

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

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MOSES
ON CAPITOL HILL



Wilson Adams
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One of my favorite characters in all of the Bible is Moses. His story is one of the most intriguing, inspiring and moving in all of history. For forty years he was an Egyptian, the adopted grandson of Pharaoh. For the next forty years he played the part of an Arabian shepherd-boy and for the final forty he became known as the great Israelite lawgiver and leader. Few men stand his equal.

- He was a man of *fear* as he contemplated his God-assigned task to deliver his people from Egyptian slavery.
- He was a man of *courage* as he accepted the challenge and triumphantly preached and proved Jehovah's power in Pharaoh's courts.
- He was a man of *wisdom* who chose to associate with God rather than align himself with the treasures and temptations of Egypt.
- He was a man of *righteous anger* as he observed the religious rebellion and thankless disposition of the Jews toward Jehovah.
- He was a man of *meekness* who learned the meaning of "strength under control."
- He was a man of *mistakes* who had to pay a price for his sin of weakness—he would stay behind while his kinsmen journeyed over Jordan.
- He was a man of *youthful vitality* who never lost his vigor and enthusiasm even in his old age (Num. 34:7).
- He was a man who *loved God* to the day he died—

... and was in every sense a LEADER!

Is there ever a character like Moses in all of history? A man who went to the mountain and saw the backside of God. A man who witnessed the fingers of Jehovah cutting out the ten commandments. A man who communed with God concerning the laws for man. And a man who set forth the principles upon which every good law has since been predicated. And, yet, a humble man— "*Now the man Moses was very humble, more than any man who was on the face of the earth*" (Num. 12: 3). Fittingly, Jehovah wrote the final epitaph on the life of Moses in Deuteronomy 34: 10—

Since then no prophet has risen in Israel like Moses, whom the Lord knew face to face.

Recently I had occasion to be in the gallery of the House of Representatives in the United States Capitol. The proceedings on the floor were rather uneventful and my eyes wandered a bit making a mental note here and there on articles of interest in the historic chamber. One thing that arrested my attention (and curiosity) were the twenty three portraits encircling the room. According to the Capitol architectural staff, these represent the people who played a "noted part in the evolution of American law." There, cut out in white marble, were the likenesses of greats like Cicero, Seneca and Caesar of Rome, King Hammurabi of Babylon, Napoleon of France and American statesmen Jefferson and Mason. And there, about halfway on the back wall was Moses. The influence of Moses upon American law and order is easily recognized. Our nation was founded upon biblical principles of the Old Testament and our government of law was based upon a reverence for God and respect for one's fellow man which emanated from biblical teaching. The civil laws of Moses' law formed the basis for our laws and Constitution. Dr. Harold O. J. Brown underscored that fact when he wrote in **The Reconstruction of the Republic:** (pg. 19)

... the Bible has had a tremendous formative influence on people and institutions even when it has not been accepted as the authoritative Word of God. It is perfectly correct to say that a substantial measure of American

culture, attitudes, literary style, even language and laws and political institutions is biblical in origin and inspiration. ... the basic source of values in American society is biblical.

Most of these "values" can be traced directly back to Moses. God has always had a certain code of ethics and values that He legislated in order for man to get along with man. In fact, six of the ten commandments, that Moses delivered to Israel, refer to man's relationship with man:

- Thou shalt not steal*
- Thou shalt not bear false witness*
- Thou shalt not murder*
- Thou shalt not commit adultery*
- Thou shalt not covet*
- Honor your Father and Mother*

As long as this simple code of civil morality is followed the result will always be the same—a morally safe and sane society. And it was that code upon which our great nation was founded.

Few men are as widely respected and remembered as the great Jewish lawgiver named Moses. Few men have had so great an influence upon our nation as he. The next time you're in Washington, D. C., go to the Capitol and visit the House of Representatives. Look for Moses. He's there and he's one of the reasons we are here.

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Editorial

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WELDON E. WARNOCK TO WRITE QUESTION AND ANSWER COLUMN

As announced in the December issue, Marshall E. Patton, who has for twenty-five years written the column, **Answers For Our Hope**, has asked to be relieved of that assignment so that he might do some other writing for the paper. After much thought and consultation with those who have written regularly for the paper for many years, we have asked Weldon E. Warnock of Xenia, Ohio to handle this very important feature of the paper.

Brother Warnock has written a column for this paper for a number of years and our readers are already well acquainted with the products of his able pen. He brings to this effort a keen mind, a broad knowledge of the scriptures and things related thereto, practical experience in debating and radio question and answer work, a sense of fairness and a generous sprinkling of wit which promises to make his column highly readable. He has had wide experience in local preaching and in gospel meetings. He is now in his second term of work with the good Knollwood congregation between Dayton and Xenia, Ohio.

We have decided to choose another title for this column and have agreed to call it "**What Saith The Scripture?**" His first column under this heading appears in this issue. We hope to have this feature in nearly every issue of the paper. Readers may send questions to: Weldon E. Warnock, 1021 Welford Dr., Xenia, Ohio 45385.

Again, we thank Marshall E. Patton for his excellent work for the past twenty-five years. We are grateful to brother Warnock for his willingness to take on such a demanding writing assignment.

•••••

WHO MOVED?

