease.

Bible teachers think nothing of calling an hour before class and announcing that they will be unable to teach. So someone who is totally unprepared is sent into the classroom. And he or she may well do a good job as the regular teacher anyway, for the regular teacher was unprepared too. Either one may possess a fairly good knowledge of the material, but few have allowed the material to get hold of them until they are excited about it. Few have given any thought to the best strategy to use to get the material into the heads of the students and to motivate them. Mediocrity is the name of the game.

Brethren, we have been raised up to sit with Christ in the heavenlies. Have we been promoted to our level of incompetency? Such is the case only if we fail to utilize the power and the vast resources that God has available for His people. It is He that worketh in us both to will and to do His good pleasure (Phil. 2:13). God is the energy source. His word and our fervent prayers complete the circuit.

Let us rise above the incompetence and mediocrity of our age.

A GIFT THAT LASTS

Have you considered a gift subscription to:

- (1) Some member of the church you want to encourage and strengthen?
- (2) A son or daughter in the armed forces?
- (3) A son or daughter away from home in a college or university?
- (4) A married son or daughter?

SEARCHING THE SCRIPTURES contains 288 pages a year with material from writers who are true to God's book and who have been tested in life. The Newsletter Reports brings word from near and far concerning the work of the gospel. The church ads are used often by brethren who travel and provide a contact in places where you may have a loved one. Think about it —then write us.

P.O. Box 69, Brooks, KY 40109

\$7 Per Year For All New Subscriptions.

RELIGIOUS SUPPLY CENTER
WATS LINE 1-800-626-5348
(All States but KY, Alaska & Hawaii)

THE GOOD CONFESSION

**David Holder
Dickson, TN**

In 1 Timothy 6:12 Paul wrote, "Fight the good fight of faith; take hold of the eternal life to which you were called and you made the good confession in the presence of many witnesses." In this exhortation Paul is calling Timothy to steadfastness in the "fight" that he is in as a soldier of the cross. In doing this Paul reminds Timothy of the "good confession" that was made at the beginning of his life as a Christian. Every Christian has made such a confession, but it is a profitable study to consider what the "good confession" entails and demands.

Defining Confession

The word 'confess' is translated from the Greek word HOMOLOGEO which is a compound word. HOMOS means the same or similar. LEGO means to say or speak. Hence HOMOLOGEO means to speak the same thing, to agree with or to consent. (From New International Dictionary of New Testament Theology, ed. Colin Brown and Vine's Expository Dictionary of New Testament Words). Also the word 'confession' conveys the idea of an acknowledgement or avowal. A good example is found in John 1:20 where John the Baptist "confessed, and did not deny, and he confessed, 'I am not the Christ.'"

In the New Testament 'confession' is used in two different senses. One, it is used in the sense of an acknowledgement that Jesus is Christ, the Son of God. Two, 'confession' is used in the sense of an avowal or acknowledgement of sin. A clear distinction between these two usages needs to be observed. These two confessions deal in two separate areas and it is important to distinguish between them. Both usage will be examined in this article in order to observe this distinction.

The Good Confession

In the context of 1 Timothy 6:12, Paul identifies the confession under consideration. In verse 13 the apostle writes that Christ Jesus "testified the good confession before Pontius Pilate." An examination of Luke 23:2, 3 and John 18:37 shows what Jesus confessed before Pilate. Luke records that Jesus acknowledged that He was the King of the Jews. Similarly, John records Jesus as saying, "I am a king." Whatever was the object of Jesus' "good confession" was also the object of Timothy's "good confession"—namely, that Jesus is Christ, the King.

Additionally, Paul writes in Romans 10:9, "That if you confess with your mouth Jesus as Lord...." John writes, "Whoever confesses that Jesus is the Son of

God ..." (1 John 4:15). Hebrews 3:1 reveals that Jesus is "the Apostle and High Priest of our confession." An examination of these passages tells us the object of the good confession. Simply stated, the object of our confession is Jesus Christ. A confession entails our "speaking the same thing" about Jesus as the New Testament speaks. There is no one thing specified that we are to confess about Jesus. Our confession is simply an acknowledgement that Jesus is who He claimed to be and who the New Testament reveals Him to be — He is Lord, He is Christ, He is the Son of God.

The Demands of the Good Confession

A confession is made by every person who desires to be a Christian. Combined with faith, repentance, and baptism, the confession begins one's life as a Christian. It needs to be pointed out, however, that the demands of such a confession are life-long. This, in fact, is the point of Paul bringing up the matter in 1 Timothy 6:12. Paul is exhorting Timothy to remain true to His "good confession." Timothy began his "fight of faith" when he made the confession and was baptized into Jesus Christ. Paul reminds Timothy of that initial confession so that Timothy might remain faithful to it. In 2 Corinthians 9:13 of the King James Version Paul writes of their "professed subjection unto the gospel of Christ." The New American Standard Bible translates this, "obedience to your confession of the gospel of Christ." The New International Version translates, "obedience that accompanies your confession." This translation comparison shows Paul's intention in the verse. The apostle is commending the Corinthians for their faithfulness to their confession. The writer of Hebrews makes his instructions clear, "Let us hold fast our confession" (4:14).

The "good confession" not only involves our initial acknowledgement of the Lordship, Kingship, and Sonship of Jesus, but also it demands our faithfulness and obedience to Jesus Christ throughout our lives.

The Necessity of Making the Good Confession

If one wants to be saved, making the good confession is essential. Jesus said, "Everyone who shall confess Me before men, I will also confess him before My Father who is in heaven" (Matthew 10:32, 33). In Romans 10:9,10 Paul wrote, "That if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you shall be saved; for with the heart man believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation." John penned, "Whoever confesses that Jesus is the Son of God, God abides in him, and he in God" (1 John 4:15). These passages need no comments. They are plain, simple, and direct. If we want to be acceptable to God, to have salvation, and to be in fellowship with God, making the good confession and living up to its demands are necessities.

Confession of Sins

In order to make a clear distinction, some things need to be observed about a confession of sins. In 1 John 1:9 the apostle writes, "If we confess our sins, He

is faithful and righteous to forgive us our sins." James 5:16 reads, "Confess your sins to one another." This confession is simply an acknowledgement of sinfulness and is closely associated with repentance. Repentance requires a confession of sins and a confession of sins will naturally lead to repentance. In this way the confession of sins is a part of the plan of salvation and must be ever-present in the lives of faithful Christians.

But a distinction between this confession and the "good confession" needs to be clear in our minds. The "good confession" is a confession concerning Jesus Christ. This good confession is part of the beginning step of a Christian's life. To this initial confession one must remain true throughout life. Confession of sins, on the other hand, must be an on-going part of our lives as the children of God.

THE NEWS LETTER REPORTS

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

Send all News Items to: Wilson Adams, 6334 Auburn Ace., Riverdale, MD20737

FROM THE FIELD

LALO ENRIQUEZ, 20955 Allen Road, Bakersfield, CA 93309. The church in this Rosedale area of Bakersfield has now been in existence a little over a year and a half. We have been blessed with several baptisms, restorations, and have had some new members move into the area. Unfortunately, this growth has been offset by some who have moved away while others have had to be withdrawn from due to unrepented and continued sin in their lives. Initially we started the work with 112 members and we now stand at 125 members. We have grown numerically but most importantly we have grown spiritually. Anyone familiar with establishing a new congregation knows the "mountain" of work that needs to be done. With this comes the tendencies to become distracted from vital areas such as reaching the lost and maintaining proper discipline within the local church. Forseeing this, we have endeavored to maintain a strong emphasis on home Bible classes with members as well as non-members, on visitation, and on consistent discipline. We have also entered into a Debuture or "church bond" program in order to raise the needed funds for the construction of our new building. We are more than halfway through with this and hope to have it behind us soon. Before our building is built we are meeting in the cafeteria of the Rosedale elementary school. Regarding these "church bonds"—if anyone would be interested in investing in one or more of these notes, please contact us for the information. They are in denominations of \$250, \$500 and \$1,000. The interest earned from these notes is from 10% to 12%. The maturity dates range from 1 to 19 years. We would appreciate any help anyone could give. For more information, please call collect: (805) 589-9166, 589-3670, or 393-7089. We continually thank the Lord for the prosperity He has blessed us with and for His children in all places. Please remember us in your prayers. We invite you to visit and worship with us whenever in the area.

BOBBY HOLMES, Lancaster, TX. The congregation here has been meeting now for one year. We have indeed come a long way by the help of God and dedication. We look back to where we were a year ago and remember that we only had 23 members, our property was rented, our parking was limited as was our auditorium, the lighting was poor, we only had one classroom and attendance was in the twenties and thirties. We look at where we are today and see that there are now 44 members, the property has been purchased, the parking lot has been graveled and expanded, the lighting has been changed and has increased 100%, the auditorium seating capacity has been increased to 96 and all our new furniture has been paid for, the attendance is running from the fifties to the seventies, and we have built (and paid for) two portable buildings to be used for temporary class rooms, plus we have remodeled another room in the main building to increase our class room space to five. Also new carpet and drapes were added to the building. We have indeed many things to be thankful for. God has opened so many, many doors of opportunity for us and they have been used to His glory. As we look ahead we are planning a new auditorium within the next two years. We would eventually like to become of sufficient size and strength to be able to help establish another congregation on the south side of Lancaster or in Waxahachie. Let us have vision and faith but remember that without the Lord's help nothing

will be possible.

RAY MAYSE, 3017 Parrott St., Waco, TX 76707. The church which formerly met in my home, has now moved into a new location. The church has found a more suitable meeting place at 1220 N. 25th Street at Bosque in Waco. We are now known as the 25th street church. The second Sunday we met in the new meeting place we experienced growth. A sister in Christ was restored and her husband was baptized. Another young couple placed membership with us along with another sister and her two children. We are so thankful to the Lord for this growth and pray that we will continue to grow. There are now two faithful churches in the Waco area. The other is the Estates church which meets in Hewitt, Texas where brother Ron Rhodes preaches. If you know of anyone moving into the Waco area or if you will be passing through, please worship with one of these churches. My phone number is (817) 752-0071.

