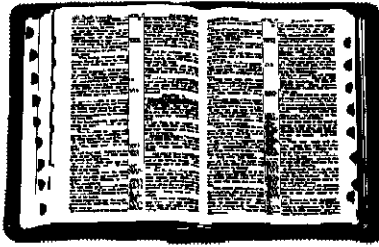


SEARCHING *the* SCRIPTURES

"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

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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

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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 Birming-

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.

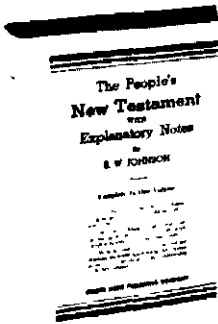
A WORD OF CAUTION

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).

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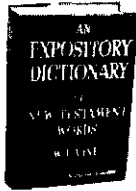


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"ALL THINGS WORK TOGETHER FOR GOOD"

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

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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:

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THE PREACHER AND THE "PINK SLIP"

Lewis Willis
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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!**

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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."

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**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

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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.

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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.

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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.

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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.

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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

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(Taken from bulletins and papers received by the editor)