The winds of merger are blowing again. The week of August 7-9, 1984 found 100 preachers from churches of Christ and conservative Christian Churches gathered in Joplin, Missouri to work for harmony. The desire for unity among those who profess to follow the Lord is commendable. The platform upon which such unity may be realized has always been the sticking point. In the past, several such efforts have been made, all with-out success. The Murch-Witty meetings ended in Indianapolis, Indiana in 1939 after H. Leo Boles laid it on the line. The medicine was too strong for those with a

taste for compromise. In the late 1960's and early 1970's two more meetings took place for similar reasons. The first was in Memphis, Tennessee and the last one was in St. Louis, Missouri. I wrote a series of three articles in TRUTH MAGAZINE dealing with those meetings, entitled "The Fading Fear and the Spirit of St. Louis."

The meeting in Joplin was arranged by Alan Cloyd, editor of RESTORATION LEADERSHIP QUARTERLY and Don DeWelt, publisher of ONE BODY. Each man chose fifty men from each side. Of those representing churches of Christ, all were of the liberal variety, with most of them considerably bent in that direction. Of significance was the omission of some you would have expected to have been invited.

LIFELINE and the CHRISTIAN STANDARD, both connected with the conservative Christian Churches, were gleeful about the meeting in Joplin. After all such deliberations are over, the basic question still has to be addressed: Where do the scriptures authorize the use of instrumental music in public worship? What is the proper approach to the silence of the scriptures? Is it permissive or prohibitive? How can there be unity until these issues are properly resolved?

Is there any indication that those in the conservative Christian Churches are ready to give up their instruments? I have seen no such indication. In fact, the CHRISTIAN STANDARD of November 25, 1984, contains an article entitled "Celebrate!" which has with it a picture of a youth band with guitar, drums, bass and keyboard. The gist of the article is that worship periods have become too stereotyped and make no allowance "for the diversity of age, culture, and experience which exists in our congregations." The article goes on to recommend a "Sunday Night Live" worship period every other week designed for teens and young adults. "A theme is chosen for each service and then developed through the use of a variety of art forms and media, including music, films, drama, pantomime, panel discussion, and slide programs." Now I can see how some of the liberal brethren would have no problem with this, with the possible exception of the use of instrumental music, though I doubt that some would object to that.

Really, brethren, who has moved? Is it not true that those in conservative Christian Churches see that among our more liberal-minded brethren, many of the things they do are accepted and practiced? Make no mistake about it. Those in the Christian Churches are no nearer to giving up their instrumental music than they ever were. If there is to be unity, then someone has to move. They have not, nor are there any indications that they intend to do so. The issue between us has always been Bible authority. The Christian Churches have their instrumental music without a single vestige of scriptural authority. They have other practices just as unauthorized. Now, some of our liberal brethren have many of the same things, also without divine authority. With some of them, failure to use the instrument is only a quaint tradition. They will be able to accept it in time.

Meanwhile, some of us have not moved. It is not that we prefer division to unity. It is not that we are just

hard-headed and illiterate. We are simply committed to the proposition that we must not go beyond the things that are written (1 Cor. 4: 6). We have nothing to give up, except our integrity and that is not for sale. We can smile at each other and be urbane. We can decide to pour warm syrup all over ourselves. When we are through with all of that, the fundamental question remains: Where is the scripture? Until someone is prepared to show that to us, all the meetings in Indianapolis, Memphis, St. Louis or Joplin will be useless.

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WHAT SAITH THE SCRIPTURE?

(Rom. 4:3)

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(After many years as the writer of⁺ his question and answer column, brother Marshall E. Patton has asked to be relieved of these duties so that he might have more flexibility to write on other topics of his own choosing. Brother Adams has asked me to take up this task.

As I begin, at this time, not to take brother Patton's place, for that cannot be done, but to continue this work, I do so with great humility, realizing there are few among us who can match the superior knowledge of brother Patton. Nevertheless, I will try in the very best way that I can to continue the high quality standard of study and work that brother Patton has maintained throughout the years of this column.)

WHAT IS THE ROCK?

QUESTION: "In Matt. 16: 18 Jesus said, "That thou art Peter, and upon this rock I will build my church. " What or who is the rock? Could the rock be Peter since Jesus spoke in Aramaic and there was only one word in Aramaic for rock, 'KEPHA, ' the equivalent of which is 'PETROS' (Peter' and 'PETRA' in the Greek? Several commentaries take this position. **ANSWER:** Three views are held as to the interpretation of "this rock" in the passage. (1) That Christ himself is the Rock on which the church was to be built. (2) That Peter's confession (v. 16) that Jesus is the Son of God is the Rock. (3) That Peter is the rock.

The first view is supported by scriptures that state that Jesus is the foundation. "Behold I lay in Zion for a foundation a stone, a tried stone, a precious cornerstone, a sure foundation" (Isa. 28: 16). "For other foundation can no man lay than that is laid, which is Jesus Christ" (1 Cor. 3: 11). There is no question that Jesus is the foundation of the church, but the issue is whether Mt. 16: 18 teaches that fact. We must keep in mind that Mt. 16: 18-19 is highly figurative and under the imagery of a city that depicts the church, Jesus is the builder of the city—not the foundation. In the same imagery, one person does not serve as different symbols. Hence, Jesus is not the foundation in the text.