J. DAVID POWLAS, 1212 Metze Road, #31-D, Columbia, SC 29210. This is to inform the readers of this magazine that there is a faithful congregation of saints meeting on the northeast side of this city. We have been meeting for a year now. During that year, we were able with God's help to baptize two people into Christ and to fully support a native preacher in Nigeria. We meet for worship at 2 p.m. on Sundays. When in the Columbia area, please worship with us. If you know of any prospects in this area, please write or call (803) 772-4371.

WILBERT GARINGO ENOSTACION, Estrada Apt., Ortega St., San Fernando, La Union, Philippines 0501. I wish to report that a new work has been started in the city of San Fernando, La Union, Philippines. The work is one year old. We are going along smoothly and have eleven members. For worship and classes we meet in my rented two-room apartment on Sunday morning at 9:00 and 11:00. In the afternoon my wife and I travel to Bagdag, Bauang, La Union to hold worship services for the people there. This is located some twenty miles east of San Fernando. Besides going on Sundays, a permanent class is held twice a week there. Here in San Fernando we are only two miles away from the gate of the Wallace Air Station, a U.S. military base. If any of the readers of STS know of anyone working on this base, please inform them that a conservative New Testament church meets nearby. I can be contacted at the address above. Jim Puterbaugh and Don Wilson, both from California, recently spoke here and one was baptized. Any of the preaching brethren are welcome to come to our nation and help us preach the gospel.

A REPORT ON THE DOBBS—SMELSER DEBATE

DAVID PRATTE, 7021 Omaha Ct., Ft. Wayne, IN 46804. Since "Buster" Dobbs is now co-owner of the Firm Foundation, the recent Dobbs-Smelsers debate in Ft. Wayne has taken on greater significance than we originally anticipated. The propositions were uniquely worded statements on the issues of sponsoring churches and church supported benevolent institutions. We are convinced that Dobbs' arguments will be a problem for many of the brethren he associates with who seek to avoid extreme liberalism. He consistently affirmed, for example, that all local congregations could scripturally send all their

money to the elders of one church, and that one eldership could then oversee all the money in evangelism (which he included as edifying the members). Likewise in benevolence, all congregations could send all their funds to one board of directors to oversee all the churches' benevolent work. The only thing he said would prevent this would be the judgment of the elders—but no scriptural limits would be violated. The end result, of course, would be that the local elders in the sending churches oversee nothing but the collecting of funds!

Another interesting development was the way Dobbs continually twisted the meaning of words like "money," "contribute," and "home," in order to justify his practice. In all these matters, Dale Smelser did an excellent job of defending the truth and exposing error. Dale used a number of new charts, and his manner of approaching the argumentation was unique. This, plus the uniqueness of the wording of the propositions, make this debate especially useful. Copies of all Dale's charts are available, including many valuable charts on arguments that are commonly discussed on these issues but which were not used in this debate because the arguments were never introduced. Also available are tape recordings of the debate. Anyone interested in charts or tapes should contact me at the above address.

PREACHERS NEEDED

FERNANDINO BEACH, FLORIDA—The church here is in need of a preacher. We are searching for a mature experienced worker. If interested, contact Charles Howard, Sr., at (904) 261-5008, or Larry Smith at 261-3772.

KALAMAZOO, MICHIGAN—The congregation which was meeting at 721 Elm Street in Three Rivers, is now meeting at the South County Community Services building in downtown Vicksburg, Michigan. The congregation is seeking a full-time preacher to expand the work of the Lord in Southwest Michigan. Some support is available from the local congregation, but most will need to come from elsewhere. For information one can call John Baughn at (616) 381-4136 in Kalamazoo, or Herb Smelser at 278-4655 in Three Rivers. The church's mailing address is P.O. Box 2601, Kalamazoo, MI 49003.

BRANDON, MISSISSIPPI—The church at Brandon, Mississippi is looking for a mature man, one sound to the faith who will work with a small congregation of about 30. The congregation can provide partial support. If interested please write to the church at 109 Trickham-bridge Rd., Brandon, MS 39042. Or call (601) 825-4115.

MEMPHIS, TENNESSEE—The Trezevant Street church of Christ is in need of a full-time preacher. Our attendance is usually between 40 and 50 on Sunday. We have a nice brick building that is almost paid for on a nice lot. The one that comes to work with us must be sound in the faith and desire to do personal work. Those interested should contact the church at 3090 N. Trezevant St., Memphis, TN 38127.

NEW CONGREGATION

FRANKLIN, TENNESSEE—We wish to inform the readers of this paper of a new congregation which began in January. Our attendance now ranges from 90 to 110. With the dedicated people we have, this growth is expected to continue. We are blessed with knowledgeable

teachers and experienced song leaders. We have also had good preaching from men from Alabama, Tennessee, Kentucky and Florida. We are searching for an evangelist to labor full-time with us. We are known as the Chestnut Lane church and are located just off Liberty Pike about six blocks northeast of downtown Franklin. Visitors to the Nashville area will be welcome. We meet on Sundays at 9 A.M. and 6 P.M. and on Wednesday at 7:30 P.M. For additional information, call Charles Nash (615) 794-5136 or Reginald Sullivan (615) 794-4858 or write to Roger Murrah, Route 5, Pleasant Hill Road, Franklin, TN 37064.

JACK H. KIRBY, 1425 Schukar Ct., Irving, TX 75061—I have accepted the work with the Caddo Street church in Cleburne, Texas. Cleburne is a city of 20,000 plus and Johnson County has 80,000 with several towns in the county of 8-10,000 people. There are four large pro-institutional churches in Cleburne and several others in the county, Caddo Street is the only conservative church in the county. The church has 40-50 in attendance and has been without a "full-time" preacher for 3-4 years. At present they are able to pay my moving expenses and 900 per month. I would appreciate it very much (and so would the brethren at Caddo Street) if you could help support me there. This is the first time I have requested outside support for my work, but feel the challenge there justifies this request. I need to be on the ground there before winter. For additional information on the church in Cleburne, you may wish to contact Choice Bryant in Grand Prairie (817) 640-8354 or Bill Dollar in Arlington (817) 277-9186. Thank you for your consideration. May God bless your work.

REID BRASWELL, 111 Birchview Dr., Piscataway NJ 08854—In 1984 my family and I will be returning to Columbia for our second time of work in that country of 30 million souls. There are 60 faithful Christians that we know of and 3 faithful full-time preachers in a country which is 98% Catholic. The work is hard but the fields are white to harvest. I need the spiritual and financial support of my brethren to provide what we need for the work. We must have a minimum of \$850 a month to meet our living needs there. If you are interested, I will be glad to come and discuss the work. I will be glad to provide references to those interested.

CHARLES F. HOUSE, Box 1031, Douglas, AZ 85607—Santos Gomez of Tecate reported six baptisms. Pedro Ramirez of Aqua Prieta reported two baptisms and one restoration. Abram Villegas reports one restoration at Sonoyta, Sonora-Mexico. We still need a preacher to come to Douglas and help us in the work. This is an excellent area for retired people. This is the climate capital of the world. Faithful Christians in cold climates, why not retire to Arizona to help the WORK?

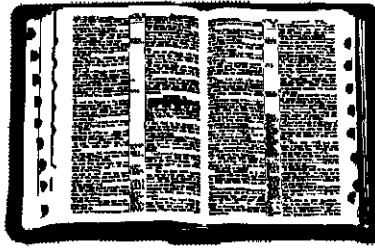
IN THE NEWS THIS MONTH

BAPTISMS	368
RESTORATIONS	81

(Taken from bulletins and papers received by the editor)

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 XXIV

DECEMBER, 1983

NUMBER 12

The Mystery of Iniquity

Eugene Britnell

P.O. Box 5624
Little Rock, Arkansas 72215



IN THE NAME OF RELIGION

Beyond doubt or dispute, the Roman Catholic Church is one of the most immoral institutions on this earth! We are all familiar with the fact that millions of dollars flow into the treasuries of Catholic congregations by various gambling projects. In addition to this, the Catholic Church makes, advertises, sells and consumes alcoholic beverages—the greatest curse and number one drug problem in the nation and world.

On page 47 of the November 1983 issue of **Reader's Digest**, you will see a full page in color advertising Christian Brothers California Brandy. Who are the Christian Brothers? They are an organization within the Catholic Church. The Roman Church has made wine, beer and whiskey for many years. In the **Digest** advertisement, they are trying to show how much better their brandy is than "lots of brandies with fancy bottles and impressive names." We don't find it too impressive to associate the name Christian with brandy. The ad closes by saying:

"So maybe it is stretching a bit to say the people who drink Christian Brothers are all so honest. Let's just say they seem to know the difference between something that's slick and something truly smooth."

The Catholic Church knows all about being "slick" and "smooth," but they know very little about honesty. They don't know what the church is nor what it is to do in the world. They must not know the difference between what is right and moral and what is wrong, destructive and immoral.

We have an article of a few years back by the Associ-

ated Press, datelined Columbus, Ohio, headed "Church Receives Beer, Wine Permit." The article said:

"The state liquor department issued a beer and wine permit to the St. John Cantius Catholic Church in Cleveland this week. Department officials said they could not remember any church ever before obtaining a permanent permit.

"The St. John permit to serve high-powered beer and wine by the drink was made out for the bar in the church recreation center.

"The state liquor director explained that the permit was not illegal. The law merely specifies that if a permit is asked for within 500 feet of a church or school, the institution must be notified and given a chance to object.

"The permit will enable St. John church to sell high-powered beer and wine to bowlers at 12 new alleys in the church recreation building. .."

It seems there was an oversight in the Ohio liquor laws. When they wrote the "500 feet of a church" provision, they evidently didn't even think about a law concerning what was permitted WITHIN a church building. They didn't know Catholics.

Jesus said, "By their fruits ye shall know them." The above reveals only one of the many rotten fruits borne by the Roman Catholic Church Tree. And we are made to marvel that so many are yet deceived by those who sow her false seed, from the local priest to the one who calls himself Lord God, the Pope.

The Ohio article calls to mind a book called **The Vatican** by Ann Carnahan. On page 21 one may read that tourists in Rome could sit outside at San Pietro's Cafe to lunch and drink St. Peter's Beer. So in Rome we have a St. Peter's Church, St. Peter's Basilica, St. Peter's Square and St. Peter's Beer.

This last honor surely elevates Peter above the rest of the apostles. Peter should have added a verse to his sacred writing, something like—"If thou becomest thirsty while viewing my sacred bones and kissing my successor's big toe or ring, thou shalt have a bottle of the beer named in my honor, taking care to intoxicate thy friends as well."