In the second view the context lends strong support to its validity. Peter had just confessed, "thou art the Christ, the Son of the living God" (v. 16). On "this rock, " this truth, Jesus said he would build His church. In the INTERNATIONAL CRITICAL COMMENTARY, Willoughby Allen wrote, "the PETRA is equivalent to the object of APEKALUPSE (did reveal) in v. 17. 'Flesh and blood did not reveal it, ' i. e. the Messiahship

and the divine Sonship of Christ. 'Upon this rock of revealed truth I will build my church. ' The play upon PETROS and PETRA means you have given expression to a revealed truth, and your name PETROS suggests a metaphorical name for it. It shall be the PETRA, or rock upon which the Church shall stand' " (GOSPEL ACCORDING TO ST. MATTHEW, 176). This view is what I believe to be the proper and correct interpretation of the passage.

J. W. McGarvey said, "the rock... can be no other than the truth which Peter had just confessed concerning Jesus" (COMMENTARY ON MATTHEW AND MARK, p. 145). R. C. H. Lenski stated, "she (church) rests on the reality which Peter confessed, namely on Jesus, 'the Christ, the Son of the living God' " (ST. MATTHEW'S GOSPEL, p. 626). R. C. Foster said, "it seems to make a clear picture to hold that the divine truth Peter affirmed is the rock" (THE MIDDLE PERIOD, p. 235).

The third view that Peter is the foundation is supported by Catholics and several Protestants, although with different connotations on the verse. Catholics claim the verse teaches Peter was given supremacy or papal authority. While Protestant scholars repudiate the Catholic claim as presumptuous and without Biblical support, they do maintain that Peter, in a sense, was the rock, the PETRA, on which the church was built.

William Hendriksen affirms that Peter was the foundation in a secondary sense, as well as the other apostles, in what he preached (Eph. 2: 20; Rev. 21: 14). In other words, the apostles laid the foundation of revealed truth. However, Mt. 16: 18 says "Peter, " not "apostles. "

Others, such as Barnes, H. A. W. Meyer, Pulpit Commentary, Vincent and Barclay, advocate that Peter was "the rock, " not in the Catholic sense, but as the first to preach to the Jews and the Gentiles, to lay the foundation, the first stone in the church upon which other disciples were built.

But since Jesus himself could not be the foundation in this figure, because he is the builder, in like manner Peter cannot be the foundation in any sense in the metaphor because he is the gatekeeper. He has the keys (v. 19). Therefore, the only plausible alternative is that the truth Peter confessed is the foundation. If Jesus were saying that Peter was to be the foundation, he would have said, "that thou art Peter, and upon you, Peter, will I build my church. "

Concerning the Aramaic, **NOBODY KNOWS** enough about the Aramaic in Jesus time to make a definite judgment. The Palestinian Aramaic of that period is not extant. We do not even know that Jesus spoke, as his primary language, Aramaic. So a dogmatic argument based on the Aramaic is presumptuous and unconvincing.

Yet, in spite of scanty information about the Aramaic, the INTERPRETER'S BIBLE states, "In Aramaic there would be no separate form to indicate the masculine gender. 'You are **KEPHA**, and on this **KEPHA** I will build" (Vol. 7, p. 451). But seemingly, there was a distinction made by Jesus in Jno. 1: 42. Jesus said to

Simon, "thou shalt be called Cephas" (**KEPHAS, not KEPHA**). Dr. Theodore H. Robinson said, "for there is only one word in Aramaic and, EXCEPT WHEN USED AS A MAN'S NAME (emphasis mine, W. E. W.), is always feminine (THE GOSPEL OF MATTHEW, p. 141). So, the distinction made by Matthew in PETROS and PETRA was apparently made in the Aramaic by KEPHAS and KEPHA. Therefore, if Jesus spoke in Aramaic, he would have said, "thou art **KEPHAS** (masculine gender) and upon this **KEPHA** (feminine gender) I will build my church. "

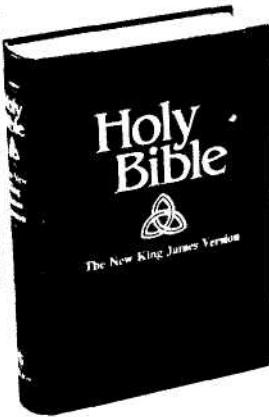
One thing is for certain, and that is that Matthew made a distinction. He recorded Jesus as saying, "thou art Peter (PETROS) and upon this rock (PETRA) I will build my church. " The Holy Spirit used the Greek, made a distinction, hence, let's be satisfied with that.

R. C. H. Lenski wrote, "We know too little about the Aramaic to assert that when Jesus spoke these words he used the same Aramaic term in both statements.... Therefore this appeal to the Aramaic substitutes some-thing unknown and hypothetical for what is fully known and insured as true on the basis of the inspired Greek of the holy writers themselves" (ibid, p. 627). Amen! William Hendriksen makes the same observation in his COMMENTARY ON MATTHEW on page 646.

For a more in-depth study of the Aramaic consult THE FINAL WEEK by R. C. Foster, pps. 334-338.

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"BISHOPS IGNORE OUR SOCIETY'S REAL FOUNDATIONS"

A few weeks ago, the nation's Catholic bishops assembled for an annual conference, the key topic of which was a 120-page pastoral letter on the economy. In that letter, the bishops insist that the U. S. government work for a greater transfer of wealth to the poor. One of its authors, Archbishop Rembert Weakland of Milwaukee, held a news conference to discuss the letter and denounced the "tendency to try to measure one's worth by the accumulation of luxury goods."

As I was thinking about writing an article concerning the bishops' meeting, the following article by Joe Sobran appeared in a local newspaper. He says many of the things which I had thought about, so we will consider what he says under the above heading:

"WASHINGTON—C. S. Lewis once explained why it is a mistake to expect the church to provide a political program:

The job is really on us, the laymen. The application of Christian principles, say, to trade unionism or education must come from Christian trade unionists and Christian schoolmasters: just as Christian literature comes from Christian novelists and dramatists—not from the bench of bishops getting together and trying to write plays and novels in their spare time.'

"The nation's Catholic bishops have found enough spare time to cook up an economic program. They have now served it up to the press, along with cocktails, at Washington's posh Capital Hilton Hotel.

"From the substance of the document, you might expect the bishops to camp out in Lafayette Park and offer bread and soup to the poor. But let's not complain. A few cocktails may be necessary anesthetic to anyone bent on reading the bishops' soggy prescription for the U. S. economy.

"What are these participations? It is not easy to say. The defining trait of the document is its demoralizing lack of definition. It pays lip service to private property and personal freedoms, but it cuts away at these things at every point.

"It rejects a 'statist approach' to economic matters, but it specifies no limits on the power of the state. It seeks to cover its intellectual nakedness with incessant references to 'the poor'.

"But what makes the bishops' approach 'Christian,' let alone 'the' Christian approach? The Christian is

called to renounce his own possessions, not to make a raid on those of his neighbors.

"If I give away what is mine, I make a sacrifice. If I give away what is not mine, I commit theft. Granted, the modern state is massively engaged in blurring the distinction between mine and thine; but it hardly needs or deserves the help of the bishops, who ought to be exposing the counterfeit compassion of modern statism, not abetting it.

"The modern superstate is the problem, not the solution. The bishops offer a joyless vision in which the state is to take more, and more, and more, with no definite rationale capable of limiting its rapacity. Poverty? You can see poverty in the news clip from Ethiopia, where the Marxist regime avows 'economic rights' as glibly as the bishops.

"What the famished Ethiopians really need is not food and water, but freedom—and not the false freedom of anarchy, but the concrete freedoms of civil society, in which government does indeed play an affirmative role, though not the redistributionist role favored by doctrinaire simpletons.

"The production of wealth depends heavily on culture—a Living body of moral habits such as industry, thrift and privacy. For a group of moralists, the bishops are astonishingly blind to this level of human life, a level that has been wonderfully nurtured by the Protestant culture in which the Catholic hierarchy, who seem to appreciate no realities between sin and social engineering, are far less appreciative than most Catholic laymen.

"And a culture like this one can't be taken for granted. It needs to be actively and rationally appreciated, in the full sense of 'appraised.' You don't have to Like it. You do have to realize the price of compromising or destroying it. There is no reason this country couldn't be turned into an Ethiopia.

"But the prophets of the Hilton show little awareness of the moral foundations of the society they criticize. Their very language is full of current cliché—the feminization of poverty, 'institutional priorities,' etc. — that betray their pathetic eagerness to imitate liberal fashion. Alas, it isn't even very chic. Even liberals are start-ing to criticize the failed poverty programs of the '60s. The bishops haven't heard.

"It can be exalting to worship in a church that is 500 years behind the times, sublimely indifferent to fashions outside. But it is embarrassing to belong to a church that is five years behind the times, huffing and puffing to catch up. The believer seeks anchorage in the permanent, not in mitered trendiness." (Arkansas Democrat, Nov. 18, 1984.)

On the same subject, we quote a statement from James Kilpatrick:

"The bishops assert confidently that 'everyone knows the significance of economic relationships,' but obviously this is not so. The bishops themselves seem not to have even the foggiest notion of why some are poor and some are rich. Their gentle notion is that all men are, or at least morally ought to be, substantially equal in this world's goods. The reality is that some of

God's creatures are more ambitious, more talented, more productive, more industrious and just plain luckier than others. There is respectable authority for the proposition that the poor we shall always have with us; and as **long as we preserve a free society** we shall always have the relatively rich with us also.

"Why do people work? Tell us, gentlemen. Why? I suspect the bishops have not thought this out, and this may be because bishops never have had to work in the way that others work. Priests have the greatest job security on earth; they are more secure than federal judges, crowned heads and tenured professors. The idea of working in a fiercely competitive marketplace—the idea of working to exhaustion in order to feed and clothe and house a family—is an idea the bishops know only at second hand....

"What to do about the poor? The bishops' feeble answer is to throw money at them. Our programs for, the, poor provide only 'meager' benefits; the whole welfare system is 'woefully inadequate.' Funds should be distributed without regard to whether supplicants are capable of working. While some degree of inequality may be both acceptable and desirable, the present distribution of income and wealth is so inequitable that it violates a 'minimum standard of distributive justice.' So the bishops would redistribute the wealth, taking from the productive and giving to the unproductive. Perhaps that is economic justice in the ecclesiastical view, but it looks like spinach to me."

Christians must never become oblivious to the needs of the poor. Paul said that the Lord taught it is more blessed to give than to receive (Acts 20: 35). The early church took care of its worthy needy.