At a Small Brewers Convention in Chicago a few years ago, a Roman Catholic priest offered this prayer:

"In the Roman ritual, I chanced upon this blessing. Brief as it is, I believe that it is most important that it be quoted at this occasion. It is the official prayer of the Catholic Church for Beer: 'Bless, O Lord, this thy creation, beer, which thou hast designed to produce from the heart of the grain in order that it might be a healthful remedy for mankind. And grant, through the invocation of thy holy name, whoever shall drink of it shall receive health of body and safeguard of the soul, through Christ our Lord, Amen!'"

Did you know before reading that, that the Lord created beer? No wonder they can justify continuing "his work" by creating beer and brandy.

Searching The Scriptures

Volume 24 DECEMBER, 1983 Number 12

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

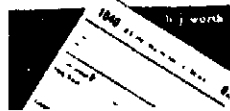
Address subscriptions and manuscripts to Connie W. Adams, P.O. Box 69, Brooks, Kentucky 40109-0069.

Address supply orders to Religious Supply Center, Inc., 4001 Preston Hwy., Louisville, Kentucky 40213. Phone (502) 366-9014 (Ky. residents), 1-800-626-5348.

POSTMASTER: Send change of address forms to P.O. Box 69, Brooks, Kentucky 40109-0069.

INCOME TAX LAW FOR MINISTERS AND RELIGIOUS WORKERS

income tax
law
for ministers
and religious
workers



1984 Edition for
Preparing 1983 Tax Returns

by B. J. Worth

This book is designed to give the minister and religious worker in a compact nutshell all he must know so as to not overpay Uncle Sam.

This concise handbook will enable preachers and other paid church workers to avoid frustration and save time and money.

Here is sound advice based on years of research and experience in preparing and in auditing the tax returns of church workers. Also includes tax information for paid church workers serving overseas, Form 4361, Social Security, and estimated tax.

This tax guide explains:

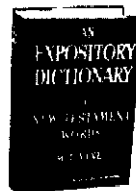
- Where to report income
- What is salary and professional income
- Who qualifies for a housing allowance
- What the housing allowance exclusion means
- What is meant by "official designation"
- How to officially designate the preacher's housing allowance
- How to record professional expenses

64 pages

\$3.95

Order from: Religious Supply Center

An Expository Dictionary of New Testament Words



By W. E. Vine. This monumental work was originally printed in four volumes. It is now available in one volume. It is at once a concordance, a dictionary, and a commentary.

\$13.95

Now Available
O.T. & N.T. Words

\$19.95

ORDER FROM: Religious Supply Center

Editorial

Connie W. Adams
P.O. Box 69
Brooks, Kentucky 40109



EDITORIAL STEW

HOME FOR THE WINTER

The editor always looks forward to the end of meetings just before Thanksgiving and to three months of classes with the Expressway church in Louisville. I enjoy the meetings but must confess that along about October a bad attitude is developed toward my suitcase! In 23 meetings scattered throughout the country, there have been about 40 who obeyed the gospel. Attendance and interest have been good in most every place with several places where the buildings were filled to overflowing. Many good brethren are hard at work and there are a number of churches which are growing. Of course, there is much yet to do everywhere, but all the churches are not dying on the vine as some seem to think. If some preachers would spend more time teaching the word from house to house and publicly than they spend going over statistics they might be surprised at the results.

I will teach classes this winter on Philippians, a class for high school age, a class for men (Show Thyself a Man) and a class on 1 Corinthians. Jerry Parks continues to do an excellent work at Expressway. We are at peace and growing. We are served by four good elders and seven deacons. The Bible classes continue to generate much interest with five elective adult classes offered each quarter for Sunday mornings and Wednesday nights. One of our deacons teaches a new converts class each Monday night. We had excellent meetings in 1983 with Arthur Ogden and Larry Ray Hafley.

NEW PAPER

A new, 32 page monthly paper, CHRISTIANITY MAGAZINE, will begin in January, 1984. It will be edited by David Edwin Harrell, Dee Bowman, Brent Lewis and Paul Earnhart. The paper will devote each issue to a separate theme and these men will rotate as editors. All of these men are well known among brethren and each one possesses great ability. We are confident they will produce a journal filled with useful and helpful material each month. Dee Bowman has written much for STS in the last few years and has indicated that he plans to continue submitting articles to us as time permits. He is not only an exceptionally talented

preacher and writer, but a close and dear friend. We wish these brethren well with the new paper. You may send subscriptions and inquiries to: Dee Bowman, 2229 West Clare, Deer Park, Texas 77536.

ON JUST BEING HUMAN

I have been convinced for sometime that more Christians are afflicted with a Calvinistic concept of the inherent depravity of man than some care to admit. One of the evidences of this is the notion that we just cannot keep from sinning fifty times daily. That is just how we are, and we cannot help ourselves. The first line of defense when one has done wrong is to say, "Well, he is just being human." While we certainly do not subscribe to the notion that a child of God cannot sin, neither do we believe he has a depraved nature. When a Christian fulfills his role in the family, the community and in the church and does what is exactly right for him to do, would it not be refreshing to hear someone say, "Well, after all, he is just being human." Why is it not just as "human" to do right as it is to do wrong? Did not God make all of us with the freedom to choose?

PRAYING WITHOUT THINKING

It is Sunday morning. A brother is called upon to lead the congregation in prayer. As he does so, he correctly implores the Lord to forgive our sins. Then, five minutes later a brother gives thanks for the bread at the Lord's table. Before he is through, he says "Forgive us for our many sins." Then five minutes later another brother gives thanks for the cup and says "Forgive our many sins." Question. What "many sins" since the first prayer and in the last five minutes? Then a closing prayer expresses the thought that we are weak and sinful and again entreats the Lord to "forgive our many sins." We are a sorry spectacle if we cannot sit together for five minutes in the worship of the Almighty without committing "many sins" while we are there. Did we pray in faith? Does God hear and answer the prayers of his people? Surely he does. Or do we pray sometimes without thinking?

DON'T TELL THEM

During a meeting in October with Dick Blackford at Westside in Owensboro, Kentucky, it was my pleasure one night to gather with a number of new converts in Dick's home. After some refreshments and friendly conversation, each one related to me his/her religious background and what lead each one to learn the truth and obey it. As I listened to former Catholics, Baptists, Methodists, Pentecostals and Christian Church members tell of their struggles to free themselves from error and accept truth, I thought of how many times some of

my brethren have told me "This is a hard place—people just are not interested in the gospel." I hope they don't find that out at Westside. You see, they have been out doing what some say cannot be done. In the last few months they have baptized 21 and restored about 15. They have been in their new building a year and already the auditorium is well filled and they will soon build two new classrooms as their facilities are filled. It would be a shame to tell these folks that they cannot convert the lost. They don't know that, and I don't intend to be the one to tell them!

* * * * *

PLANT CITY, FLORIDA

The church in Plant City, Florida is alive and well. We enjoyed a meeting there in September. Gary Ogden is doing a fine work. They are blessed with three good elders and a fine crop of young people who are a credit to the church and to their parents. One of the elders is Hugh Davis who has preached the gospel for many years. He has time for a limited amount of meeting work each year and would do any church good. Address him c/o the church, 803 W. Mahoney St.

* * * * *

SERIES ON CROSSROADS

With the January, 1984 issue we will begin a long awaited series by H.E. Phillips on the Crossroads Controversy. He has taken much time and great pains to be sure he fairly and correctly deals with this important matter which has been the occasion of great controversy, not only among the liberal brethren but with some others as well. The following articles are planned:

"Emergence of the Crossroads System" "Yater Tant's Involvement with Crossroads" "Unscriptural Organization of the Crossroads System"

"Why Does Crossroads Teach One Thing Publicly and Practice Another?"

"Why the Charges of Cultism at Crossroads?" "Why Liberal Institutional Churches Reject Crossroads"

"The Destiny of the Crossroads System"

* * * * *

BOUND VOLUMES

With this issue we complete 24 years of SEARCHING THE SCRIPTURES. Bound Volume 23-24 should be ready by April 1. There will be 576 pages bound to match all previous volumes. The index in this issue is for the benefit of all who purchase bound volumes. These books grow in value as the years go by. All earlier years of the paper have long since been sold. Volume 23-24 will sell for \$12 plus postage. Send orders for these to: STS, P.O. Box 69, Brooks, KY 40109.

GROWING PAINS

Religious Supply Center has found it necessary to expand their facilities—AGAIN. Everywhere we go we hear good reports of the excellent and friendly service provided by these folks. One man in Oregon last summer told me he felt like he was calling kinfolk every time he called an order on their WATS line. They will continue business at the same location but will enlarge to provide better display space for walk-in business and larger stock for all customers. Once more, while we enjoy a most pleasant business relationship, Religious Supply Center and Searching the Scriptures are two separate, distinct businesses. They cannot process subscriptions and we cannot fill book orders when you address the paper. It is really simple—just address book store business to the book store and paper business to the paper. We hope our readers will continue to patronize the book store. David and Phyllis Key, Marie Ricks and Mary Catherine (Wimpy to most of us) Threlkel are just good folks to know and to do business with. They thank you for "giving them the business."

* * * * *

BEGINNING OUR 25TH YEAR

Much has happened in the world and among the brethren since January, 1960 when H.E. Phillips and James P. Miller mailed out the first issue of SEARCHING THE SCRIPTURES. A number of good brethren saw a need which this paper has attempted to fill ever since that time. It has been mailed each month without fail since then. James P. Miller has been laid to rest. His voice is still and his pen has been laid down. Serious health problems forced H.E. Phillips to turn over the work of the paper to another. Since June, 1973 it has been my lot to edit this paper along with the able help of our brother Phillips, and a stable core of able and godly men who have supplied most of the material carried in these columns. Some of the material published here has been put in book or booklet form. Marshall Patton's column, "Answers For Our Hope" supplied the material for a hardback book of that title. Some of Tom O'Neal's material is in booklet form as is some of J.T. Smith's. The material in my own booklets on PREMILLENNIALISM and MIRACULOUS DIVINE HEALING first appeared as series in this paper in the 1960's. Eugene Britnell's series on Baptist doctrine is now in book form. We rejoice in whatever good has been done.