But there are things to consider. Why are people needy? What will they do with what they receive? Will they try harder to help themselves? The Bible says that we are not to help those who will not work (2 Thess. 3: 10).

The poor want a standard of living equal to that of others. By today's standards, many of us reared under conditions which would have qualified us for relief—at least food stamps. But we didn't demand so much and managed to take care of ourselves. And we never thought of asking for help while wasting money. From my observation, the vast majority of today's "poor" manage to spend a lot of money on tobacco, alcohol, and the like.

If we follow the bishops' advice and take from those who have and give it to those who have not, we will destroy individual incentive and it will be only a matter of time until everyone will be needy. Then who will help the poor?

If the Catholic bishops are so concerned about big government, why aren't they equally concerned about the religious government of which they are a part? It is the largest hierarchy on earth. And why don't they advocate the use of some of the billions of dollars owned by the Catholic Church in helping the poor?

Speaking of their meeting under such lavish circumstances to consider the plight of the poor reminds us of

an old saying about such bishops, "They never heard a harsh word or ate a bad meal."

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FORTY DOWN AND SIXTY TO GO

Any student of the Bible and history knows the church has gone into apostasy every one hundred years. Paul set his telescopic sights on the future when he said, "In the last days some shall depart from the faith, giving heed unto seducing spirits and doctrine of devils" (1 Tim. 4: 1). This departure by members of the body of Christ took place approximately one hundred years after its inception on the day of Pentecost. History makes it crystal clear that this apostasy began with the "one elder" syndrome which is a direct violation of the apostolic examples set forth in the Bible (1 Pet. 5: 1). The church was shoved into oblivion until Columbus sailed the ocean blue in fourteen ninety two.

Many people in America were fed up with both Roman Catholicism and protestant denominationalism and wanted to get back to the fountain head of Jerusalem. As a result of this assiduous attitude, they restored the New Testament church. For about one hundred years, scores of people obeyed the gospel and were added to that blood bought, spirit filled institution. After about sixty years, ominous clouds appeared on the horizon and brethren became soft in their deliberations. Their nomenclature included such things as "we need a more positive approach" or "We should not spend so much time fighting." Well, it finally happened in 1849, when a fine baby boy was born to a group called the "progressives" and they named him American Christian Missionary Society (ACMS). This episode split the body of Christ from ceiling to cellar and we lost almost all we had gained.

From Nashville and the Southland, a few brave soldiers of the cross picked up the mantle and preached the old Jerusalem gospel. We grew by leaps and bounds until about the end of World War II. It was then that we began to hear rhetoric which was incompatible with the restoration movement. It was not uncommon to hear brethren say, "We do not want any negative preaching." or "The fight over the Missionary Society is over." Others would say, "We need to get out here and baptize more people and forget about instrumental music and the ACMS." The hue and cry was to preach the gospel and let other people alone. Well, it finally happened in


the early part of the fifties when a fine bouncing baby boy was born called the "sponsoring church." This caused lots of excitement among its parents, which included a majority of members of the body of Christ. This new spiritual monstrosity, which is found on the blank page of your Bible, divided the precious body of Christ and caused it to bleed at every pore before the gazing eyes of infidels and haters of the truth. Thus, another hundred years had passed and we had lost a majority of God's people to apostasy.

Once again, a few noble soldiers of the cross tried to pick up the broken pieces and salvage out of the turmoil as many as possible. The battles raged and "name calling" became as common as the cold. We have had to fight for every inch of ground we have gained. Many congregations had to start with ten or fifteen members but have now grown to a hundred or more, but that was about forty years ago! Many like Israel of old have grown weary (see Micah 6: 3). They have grown tired of the issues. They have grown tired of negative preach-ing. They have grown tired of fighting. Kind friend, we must differentiate between fighting and wrangling. We must not let wrangling among brethren take the "fight" out of us (see Eph. 5: 11-15). I must confess that I am tired of wrangling among brethren and at times I will reluctantly confess that I grow somewhat weary of fighting the good fight of faith. However, I know this is indispensable with my salvation.

Yes, friends we have forty down and sixty to go and we are right on schedule. I marvel at what I am hearing among so called conservative brethren today. One man said, "Hogland, the fight over the issues is over." I asked him, "When did the victory take place?" Or perhaps was there a peace treaty signed that I failed to hear about." Then, the seventeen year old girl in Florida walked up and said, "Brother Hogland, that is the first time I have understood what that division was over which took place before I was born." Then, we say it is over? I recall as a seventeen year old boy that I never heard ONE sermon on what was wrong with the Missionary Society and this is what set the stage for the apostasy of the fifties. Yes, kind friend, you can mark your calendar and see if it doesn't happen in sixty years or less. I marvel that history continues to repeat itself. When will we learn? I am not a prophet or the son of a prophet, but if this and other articles could be pulled out of the archives some fifty or sixty years in the future we could all see whether or not history has repeated itself. I am saddened by what I am seeing and hearing today. Preachers and editors have all the "fight" taken out of them while trying to remove the "wrangling". Kind friend, if a preacher or editor doesn't know the difference in fighting the good fight of faith and a brotherhood wrangle he needs to go back to the drawing board of God's word. It stands as a divine postulate that when God's people stop fighting they are gone. We have become a pampered and pleasure loving people. It is not my purpose to cast aspersions on any person but since I have lived through one apostasy and about thirty-five or forty years into the next; I see signs of the last apostasy being espoused today. One does not have to be

astute to know we must teach the boys and girls what the last division was about; then tell them what caused the one before that one. When you explain it to them, they will understand and thus become a bulwark against the next apostasy. It is later than we think. Yes, forty down and sixty to go. Shall we look back with sad eyes and a broken heart that another innovation has hit the church in sixty years or less? Yes, friends the old ship of Zion is right on schedule to flounder once again on the rocks of institutionalism if we continue our course. Think about it and pray about it. Let us keep history from repeating itself the next sixty years.

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Building Better Families

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A MARRIAGE CEREMONY

Sooner or later every preacher is requested to "perform a wedding" which, in our culture, calls for a ceremony suitable to the occasion. When I was a young preacher I was faced with the task of "doing the rites" for such occasions but could find no ceremony which suited my whims. This occasioned writing my own which, with few changes. I have used for more than forty years, including the wedding of my own children.

While yet in the classroom of different schools I have requests from younger men for help with inevitable situations they would face as preachers. One result of such requests was my reproducing for them the ceremony below. This work claims no special merit; however, a recent letter of appreciation from a young preacher, who uses and gives a copy of the ceremony to each couple whose ceremony he performs, has renewed my awareness that practically all younger preachers face the same problem which caused me to prepare this little work when "I was then where they are now.!"

It also occurs to me that many who read my "Building Better Families" column each month may profit by reflecting upon the seriousness of their marriage vows earlier made or soon to be declared before God and man. I earnestly pray that whoever reads or uses this ceremony may be edified by it. It is not copyrighted. Here it is:

MARRIAGE CEREMONY

Dearly beloved, we are gathered here in the presence of God and of this company to join this man and this woman in the bonds of sacred marriage, an institution by God ordered, by Christ endorsed, by the Holy Spirit instructed, and declared by inspiration to be honorable in the sight of all men.

Who giveth this woman in marriage?

Fully conscious of the solemnity of this event and of the implications of the promises you are soon to make to each other, it is altogether proper that your minds and hearts be impressed and your consciences indelibly stamped with words of truth and soberness concerning Jehovah's law—that law which shall govern your lives from this day forward—as it pertains to the relationship you are soon to enter together.

The union you are about to form is not imaginary. It is real—as real as the God who instituted it, as the Christ who approved it, and as the Spirit who taught it. It is as much reality as your standing in flesh and blood

in the presence of God and this company. Likewise, this union is indissoluble save for the cause of unfaithfulness. Adultery alone gives either of you the right to put the other away for life. Light and frivolous excuses are not acceptable to Him before whom you must live and by whom you will be judged for eternity. Furthermore, this relationship is not one in which the weaker vessel is to be abused or the stronger vessel reproached. Woman has never intended to be man's slave, but his helper; nor was man intended to be woman's oppressor, but her protector. Not from man's head was she taken lest she be his ruler, nor from his feet lest she become his drudge. But from man's side was she taken that she might be his equal; from near his heart that she might be loved by him; and from under his arm that he might protect and preserve her, as along the rugged path and through the narrow vales of events they pursue their way together.

Thus they rejoice, and together they weep;
Mutually the sunshine and shadows they share;
Triumphantly they tread the wine-press of fate;
Yet learn not the scheme of despair.

(Note: call names of couple if desirable).

That immutable law of the God whom you honor by calling Him to witness the vows which you are soon to make, provides that the wife shall submit herself unto her husband as unto the Lord; that the husband shall be the head of his wife as Christ is the head of the church and the savior of that spiritual body; that just as the church is subject to Christ, so shall the wife be to her husband in everything; that the husband is to love his wife, even as Christ also loved the church and gave himself for it. In like manner ought a man to love his wife as his own body, not hating his own flesh but nourishing and cherishing it, even as Christ does the church. For this cause shall a man leave his father and his mother and be joined to his wife and they two shall be one flesh; therefore, let the man love his wife even as himself, and let the wife reverence her husband. Thus, the marriage relationship is intimate and sacred, hallowed even to the extent that all other human relations are forsaken for the new one assumed. Man and woman never show more respect for one another than when they manifest love and devotion one to the other, nor do they show less regard for themselves and heaven's will than when they abuse this holy union either by brutality or neglect.

(Note: Ask the couple to join right hands).

(To the Man)

Do you, _____, take this woman whom you now hold by the right hand to be your lawful and wedded wife? Do you promise to love and cherish her in sickness and health, to provide for her in prosperity and adversity and, forsaking all others, cleave unto her and her alone until death you do part? (To the woman)

Do you, _____, take this man whose right hand you now hold to be your lawful and wedded husband and do by him the part of the faithful wife? Do you promise to love and honor him in sickness and in health,

in prosperity and adversity and, forsaking all others, cleave unto him alone until death you do part?

Is (are) there (a) ring(s)? (Note: Rings pass to preacher)

For generations rings have been used as tokens of pledges made in good faith and as seals of sacred vows honorably declared. In the giving and receiving of this (these) ring(s), you pledge yourselves one to the other to discharge fully and faithfully those duties and obligations which devolve upon each of you in view of the state you are now entering. Just as the circular nature of the ring symbolizes the continual nature of this sacred union you are now forming, so may the nigh indestructible nature of the precious metal out of which it is formed symbolize the everlasting quality of your devotion and love.