From the start, this paper has been an independent voice. It continues to be so. It is not the organ for any school or brotherhood power center (real or imagined). Since it began, sincere effort has been made to keep it balanced and to press the claims of our Lord with all our might while opposing error both in and out of the church. We have tried to handle controversial matters forthrightly and with the dignity befitting the gospel. For this we offer no apology and promise more of the same. These are treacherous times. Secular humanism struts brazenly in open defiance of all that is decent and right. Political worlds continue to collide. Among

Christians there are serious issues to be decided. A factious spirit is all too evident in many places. There are cranks and crackpots vying for attention. Some would have us grind personal axes for them. No thanks! We shall continue to do the best we can to teach the truth as clearly and fervently as we can. If you think that is worthwhile, then stay with us.

INSTITUTIONALISM WHO MADE A LAW?

A. C. Grider

Rt. 4, 1617 Bill St.
Shepherdsville, KY 40165



During the controversy over institutionalism for the last several years the charge of "making a law where God made none" has been bandied back and forth. The liberal brethren have been rather loud in insisting that we conservatives have thus made a law, while we have always countered that it was the Liberals who have done so. Who really is guilty of this gross sin of making a law where God has made none? This is a very serious thing to do. Let's examine the matter.

The liberal brethren are teaching that churches should support orphan homes. They insist that it is scriptural for them to do so. We counter by calling upon them to cite chapter and verse for what they are teaching. They can't cite chapter and verse for churches supporting orphan homes. We tell them if they will cite just one verse that commands or even allows such church contributions we will accept it and we too will teach that they should do so. But they have never been able to give us such a verse. Now, really, who is making a law where God made none? Is it those who are doing something for which there is neither command, example, or necessary inference, or is it those who simply ask for the scripture that permits such?

But again, the liberal brethren have concocted the "sponsoring church thing." They teach that churches should assume certain works, which becomes theirs exclusively and that they can then call upon sister congregations to help them pay for it. We counter by calling upon them for chapter and verse for such procedure. And they have been unable to come up with any scripture. We tell them that if they will give us just one verse that commands or even permits churches to do as they are having them to do, we will accept it and we will agree to work through sponsoring churches from now on. They haven't come up with a shred of evidence that the sponsoring church arrangement is scriptural. So, we ask again, who is making a law where God made none? Is it those who are advocating something for which there is neither command, example, nor necessary inference? Or is it those of us who simply ask for scripture

for such procedure?

Finally, our liberal brethren insist that the benevolent work of the church is unlimited and that the church is required to assist "all men everywhere." We call upon them to give us a chapter and verse that commands or even permits the church to do so. They can't find a verse that so teaches. We tell them we will accept it if they will only cite chapter and verse for it. We also counter by showing that the Bible teaches that the church should NOT care for some people (1 Tim. 5:16). And we show them every verse in the New Testament that deals with church benevolence and that in every case it says the church should help brethren or saints (Acts 2:44-45; 4:34-34; 6:1-7; 11:27-30; Rom. 15:25-31; 1 Cor. 16:1-3; 2 Cor. 8:4; 9:1, 12; and 1 Tim. 5:16). There they are, every verse that deals with church benevolence. Read them. So, I ask the question once more. Who makes a law where God made none? Is it those who are doing something for which there is not a shred of evidence in the word of God? Or is it those of us who call for chapter and verse for what they are doing?

When all of the emotionalism and prejudice is removed from consideration it can be seen that it is the liberal brethren who are speaking where the Bible has NOT spoken and who are silent where the Bible HAS spoken. We continue to ask for chapter and verse for what we do. It is the liberal brethren who have made a law where God made none. It is the liberal brethren who have gone on and are not abiding in the Word of God (the doctrine of Christ, 2 John 9). And it is the liberal brethren who have not God. It is serious.

A GIFT THAT LASTS

Have you considered a gift subscription to:

- (1) Some member of the church you want to encourage and strengthen?
- (2) A son or daughter in the armed forces?
- (3) A son or daughter away from home in a college or university?
- (4) A married son or daughter?

SEARCHING THE SCRIPTURES contains 288 pages a year with material from writers who are true to God's book and who have been tested in life. The Newsletter Reports brings word from near and far concerning the work of the gospel. The church ads are used often by brethren who travel and provide a contact in places where you may have a loved one. Think about it —then write us.

P.O. Box 69, Brooks, KY 40109

\$7 Per Year For All New Subscriptions.

WHEN YOU MOVE—Please allow two months for change of address notices. We have a cut-off date for changes each month. *Thanks for your help.*

Things Most
Certainly
Believed

Julian R. Snell

4724 E. Manslick Road
Louisville, Kentucky 40219



ATTITUDE TOWARD WORRY

As our final installment in this series on "attitude" gleaned from Philippians we direct the reader to chapter 4. Here our theme is complemented by the admonition, "don't worry" or "be secure in mind". In view of the fact that joy and rejoicing are key terms to this epistle it would seem logical that any factor in opposition to this be considered. We have defined attitude as the "mind in you", drawing from chapter 2:5. Emphasis is on the "single mind", set and unwavering with Christ as the seat and center, the single object. Within the first three chapters we have sought to develop a picture of the right attitude toward circumstances, critics, crisis, people and things. Paul's attitude has been allowed to pass through inspired words in the presentation of the picture.

Beginning with a commendation of the Philippians as reward for his labors, Paul refers to them as his "joy and crown". He immediately enters a plea to two women who are at variance and have disturbed the church, Euodias and Syntyche. The basis of their quarrel we are not told while the effect is implied: they and the church were hurt by the situation. Invariably, indulging unkind feelings impairs spirituality. Dissension has ever been a grievous hindrance to the gospel. Mutual love and harmony are marks of those in Christ and is a continuing plea of Paul along with "maintaining the unity of the Spirit in the bond of peace."

From a practical standpoint, the Christian shows his selfishness and disregard for the Lord when he is willing to disturb the body of Christ to gratify self and gain personal ends. The "mind of Christ" manifests a willingness to bear and suffer wrong rather than this. Obviously, the two women here addressed had lost sight of these ideals if they had ever attained them. Just as surely we cannot tolerate this kind of attitude within ourselves.

With verse 4, "rejoice" again appears to further argue for this key note within the book. The word "always" makes for emphasis and lends to the idea of learning to rejoice. When we surrender to and lose ourselves in Christ this fountain of joy and rejoicing opens up and pays big dividends. There will be the "moderation" (cf. v.5), which will make for gentleness and forbearance toward others. An attitude which does not always eagerly insist on our own rights but in a gentle and kind way is ready to give way to others. This verse (cf. 5-6), complements the disposition which does not put undue

store in earthly things because of the realization of loftier ideals and rewards to come.

Joy dispels anxiety and aids to keep the mind dear and calm as an attitude if concentration on the various aspects of the Lord's presence is maintained. This tends to elude the distractions of anxiety. This kind of inner joy is expressed in prayer and supplication. "In every thing by prayer and thanksgiving" punctuates habitual prayer and a continuing awareness of blessedness. This is framed within a context extolling peace, a "peace which passeth all understanding" (v.7). The epitome of joy is in the Lord. Just as earthly joy comes from union with those whom we love, so spiritual joy and peace is produced.

Now to the thrust of this article, the attitude of "don't worry". "Be anxious (or careful) for nothing" is to be understood, presupposing the relationship which is the basis of joy and rejoicing. Why? There is no reason for anxiety, "the Lord is at hand", we are in him and he is in us. He is our advocate, keeper, consoler, provider, and our ever present help in time of trouble. So what have we got to worry about? Considering the security of proper relationship to the Lord and all the Lord promises to be to His own, what justification does any Christian have for the lingering anxiety characteristic of others? In all honesty, we must respond, "none".

Then, we are treated to a prescribed line of thought which will contribute to freedom from worry (v.8). Think good thoughts, we are told. Things that are "true" or truth, which is the basis of real hope and security; truth in completeness, in all it demands as the achievement of mind and rule of life. Mentally dwell on things honest or honorable in the sight of God and man. Things which are in complement to the integrity of heaven. Things "just" envisions justice as maintaining right relationship between men. Justice holds the balance fairly between conflicting interests, knows no degrees. In this justice is peculiar, anything less than just is unjust, therefore there are no degrees to being just or to justice. Then we are urged to think on the "pure", "lovely" or lovable as recognized in relation to character, a quality of character. Think on things of "good report", things about which we can speak and think well. "Virtue" rounds out the list to suggest manliness, courage, valor and every form of moral excellence. If, as we think, so are we and so do we, this prescription will certainly make us better.

Contentment, which is the state of mind and life free of anxiety is learned (cf. v. 11-12). Paul seems to be saying here that we need to learn to be independent of the adverse effect of external circumstances. As is seen in the apostle, the Christian can bear misfortune and hardship with dignity. These circumstances need not make one ill humored, complaining and bitter. Whether rich or poor, honored or abased, the contentment of faith enables composure in everything. What a lesson!

Finally, "I can do all things through Christ which strengtheneth me" (4:13). This is the basis of the secure mind who is inadequate in nothing. Only in Christ is such possible, "All things" are modified by the will and purpose of God through Christ by the gospel. In Him

are all things. His strength is made perfect in our weakness and our weakness made strong in Him. So, no grounds for anxiety and worry exist. We have an ally, advocate and friend, upon which no limits can be imposed. So, my friend, quit your worrying.

Insight

Dee Bowman

2229 West Clare
Deer Park, TX 77536



ECUMENISM: SUBSTITUTE FOR UNITY

There is a move among most religious groups today toward more toleration and acceptance of one another. Ideally, the move has good aims, good motives. Edward Fudge, editor of the new GOOD NEWSPAPER has expressed, rather aptly, the views of the latter day proponents of this movement in a recent item (Vol. 1, No. 21, August 10, 1983, Houston, Texas). "Time was when one's particular church affiliation was something of a prison, isolating him or her from Christians in other groups," he says. The remainder of the paragraph succinctly states the views of the movement as regards its effectivity: "Today such walls are tumbling like so many Jerichos, as believers of many heritages and traditions learn from each other instead. And while hardliners in each camp see the interchange as a threat to their own security and distinctives, most folks across the board seem to enjoy the new whiffs of fresh air."

Ecumenism is not a new concept. It has always been on the fringes of Christianity. But the ecumenical plea is not the same thing as the Bible plea for unity. It has always been part of the plea of Christianity to bring about religious unity. Paul's plea for unity to which we so often refer in 1 Cor. 1:10 was written to restore the breach of unity, and although it was a plea for organic unity, it must be remembered that all deviations from the unity of the faith took place originally inside the body (Acts 20:28-30, etc.). One could hardly beseech people to return to the bible without making a plea for unity, sameness of mind, singleness of aim and purpose, common confidence in our common salvation and many other items which could be cited are but simple small pleas for unity.

But unity and ecumenism are not the same thing. And furthermore, there are some things about our devotion to the sufficiency of the scriptures which are calculated deliberately to cause us to be distinctive and different. "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out, that they might be made manifest that they were not all of us" (I Jno.

2:19). In II Cor. 6:14-ff Paul admonishes that we "be not unequally yoked together with unbelievers," for says he, we have no real fellowship with them. Resultantly, he admonishes that we "come out from among them." Now I realize that someone might argue that the enemies under consideration here were "antichrists" and "unbelievers" but I must hasten to add that the reference is to the principle of tolerating, through excessive broad-mindedness, those who do not share the mutual faith in Paul's admonition in II Cor. 6; and the fact remains that unity is not possible when there is not agreement on the principal issues that brought about the fellowship in the first place, as I Jno. 2:19 illustrates. Nor should there be any.

Ecumenical pleas are seen from the first councils of the early church down to the present time. When I was but a youngster, I used to hear the denominational preachers thank God for the fact that there were many churches, thereby furnishing religious people everywhere with a choice about where they wanted to worship. I remember how that our preachers, kindly and with respect (most of the time), would ask that note be taken of the fact that it is possible to make a choice in religion that is not God's choice. They would then point out that the sure way to know that the church of your choice was also Christ's church was to return to the Bible and stand firmly on that. You see, even then there was a noticeable difference in ecumenism and unity. Ecumenism was then and is now, an effort to admit all sorts and kinds of religious beliefs into one's fellowship by compromise. It includes the responsibility to be especially tolerant in those areas where fundamental differences exist. Unity, on the other hand, calls for a healthy respect for the authority by which Christ wanted that unity to be achieved. It means that we will look to his word and its examples as to how and when he approved of actions, attitudes, and activities, then base our unity on that. Ecumenism is compromise. Unity is agreement. There is a great difference in the two.

Mr. Fudge continues by pointing out that the distinctiveness, or what he calls "traditional pigeonholes" seems to be disappearing. God help us if it is so! (Cf Jno 17:17) And I emphatically deny that it is so. We at this church are still trying to preach the gospel that saves, not some watered-down, spiritually limp gospel of compromise, but a message to which the new covert can turn and say, "Here's what I did to obey Christ; it is the same thing as was done in New Testament times." Can the modern day Ecumenists say the same thing? And instead of crediting the "para-church ministries" and "non-sectarian groups" which "bring together men and women from many denominations" we are still making the Bible the basis on which we seek after unity. No unity is possible in such ecumenical innovations—only the agreement to disagree. Unity is samemindedness and samemindedness is achieved by subscribing to the words of Christ.

Finally, Mr. Fudge says that ". . . more and more people, clergy and laity alike, are apparently deciding that no historical segment of Christianity has all the right answers after all, that a sovereign God has seen fit

to deposit at least some of the truth in the most unexpected places, and that they all ought to search the Scriptures afresh and listen to each other as they do." Such reasoning is foolish. If God has indeed deposited part of the truth in several different religious groups, as the article seems to imply, then how are we to identify the true church by the Scriptures (the only place where God ever deposited the truth!) Can we do it? And does God care whether or not we can do it? Arid another thing: Just because we cannot draw a "perfect circle, does that mean we can just cast aside the standard for drawing perfect circles and give every man the assurance that his circle is acceptable? The fact that "no historical segment in Christianity has all the right answers" does not mean that all the answers are not available (II Tim. 3:16-17), nor does it give us the right to form associations with any religious group which has found just one of those right answers. On that basis I do not know of a single religious group which would be excluded from the realm of rightful fellowship. Religious truth is definitive, not relative; and it divides as well as unifies. And the basis on which it divides is always and forever the failure to agree with it. And we trod on dangerous ground when we thank God for the fact that our distinctiveness is being eroded away in a wave of modern ecumenism, a fact which I think probably is so, but which I deplore with a passion!

Ecumenism is not unity. If it were, it would be called that. And it is not wrong to be exclusive, as long as the truth is the basis for it. Let us beg for unity, but let us be wary of its substitute.

**SCOPES II
THE GREAT DEBATE**
by
Louisiana State Senator BILL KEITH

This is the story of the struggle to give creation-science equal opportunity with evolution-science in Louisiana classrooms by the man who authored the Balanced Treatment law passed by the state legislature. Humanism, the ACLU and the liberal press are unmasked. A must read book.

\$4.95
Order from Religious Supply Center

**RELIGIOUS SUPPLY CENTER
WATS LINE**

1-800-626-5348

Please Use *ONLY* For Orders From
Book Store

(All States *EXCEPT* Kentucky, Alaska & Hawaii)

Building Better Families



James R. Cope
301 Green Castle
Temple Terrace, FL 33617

THE SCOPE OF PARENTAL DUTIES

There are two senses in which we may use the expression "Parental Responsibilities"; viz., (1) a parent's responsibility toward God and (2) a parent's responsibility toward the child. The keener the parent's sense toward God the keener the sense toward the child will be. Accountability to God in this, as in all other areas, is determined by what God has told the parent to do and refrain from doing with reference to the child.

Undoubtedly there are many parents who are conscientious observers of God's will toward moral matters who are quite lax in dealing with specific God-assigned duties toward their children. Many parents would never lie, steal, or knowingly violate any other law of God regarding moral conduct. They would never fail to pray, eat the Lord's supper or in anywise neglect public worship. Nevertheless these same parents may allow themselves a sort of conscience-free perverted immunity or indulgence where their children's behaviour is concerned. By this I mean they tend to excuse their own children, to wink at their off color conduct. Somehow they think that it is never their own children's "breath that smells badly"! How God goes about dealing with such parents, I know not. I have no reason to think, however, that God ignores parental responsibility any more than He ignores non-parental duties.

Every parental duty begins and ends with one's own child. This observation is so certain that further comment might seem redundant but further consideration may be helpful as one looks at some practices that grow out of another practice based on a contrary assumption.

No more than a man's God-appointed husbandly duties are toward his own wife or a woman's God-appointed wifely duties are toward her own husband are God-assigned parental duties toward another parent's children. Unless one who has no children adopts them or, by virtue of blood-ties, accepts them as his own, a person has no parental responsibilities. A failure to recognize a difference between divinely given parental assignments and divinely given church assignments has often resulted in a church which claims Christ as its head to become involved in various activities foreign to its God-ordained assignments. The shift goes something like that which I describe next.

Somebody circulates the idea that the local church is not doing anything for its young people and that if it were so many of them would not be involved in drugs,

alcohol and sex problems. This reasoning sounds reasonable to persons of influence in the church with the ultimate result of church sponsored and church financially supported morally clean recreation including a building provided and a program perpetuated by the church and overseen by its elders for which there is no apostolic authority. The local church by thus acting has assumed the role assigned to parents if indeed God made such assignment to anybody. Even the most ardent advocates of church support of human institutions which provide such activities opposed churches getting into the recreation business. Consider this statement of B. C. Goodpasture, erstwhile Editor of the **Gospel Advocate** in which he wrote the following in 1948, p. 484:

"It is not the mission of the church to furnish amusement for the world or even for its own members. Innocent amusement in proper proportion has its place in the life of all normal persons, but it is not the business of the church to furnish it. The church would come off a poor second if it undertook to compete with institutions established for the express purpose of entertaining people. It would make itself ridiculous if it entered into such competition. Again, it is not the responsibility of the church as such to furnish recreation for its members. A certain amount of recreation is necessary to the health and happiness of the individual. All work and no play makes Jack a dull boy, it is said, and rightly said; but it is not the function of the church to furnish the play. The church was not established to feature athletics. Rather it emphasizes the principle that 'bodily exercise is profitable for a little; but godliness is profitable for all things, having promise of the life which now is, and of that which is to come.' (1 Tim. 4:8.) Sometimes one would conclude, from the emphasis given to recreation, that godliness is profitable for a little, and that bodily exercise is profitable for all things.

For the church to turn aside from the divine work to furnish amusement and recreation is to pervert its mission. It is to degrade its mission. Amusement and recreation should stem from the home rather than the church. The church, like Nehemiah, has a great work to do; and it should not come down on the plans of Ono to amuse and entertain. As the church turns its attention to amusement and recreation, it will be shorn of its power as Samson was when his hair was cut. Only as the church becomes worldly, as it pillows its head on the lap of Delilah, will it want to turn from its wonted course to relatively unimportant matters. Imagine Paul selecting and training a group of brethren to compete in the Isthmian games! Of his work at Corinth he said: 'For I determined not to know anything among you, save Jesus Christ, and him crucified.' (1 Cor. 2:2.) What, then, is the work of the church?"

WHEN YOU MOVE—Please allow two months for change of address notices. We have a cut-off date for changes each month. *Thanks for your help.*

SET FOR THE DEFENSE OF THE GOSPEL

T. G. O'Neal

P.O. Box 723
Bessemer, Alabama 35021



MEN CHANGE

We live in a world of change. Practically everything man knows is changing. However, we should not become discouraged when we see things changing, because sometimes changes are made for the better. When such is the case, all should rejoice. Think of all the changes and advancements that have been made to make life more enjoyable from a human standpoint. Some changes are good.

On the other hand, there are changes from time to time that are not good. Instead of helping in a given area, they hinder progress in that area. Who would want to go back to the days when there were no automobiles?

The Lord wants men to change in the right direction. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (Jno. 3:16). "There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (Jno. 3:1-5). Man was outside the kingdom of God, but when he was "born of water and of the Spirit" he entered into the kingdom of God. There was a change from outside to inside the kingdom. Speaking of God, Paul said, "Who hath delivered us from the power of darkness, and hath translated unto into the kingdom of his dear Son: In whom we have redemption through his blood, even the forgiveness of sins" (Col. 1:13-14). This is from the kingdom or "power of darkness" into the "kingdom of his dear Son." This change is good and right.