(To the man) Place this ring on the third finger of your bride's left hand and repeat after me...

"With this ring I thee wed, and with all my goods, I thee endow—my name to wear, my home to share, my heart in fold, my hand to hold, my life to be for thee and me, until death doth sever the tie that binds. "


(To the woman) Place this ring on the third finger of your groom's left hand and repeat after me...

"To your gracious offer I gladly respond, and, (with like token), I pledge you the loyalty of my life, the love of my heart, and the devotion of my soul, and I promise you your faithful wife ever to be while along life's path we walk together. "

And now by the authority vested in me by the sovereign state of _____ as a minister of the gospel of Jesus Christ, I pronounce you _____ and _____, husband and wife.

And we pray, our Father, that the smile of thy face, the consolation of thy peace, and the sunshine of thy love may be theirs to enjoy as they entwine their hearts, enlarge their love, and build their home, through Jesus Christ, our Lord. Amen.

**SIMPLICITY
IN
CHRIST**



P. J. Casabolt
2803 4th St.
Moundsville, WV 26041

BELIEVE, REPENT, AND... WHACK!

One of Webster's definitions for "plan" is: "method or scheme of action, procedure, or arrangements" (Webster's New Collegiate Dictionary, G. & C. Merriam Co.). Since there are certain requirements that accompany salvation, it is in order to talk about a plan of salvation. I had already come to this conclusion years before I checked Webster's formal definition of the term plan. By reading Mt. 28: 19, 20 and Mk. 16: 16, one can see that there are certain things which must precede salvation, and these apply to "every creature. "

For years I have emphasized this plan of salvation in every sermon which I have preached. Some preachers in the Lord's church are announcing sermons in meetings where they preach as "containing no scripture, " and brethren are shallow enough to swallow such foolishness. I just don't see how a gospel preacher can preach a scriptural sermon without referring to some scripture, and I don't see how brethren can listen to it. How do these brethren handle the invitation of Rev. 22: 17, or do they just skip it?

Anyway, I have always "extended the invitation" in one way or another, and either at the beginning of the sermon, in the middle of it, or at the end, I not only tell people what to do in order to be saved, but I exhort them to do it. As much as in me is, I try to create a favorable environment which would encourage people to accept the Lord's invitation. I don't always accomplish this.

While we must realize that the power to save is in the gospel, we should still try to bring "into the captivity every thought to the obedience of Christ" (2 Cor. 10: 4). I generally make some reference to the theme of the invitation song, and urge the song leader to be ready at the proper time to avoid an unnecessary delay. I try to remove any anxiety people may have relative to the arrangements for the baptism, telling them that "all things are ready. "

But, in a recent meeting, an incident happened which has taken place in one form or another too many times in my life. I was right in the midst of reminding people what to do in order to be saved, when... WHACK!, a young mother swats one of her children. And, the swat was good enough to produce results, for the crying of the child just about drowned me out. And, what made this incident even more noticeable was that the husband was holding the child, and the mother had to reach

**SCOPES II
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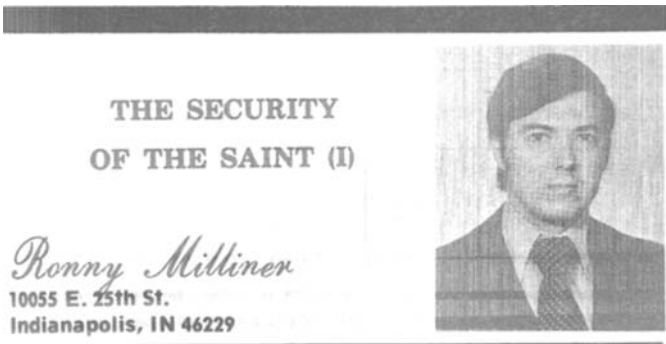
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over another child to deliver the blow. Add to this the fact that they were seated in the first row of spectators, in the very center of the building, and you get the picture.

Now, I am a firm believer in discipline, and in order for it to be effective, it needs to be relatively timely. But, so is the invitation of the Lord important, and sometimes it needs to be administered at the right time in order to be effective. Solomon couldn't understand some things in life, and I'm way behind him.

Why is it brethren, that we consign to the center of a crowded row of people the very person which needs to respond to the invitation? And, why do some of these often end up holding someone else's baby during the invitation song? Why do people smack children, drop them on the floor, or throw a song book, right after "believe, and repent"? I give up.



SIN, THE GREAT SEPARATOR

Peter wrote of the "living hope" of "an inheritance" for the Christian which is "reserved in heaven for you who are kept by the power of God through faith" (1 Pet. 1: 3-5). Paul expressed his confidence of receiving this inheritance when he wrote "there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will give to me on that Day" (2 Tim. 4: 8). John affirmed "that we may have boldness in the day of judgment" (1 Jno. 4: 17).