We read in 1 Cor. 6:9-11, "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you: but ye are

washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." These Corinthians had been wicked, vile, and sinful people. They were guilty of gross immorality, but they had changed.

There is possibly no one individual that changed more than the Apostle Paul. When Stephen was stoned, those doing the stoning "laid down their clothes at a young man's feet, whose name was Saul" (Acts 7:58). "And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. And as he journeyed, he came near Damascus: and suddenly there shined round about him a light from heaven: And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me" (Acts 9:1-4)? "And I persecuted this way unto the death, binding and delivering into prisons both men and women, as also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there bound unto Jerusalem, for to be punished" (Acts 22:4-5). "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having authority from the chief priests; and when they were put to death, I gave my voice against them. And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities" (Acts 26:9-11).

Paul changed, he was converted and said, "For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it: And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers, But when it pleased God, who separated me from my mother's womb and called me by his grace, to reveal His Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood: Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus, then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days. But other of the apostles saw I none, save James the Lord's brother. Now the things which I write unto you, behold, before God, I lie not" (Gal. 1:13-20). When Paul saw that he was wrong, he was willing to make a change. This is what any man who is honest with himself, God, his fellowman and all the world will do. A man is not honest when he is proven wrong and will not change from error to truth.

Inspiration records for us another account of one who was willing to change when he was proven wrong. "And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the scriptures, came to

Ephesus. This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John. And he began to speak boldly in the synagogue: whom when Aquilla and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly. And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he had come, helped them much which had believed through grace: For he mightily convinced the Jews, and that publicly, showing by the scriptures that Jesus was Christ" (Acts 18:24-28). Apollos came to Ephesus preaching the baptism of John. John's baptism had served its purpose and was no longer being practiced with Divine approval. The man Aquilla, with his wife, Priscilla, upon learning what Apollos was preaching took him unto them and taught him the way of the Lord more perfectly. After this, so far as the New Testament record is concerned, Apollos never did teach John's baptism again. He changed his preaching. It did not ruin his usefulness in the Lord's service, as one might suppose, because "... when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace."

Men, therefore, should change when they are proven wrong by the word of God. I have changed on certain matters and do not hesitate to admit such and it is no source of embarrassment whatsoever. The reason I changed was that people would ask me for the scripture that authorizes a certain matter. This I had never considered. I simply took for granted, like a good many other people are still doing, that certain things were right. But when I got my New Testament down and started looking for the passage from God's Book I could not find it. So, failing to find it in the New Testament, I gave it up.

There is another kind of changing that is done. Not only do men change from error to truth, but sometimes men will change from truth to error! This is a sad situation indeed. Men who at one time preached the truth no longer preach it today. Those who at one time stood tall in the Lord's army have now taken their stand with the denominational and sectarian bodies of our land.

There are men today, who when I preach the same sermons that they preached years ago take exception to them now. They have changed. I can go back and get old sermon outlines that are yellow with age in which the truth was ably set forth, and quote from these word for word, only to have my sermons preached from their old outlines rejected. One can read word for word from books of sermons and likewise, exception will be taken. It is honorable to change from error to truth but it is a dishonor to change from truth to error! Of such, Peter said, "... the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandments delivered unto them. But it is happened unto them according

to the true proverb, the dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire" (2 Pet. 2:20-22).

Lavishly illustrated Bible dictionary!

The Zondervan Pictorial Bible Dictionary: a completely new, fully illustrated, one-volume work perfect for beginning or advanced Bible enthusiasts. Featuring quick access to explanatory data, 5000 entries, 700 photos, charts and drawings, plus 40 pages of exclusive Transvision color overlay maps. Skillfully combines up-to-date information, careful editorial comment and pictorial illustrations!

Read it now in Cloth. \$21.95
Thumb-indexed. \$25.95

Order From:
Religious Supply Center
4001 Preston
Louisville, KY 40213
Kentucky residents add 3% Sales Tax

WATS LINE 1-800-626-5348

The People's New Testament with Notes

B. W. Johnson. This commentary meets the general demand for a commentary on the entire New Testament with notes complete enough to make meanings clear, and yet concise enough to come in a practical size. The King James and the Revised Version (1891 Revision) are both given on all passages, with explanatory notes and many other helps.

Complete in One Volume
..... \$13.95

Order From: Religious Supply Center

EVANGELISM, WHY AREN'T WE MEETING THE CHALLENGE?

Dick Blackford

P.O. Box 225
Owensboro, KY 42302



Why are Christians today not impressed with the urgency to "ring the message out" to a lost and dying world? The world population just set a record by registering its biggest 12 month increase in history. By mid-June the total was 4,721,887,000, according to an AP release, 8/31/83. "The one year increase of 82,077,000... was equivalent to adding the entire population of Mexico and Somalia to the world, or populating Switzerland again each month or the Bahamas each day."

No one knows for sure exactly how many converts are made each year but it is far from the 82,077,000 increase. Most reference works that compile information on churches list churches of Christ at 2,250,000. We have long been surpassed as the fastest growing religious body and seem content to "hold our own."

Of the 2,250,000, less than one-third would be considered conservatives (750,000). SEARCHING THE SCRIPTURES (which keeps a record of conversions listed in bulletins) recorded 3,310 baptisms during the same year the world increased by 82,077,000! The number was probably higher but nowhere close, even to the 77,000. And now, we ask "Why have we so miserably failed?"

We Are Viewing Ourselves Through The Wrong End Of The Telescope!

INDIVIDUALLY, we have blended in with society and become **self-centered**. We "need" all the latest in comforts and conveniences. The things that excite us and on which we waste so many words don't usually amount to a hill of beans! What is the topic of our conversations? How long has it been since you discussed the need to carry the gospel to poor sinners bound for hell? Sports are usually more interesting.

We feel inadequate to teach others because of **fear**. Fear of ridicule, of losing our friends, or that we don't know enough to teach them. "There is no fear in love..." (I Jn. 4:18). When we cultivate a love for God and for lost souls, we will see how foolish this fear is.

Unbelief is also a culprit. On one occasion some first century disciples were hindered by unbelief (Mt. 17:20; Mk. 16:14). But disciples, generally, were able to spread the gospel to the whole inhabited earth (Col. 1:23). They did it without a radio, television, bulletins, periodicals, or computers.

CONGREGATIONALLY, we are content with the status quo. We depend on people placing membership and our children being baptized in order to grow. The

church meets our social needs and that satisfies us. We have forgotten the value of a soul (Mt. 16:26).

BRETHREN, IN GENERAL. In many places brethren are dwelling on the past, still licking their wounds over mistreatment by the liberals 25 years ago! The pessimistic attitude in some cases is "We're antis, we weren't meant to grow, we're supposed to be small and against everything." Is it possible that some became associated with non-institutional brethren because they are basically "anti" by nature? Conservative brethren are a drop in the bucket compared to the world scene. I know the Lord never said his church would be identified by its size, but is that an excuse not to proclaim the glorious gospel of Christ to a dying world? In the first century even civil rulers were well aware of the existence of Christians. Today, there are many places, even in America, who have never heard of us!

OUR WRITINGS. Much of it would cause a Philadelphia lawyer to scratch his head. Gallons of ink and reams of paper are used on issues that do little to attract the lost. We have a misplaced emphasis. Ninety percent of our writing is designed for the 750,000 brethren and 10% is done to reach the 4 billion people in the world! Thousands of them are dying daily while we are trying to decide whether every jot and tittle is in the right place! I know there is a need to discuss various issues, but there is a **crying need** for a return to the simplicity that is in Christ. Because time is limited, the major issue among us should be "How can we reach more people with the gospel?" Everything else is secondary. It is unfortunate and regrettable that some have turned aside to Ketchersidian fables, but in some cases it is not difficult to see why it happened.

PREACHERS. Should preachers engage in personal evangelism? Yes, if they are Christians. Never mind that the brethren aren't doing their part, preachers are to be an example (I Tim. 4:12). It doesn't require much effort to dream up an issue with which to stir the brotherhood. Do we "spend our time in nothing else, but either to tell or to hear some new thing?" (Acts 17:21). If we were busy telling the old story we wouldn't have time to tell any new ones. The fate wished upon us by the liberals may come true if we are not careful. They said the "antis" would split and splinter among themselves. One thing we don't need is more issues. A preacher should not try to solve brotherhood issues to the neglect of his local work.

ELDERS. We need elders today to guide the flock in the direction of seeking the lost. Members should be encouraged to impart the gospel they have learned rather than merely using their minds as storage closets for academic knowledge about the Bible. There is more involved than ordering literature and keeping records of the attendance.

The Weightier Matters Of The Gospel

If a revelation from God (the Old Testament) could have some matters that were weightier than others (Mt. 23:23), then so may the New Testament. I may be able to prove that one should not call me "Reverend" but that is a far cry from the weightier matter of a man's

immediate need to humble himself before God and become one of his children (Gal. 3:26,27). One cannot start growing until he has been born anew. We can win arguments and lose souls. Christians should be "wise as serpents and harmless as doves" and we must be longsuffering (Mt. 10:16; 2 Tim. 4:2). We cannot afford to have a "take it or leave it" attitude toward the lost. Let us major in majors and minor in minors.

How To Reach The World With The Gospel

Someone (unknown to me) has compiled some numbers that ought to intrigue us. Assume that you are the only Christian in the world and it takes you a whole year to make one convert. Then each convert does the same thing. Here is what would happen in 33 years:

YEAR	CONVERTS
1	You
2	2
3	4
4	8
5	16
6	32
7	64
8	128
9	256
10	512
11	1,024
12	2,048
13	4,096
14	8,192
15	16,384
16	32,768
17	65,536
18	131,072
19	262,144
20	524,288
21	1,048,576
22	2,097,152
23	4,194,304
24	8,388,608
25	16,777,216
26	33,554,432
27	67,108,864
28	134,217,728
29	268,435,456
30	536,870,912
31	1,073,741,824
32	2,147,483,648
33	4,294,967,296!

Conclusion

Can we look upon another human being and say "I would like to see that person obey the gospel and spend eternity in heaven?" Let us pray for a compassion for lost souls. Let us ask God's forgiveness for our misplaced emphasis. And then with what ability, finances and methods we have, let us "Go into all the world and preach the gospel to every creature. ..." (Mk. 16:15). Will a religion that won't take us to seek the lost take us to heaven when we die?

Index for Volumes XXIII & XXIV

ANSWERS FOR OUR HOPE—Marshall E. Patton

"All Things Work Together for Good"	437
Bearing Burdens, On	177
Free Will of Man, The	38
Sin Unto Death	529
Unction from the Holy One	109
"Us" of Galatians 6 10, The	349
Who Did Sin'	217
"Working Funds" (No 1)	486
"Working Funds" (No 2)	509

ARROWS OF TRUTH FOR DENOMINATIONAL ERROR—

Ward Hog land

Fragmentation	394
How Elusive Is Truth ⁷	110
Legitimate Question, The (No 1)	447
Legitimate Question, The (No 2)	464

BEHAVING ONESELF IN GOD'S HOUSE—J. Wiley Adams

Work of Elders	
Introduction, The	244
Learning to Work Together	276
Problems that Arise	344
Rapport with the Flock	295
Rewards of the Eldership	372
When the Preacher is an Elder	321

BUILDING BETTER FAMILIES—James R. Cope

Mothers in the Market Place	516
Parental Contributions to Existing Conditions (Part 1)	319
Parental Contributions to Existing Conditions (Part 2—Parental Absenteeism from Children)	347
Parental Contributions to Existing Conditions (Part 3)	370
Parental Contributions toward Existing Moral Conditions (Part 4)	395
Parental Contributions to the Moral Depression (Part 5—Substitute Parents)	418
Parental Contributions to Existing Conditions (Part 6—Influence of Television)	442
Parental Contributions to Moral and Spiritual Conditions (Part 7—Substituting Church Teaching for Parental Teaching)	462
Parental Contributions to Conditions (Part 8— "Rent A Mother Childcare A Substitute for Motherhood)	487
Scope of Parental Duties, The	560
What Is Happening to our Families'	293

EDITORIAL—Connie W. Adams

Another "Peace Offensive"	51
"Be Thou an Example	243
Certified Gospel, The	75
Changing of the Guard, The	99
Christian's Hope, The	219
Death Claims Two Excellent Preachers Conway Skinner and William B. Murrell	148
Decent Attire	411
Gospel Meetings	147
Humanism and Human Life	507
Humanism, the Schools and the Court	315
Editorial Stew	
Condensed Bible, The	267
Exchange Students in the Church	267
Foreign Preachers in Need of Support	267
Winter Work	268

Editorial Stew

Humanism and the Public Schools	435
Philippine Trip Completed	435
Preachers and Tax Law Changes	435
Preaching Here and There	435
Word of Caution	436
Editorial Stew	
Beginning Our 25th Year	556
Don't Tell Them	555
Home for the Winter	555
New Paper	555
On Just Being Human	555
Praying Without Thinking	555
Indestructible Kingdom, The	3
Mailbox on the Corner, The	123
Moral Revolution	387
New Testament Evangelism	195
Old Song, New Singers	483
Pernicious Error Lives On, A	27
Puckett Material on the Holy Spirit, The	147
Quality of Our Singing, The	171
Scrambled Values	339
So You Need a Preacher	363
Sowing the Wind	291
Thomas Hughes	292
Umbrella Religion	459
We Behaved Ourselves Among You"	531

EXPOSITION TEXT AND CONTEXT—Weldon E. Warnock

Baptism—Who, How, Why	97
Different Kinds of Worshipers	489
Elders Must Be Leaders	203
Fourteen Words That Changed the World	54
Saved Can Be Lost, The	169
Some Things Worth Repeating	374

INSIGHT—Dee Bowman

Abundant Life Theory A Pentecostal Evolution, The	245
Abundant Life and Atonement, The	271
Abundant Life and Divine Healing, The	296
Abundant Life and Prosperity, The	324
Call for Courage, A	414
Ecumenism Substitute for Unity	559
I'm Tired	78
Some Suggestions for the Proper Use of Television That They All May Be One "	468 125

MY SERVANTS THE PROPHETS—Rodney Miller

Nehemiah Let Us Rise Up and Restore	
The Generation in Which the Church Died (Part 1)	7
The Generation in Which the Church Died (Part 2)	56
The Place of History in Spiritual Revival	104
The Place of Prayer in Spiritual Revival (Part 1)	130
The Place of Prayer in Spiritual Revival (Part 2)	179
The Place of Faith in Spiritual Revival	226
The Place of Total Commitment and Spiritual Revival (Part 1)	300
The Place of Total Commitment and Spiritual Revival (Part 2)	326
The Place of Growth in Spiritual Revival (Part 1)	392
The Place of Growth in Spiritual Revival (Part 2 Knowing God)	420
The Place of Growth in Spiritual Revival (Part 3 Rejoice in the Lord)	465

The Place of Growth in Spiritual Revival (Part 4 Becoming a People of Love, Lesson 1)	491	Thy Speech Betrayeth Thee	73
The Place of Growth in Spiritual Revival (Part 4 Becoming a People of Love, Lesson 2)	537	Vanguard and Tant's Unity Plan	265
MYSTERY OF INIQUITY, THE—Eugene Britnell		Yater Tant's Box in the Vestibule	289
Catholics Can't Sing	511	Wood's Response to Tant's Open Letter	361
"Church of Christ"—"Rev" Reginald Kelly	416	USING GREAT PLAINNESS OF SPEECH—J. T. Smith	
In the Name of Religion	554	"Accept Jesus Christ as Your Personal Saviour"	111
Introduction to These Studies, An	313	Ask Your Preacher	278
"Pope Asks Pardon for Death Row Inmates"	343	Bible Classes and Women Teachers	222
Pope in Poland, The	484	Church and Kingdom Composed of Same People	443
Review of "Church of Christ", A (Part 1)	438	Is God the Author of Religious Confusion' (Part 1)	204
Review of "Church of Christ", A (Part 2)	467	Is God the Author of Religious Confusion' (Part 2)	303
The Church Cannot Blush" But Should ¹	536	One Container Issue, The	247
Why Millions Call Him "Holy Father"	369	Philippine Trip	5
PERFECTING HOLINESS IN THE FEAR OF GOD—		Premillennial Theory, The	29
Gary Henry		'Walking in the Light"	85
Of Foolhardiness and Fortitude	87	When Was Christ's Church Established' (Part 1)	391
RESTORATION FOOTNOTES—Earl Kimbrough		When Was Christ's Church Established' (Part 2)	417
Last of the "Old Guard", The	178	USING THE SWORD OF THE SPIRIT—Ken Green	
Mistakes in Restoring the New Testament Church (Part 1)	299	Burnt Fool, The	341
Mistakes in Restoring the New Testament Church (Part 2)	322	"Good Ole Days", The	277
Mistakes in Restoring the New Testament Church (Part 3)	346	Heavy on the Conscience	512
Mistakes in Restoring the New Testament Church (Part 4)	367	How Many Denominations'	494
Prayer for the Dance, A	470	Incompetence and Mediocrity	541
Worthless Scrap of Paper, A	63	Interesting Deduction, An	103
SET FOR THE DEFENSE OF THE GOSPEL—T.G. O'Neal		I'm Intrigued (Mormonism)	512
Apostasy	389	Keep the Music Loud	341
False Teachers	493	Right to Decide	25
Gospel of Christ—Teaching, The	129	Saved by Faith Only	241
Is Communion on Lord's Day Evening Scriptural'	350	Scriptures for Those Who Preside	341
Men Change	561	Son Remember (Future Punishment)	372
Name 'Christian', The	12	Slow to Wrath	494
Prayer Posture	229	That's the Whole Point	103
Reading After Brother Woods	412	Thou Mayest Be No Longer a Steward	62
Reply to Ed Fudge, In	58	Unto Me Is This Grace Given	494
Standard of Soundness, The	107	What Is a Child Worth'	134
Wildercroft near Washington, D C	182	What Is God's Will'	423
THINGS MOST CERTAINLY BELIEVED—Julian R. Snell		What Would You Choose'	302
Attitude Toward People	513	White of an Egg The	25
Attitude Toward Things	534	Adams, Wilson	
Attitude Toward Worry	558	Christian's Crown Jewels, The (Part 1)	9
Modern Thorn, A	135	Christian's Crown Jewels The (Part 2)	36
Paul's Attitude Toward Circumstances	495	Benton R. Graves	365
"Picking At the Thorn"	221	Will God Continue to Bless America'	269
Wanted: Elders	419	Autry, Ralph P.	
THINK ON THESE THINGS— H. E. Phillips		What Has Happened to ' Psalms, Hymns, and Spiritual Songs'"	160
Almost—But Not Quite	385	Blackford, Dick	
Censoring Elderships	1	Ananias—An Unsung Bible Hero ³⁹⁶	
Instrumental Music—Vestibule Box and Unity	317	Evangelism—Why Aren't We Meeting	515
'Jesus Only" Doctrine, The (No 1)	481	Militant Unity'	
'Jesus Only" Doctrine, The (No 2)	505	Bolenbarker, Luther A.	
Lemmon's Whispering Hope	337	Family Togetherness	87
Some Attitudes and Problems of Young Preachers (No 1)	409	Bolton, Robert A	
Some Attitudes and Problems of Young Preachers (No 2)	433	Harold F. Houchen A Great Man	279
Some Attitudes and Problems of Young Preachers (No 3)	457	Bragwell, Edward O , Sr	
		Parable of Baseball Teams, The	398
		Britnell, Eugene	
		Little Rock Trial, The	101
		Casebolt, P. J.	
		Care of Church Property	375

Crossroads "Prayer Partners", The	145	Martin, Luther W.	
Potter's "Memorial" to Totty	491	Does God Cause Sickness and Death'	205
Cope, James R.		"He Was Sent Up to the Big House"	39
Byron B. Conley—Beloved Florida Preacher	273	Roman Catholicism's "Adoration of Mary"	280
Conway Skinner Passes	181	Milliner, Ronny	
Individual Work in the Church—F. B. Srygley	79	Mt. Carmel	14
McKnight on Luke	53	Sloppmess	121
One Thing I Hope to See—H. M. Phillips	255	Moody, Tom	
Paul Andrews Passes	533	Old Testament Does Not Give Authority for New Testament	
Dean, Guthrie D.		Worship, The	11
Re-studying the Name Christian	422	Nowlin, J. Edward	
Ellison, Oscar		Looking at "Another Look at the Lord's Supper"	155
Understanding the Truth	539	"No Second Supper" Doctrine Examined	58
Fife, Harold		Oglesby, Tom	
Update on the Work in Italy, An	183	Walking in the Light An Inquiry	252
Gibson, Dody		What Do You Think About Religious Debates'	132
Serpent's Bite, The	520	Parks, Jerry	
Grider, A. C.		Revelations of Convenience	127
Institutionalism—Clarifying the Issue	532	Powlas, J. David	
Institutionalism—Who Made a Law'	557	Another Look at the Lord's Supper	154
What Must I Do To Be Saved?	471	Puckett, Franklin T.	
Harden, Mackey W.		Gift of the Holy Spirit, The	173
Courage to Say "No", The	157	Holy Spirit, The	150
Hickey, Thomas C.		How the Spirit Indwells	197
Evangelism in Monon, Indiana	253	Rader, Donnie V.	
Hillis, Roger		Daily Bible Study	207
2 Corinthians 9 13	400	Finding the New Testament Church	518
Himmel, Frank		Spears, Dudley Ross	
Disagreements Among the Disciples	133	"Awful Sin of the 'Party Spirit' ¹ , The	61
Self Examination	251	Sting of Death, The	159
Shopping at the Lord's Store	184	When You Call Someone "Brother"	206
Temptations of Jesus, The	193	Tant, Jefferson David	
Holder, David		S. B. Hartsell	153
Good Confession The	543	Walker, Ralph	
Houchen, Hoyt H.		Notice	136
Franklin T. Puckett—What He Left Us	149	Ward, Keith	
Lanning, Rick		"Aw Shucks	399
Preaching in the Philippines	460	Hope of Forgiveness, The	444
Lee, Irven		'Nuff Said	472
Children in Worship	156	Ward, S.O.	
Every Creature Under Heaven	50	Florida College Names a New President	77
Shocking Cost of Alcoholism, The	445	Willis, Lewis	
Martin, Don		Preacher and the 'Pink Slip', The	440
"Prove All Things"	231	Yopp, James L.	
		Institutionalism The Growth Years	80

Porter Sermon Outlines

By W. Curtis Porter

These sermon outlines by the late brother Porter reflect some of the preaching he did throughout our country which caused him to be so highly respected. The volume includes sermons for the saint and the alien sinners.

Price \$6.95

Order From. RELIGIOUS SUPPLY CENTER

BOUND VOLUMES—STS

Vol 21 22—\$12 00

(Plus postage)

Order From—STS

PO Box 69

Brooks, KY 40109

THE NEWS LETTER REPORTS

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

Send all News Items to: Wilson Adams, 6334 Auburn Ave., Riverdale, MD 20737

FROM THE FIELD

DICK BLACKFORD, P.O. Box 225, Owensboro, KY 42302. The work continues to progress here at Westside. The church began five years ago in October and met in a school for four years. Fifty-one were in attendance when the work began. We are now averaging 110 with a recent high of 117. During the past year 21 were baptized, 13 restored, and 21 identified. We recently had eight home studies underway. There are nine others with whom we have studied who have not yet obeyed. In September we began supporting Eddie Pagan (who grew up here and has been attending the Expressway church in Louisville). He is preaching at Greensburg. The Westside congregation is served by three elders and four deacons. The building is located on Highway 60 West, near the Wendall Ford Expressway.

TOM O'NEAL, P.O. Box 723, Bessemer, AL 35021. I have some additional copies of the 11 May 1983 issue of Walking In Truth, the bulletin published by the church in Bessemer where I preach. This was a special issue dealing with (1) What To Preach, (2) Prayer Posture, (3) The Holy Spirit's Veil, (4) Is Communion On Sunday Evening Scriptural? and (5) Clothing. If any readers would like an additional copy of this material, free of charge, or would like to have a copy sent to someone, please send a self-addressed, stamped envelope to the above address. Or phone (205) 426-4814.

DEBATE WITH MUSLIM

PAUL K. WILLIAMS, 56 Maud St., Florida, 1710 South Africa. I am to meet Ahmed Deedat of the Islamic Propagation Centre in debate on the night of December 2. I will be affirming that Jesus Christ was raised from the dead. The debate will be held in a sports stadium near Johannesburg. A multiracial crowd of up to 5,000 is expected. Ray Votaw will moderate for me.

PREACHERS NEEDED

EL TORO, CALIFORNIA—The Saddleback Valley church of Christ is in need of a full time preacher. The church can provide up to \$1,000 per month in support. This is a fast growing area of southern California. If interested please contact Walt Halagarda at (714) 768-8518, or Peter Stratton at 472-0159.

CASEY, ILLINOIS—The Westside church here in Casey is in need of someone who can devote full time to preaching beginning May 1, 1984. He will need to be willing to teach Bible classes 2 or 3 days during the week. We are self-supporting with an attendance of 100. Casey is a town of 3,000 located near I-70, about 35 miles west of Terre Haute, Indiana. For information, write to the Westside Church of Christ, Box 519, Casey, IL 62420. Or phone (217) 932-2290, 932-5643, 932-2670.

GRAND ISLAND, NEBRASKA—The LeHeights church of Christ in Grand Island is in need of a preacher. The following facts might be considered by those interested in preaching here: (1) challenging and exciting work in a very family-oriented community, (2) small, young, enthusiastic congregation, (3) located 150 miles from Omaha, 90 miles from Lincoln, (4) most support would have to come from outside sources. The church here can only give \$400 per month but is aware of other possible sources of support. Those interested should contact Joe Hurd at 4203 Kay Avenue, Grand Island, NE 68801, or phone (308) 384-0253. Or John Larma at 4204 Norseman Avenue, Grand Island, 68801, or phone 381-0868.

TRENTON, TENNESSEE—The Northside church on Highway 45 in Trenton is in need of a mature gospel preacher who is sound in the faith. Outside support will be necessary. We have been without a preacher since February 1983. We have about 30 in attendance. If interested please call Larry Stephens at (901) 686-0461, or Dennis

Cupples at 692-3376, or write to the Northside church of Christ, Box 367, Trenton, TN 38382.

Florida College Lectures January 30—February 2, 1984 "Ministering Obedience to Christ" — Second Corinthians —

Morning Lectures: Tuesday

- 9:00 Spiritual Comfort (II Cor. 1:1-11)
Phil Morr
- 10:00 Triumph in Christ (II Cor. 2:12-17)
Thaxter Dickey
- 11:00 Hearts and Stones (II Cor. ch. 3)
Walton Weaver
- 12:00 The Gospel in Earthen Vessels (II Cor. 4:1-12)
Jay Guyer

Morning Lectures: Wednesday

- 9:00 Reconciliation: a New Ministry and a New Message
(II Cor. 5:11-6:2)
Ed Brand
- 10:00 The Christian's Separation (II Cor. 6:11-17)
Arvid McGuire
- 11:00 Penitent Christians (II Cor. ch. 7)
John Humphries
- 12:00 Gracious Christians (II Cor. chs. 8-9)
W. C. Hinton, Jr.

Morning Lectures: Thursday

- 9:00 Divine Jealousy (II Cor. ch. 11)
Don Alexander
- 10:00 The Christian's Sufficiency (II Cor. 12:1-10)
Kenneth Chumbley
- 11:00 Merchandizing the Church (II Cor. 12:13-12)
Barney Keith
- 12:00 Approved Christians (II Cor ch. 13)
Sam Binkley

Evening Lectures

- Monday Making Plans in Christ (II Cor. 1:12-24)
7:30 Paul Earnhart
- Tuesday Sorrow and Joy in Christ (II Cor. ch. 2)
7:30 Peter J. Wilson
- Wednesday Seeing the Unseen (II Cor. 4:16-5:10)
8:30 Bob Owen
- Thursday The Christian's Warfare (II Cor. 10:1-6)
7:30 Robert Jackson

IN THE NEWS THIS MONTH

BAPTISMS 240
RESTORATIONS 94
(Taken from bulletins and papers received by the editor)

DEBATES SET

A public debate is to be conducted between Thomas N. Thrasher (Christian) and Jerry L. Hayes (Pentecostal) on December 12-13, 15-16, 1983, beginning at 7:30 each evening. The sessions will be held in the building of the Piney Chapel church of Christ on Alabama Highway 20 (U.S. Alternate 72) at Hillsboro, Alabama. This is about 8 miles west of Decatur. The subjects to be discussed are the "Godhead" and the "baptismal formula."

J.T. Smith, Lake Jackson, Texas, is scheduled to meet **Roy Deaver**, Cookeville, Tennessee, April 23-26, 1984 in a public debate on the Orphan Home question. The debate will be held in Gainesboro, Tennessee (Jackson County). More details will be given later.

Tom Moody of the South End church in Louisville was in a debate with Emmett F. Fields, an atheist, on the subject "Is the Bible God's Word?" This was conducted November 14-15 at the First Unitarian Church in Louisville. The debate grew out of an exchange of letters to the editor in the Courier-Journal.

Those Impossible Years*By Bob Buchanon*

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	Puffing
Dancing	Immodest Dress
Smoking	Profanity
Drugs	Obscene Literature
Going-Steady	Behavior in Worship

20 lessons 53 pages \$2.50

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

When you renew, why not subscribe for a friend? All new subscriptions are \$7.

Books by R. L. Whiteside

For many years R. L. Whiteside was a favorite of many brethren. He was always a safe teacher. Though dead, he yet speaks through these excellent books:

Commentary on Romans	\$9.50
Doctrinal Discourses	\$6.25
Kingdom of Promise and Prophecy	\$5.95
Reflections (by his daughter Inys)	\$6.45
Whiteside-Clark Discussion (on Bible Class Question)	\$1.25
John the Baptist—His Mission and Work—Isaac E. Tackett 27 pages	\$1.00

**BACK IN PRINT
Bible Studies**

Vol. I (Genesis-Deuteronomy)	\$7.00
Vol. II (Joshua-Nehemiah)	\$7.00

ORDER FROM: RELIGIOUS SUPPLY CENTER
4001 Preston
Louisville, KY 40213

Phones: (502) 366-9014
WATS LINE—1-800-626-5348

Please Renew Promptly!