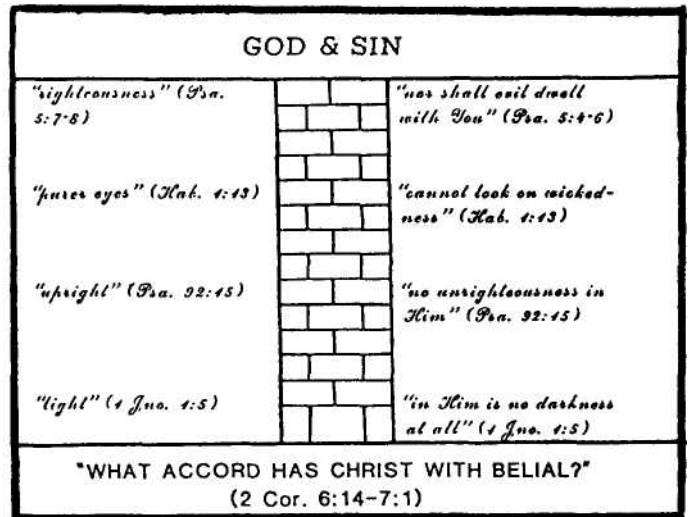
How may I have this boldness and confidence of knowing I will receive the inheritance in heaven? The question of the security of the believer has been one which has been discussed for centuries. The Calvinists have their view, the Arminians have their view, and the Catholics have their view. Our main interest should be *what has God said about this matter!* We purpose to make a study of the Scriptures on this question. In our first study we will see how that sin will destroy any relationship that we might have with God and that it will keep us out of heaven. Our second lesson will be devoted to a study of false views of security outside of the church of the Lord. Lesson three will give attention to some false views being taught by some in the church. Finally in our fourth study we plan to look at the positive side by considering some factors involved in the Christian's security. Our final lesson will be devoted to the question "How can I have daily security?"

We encourage you to study these lessons with an open

Bible and an open mind. It is our hope that with the completion of this series your faith in God and your determination for heaven will be increased.

The Chasm Of Sin

One of the fundamental principles of the Bible is that there is a separation of God from sin. Sin and God do not mix! This fact is true because of the character of God. Because God is a holy and righteous God, evil cannot dwell with Him (Psa. 5: 4-8). Because God's eyes are pure, He "cannot look on wickedness" (Hab. 1: 13). Because God is "upright, " there is "no righteousness in Him" (Psa. 92: 15). Because "God is light, " there is in Him "no darkness at all" (1 Jno. 1: 5).



So as long as we are guilty of evil we cannot dwell with God. As long as we engage in wickedness God cannot look upon us with favor. As long as we are unrighteous we cannot be in God. And as long as we are in darkness we cannot have fellowship with God now, nor in eternity.

The Consequences Of Sin

When we commit sin, a violation of God's law, what are the results? The Bible teaches that sin will result in slavery (Rom. 6: 16-18; Jno. 8: 34), in spotting (Jas. 1: 27; 2 Pet. 2: 22), in scarring (Psa. 51: 3, 1 Tim. 1: 15), in separation from God (Isa. 59: 2; 2 Thess. 1: 7-9), in slaughter (Rom. 6: 23), in suffering (Lk. 16: 23; Rom. 2: 9), and in smouldering (Mk. 9: 47-48; Rev. 20: 12). Such a description is not a very appealing picture.

(Next Page)

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THE CONSEQUENCES OF SIN

IT CAUSES SLAVERY (Rom. 6:16-18, Jno. 8:34).

IT CAUSES SPOTTING (Jas. 1:27, 2 Pet. 2:22).

IT CAUSES SCARS (Psa. 51:3, 1 Tim. 1:15).

IT CAUSES SEPARATION FROM GOD (Isa. 59:2, 2 Thess. 1:7-9).

IT CAUSES SLAUGHTER (Rom. 6:23).

IT CAUSES SUFFERING (Lk. 16:23, Rom. 2:9).

IT CAUSES SMOULDERING (Mk. 9:47-48, Rev. 20:15).



But some may ask, "Do you mean to say that any kind of sin will result in such condemnation?" In answer to the question let us notice some different kinds of sin and see what the result was in each case.

What about sins of rebellion? The Hebrew writer describes some who were "once enlightened," knowing the truth of God, but they go ahead and "fall away." What's the result? He says it is "impossible... to renew them again to repentance" (Heb. 6: 4-6). In chapter 10 he speaks of one who would "sin willfully" (Heb. 10: 27). The result is a "fearful expectation of judgment" (Heb. 10: 27). So the consequences of sin do not change in the case of sins of rebellion; the result is still bad.

What about sins of weakness? The apostle Peter was a man who tried to live right. Yet in a moment of weakness ("fearing those who were of the circumcision"), he withdrew from the Gentile Christians in Antioch. Other Jews, and even Barnabas, gave into this pressure and became guilty of hypocrisy. Paul relates how he rebuked Peter openly because "he was to be blamed" (Gal. 2: 11-12). In the sixth chapter Paul writes about a brother who is "overtaken in any trespass." Vine says of this word, "the meaning is not that of detecting a person in the act, but of his being caught by the trespass, through his being off his guard." Another source says, "Paul has in view a fault into which the brother is betrayed 'unawares,' so that it is not intentionally wrong" (*Theological Dictionary of the New Testament*, Vol. IV, p. 14). What is the condition of the brother who commits this sin of weakness? Paul says he needs to be restored (Gal. 6: 1). It is thus apparent that something has been broken. So in the case of sins of weakness the result is still condemnation.

What about sins of ignorance? Paul was a man who had been guilty of blasphemy and persecution of God's people, but he "did it ignorantly" (1 Tim. 1: 13). Was he in a lost condition and in need of forgiveness? Apparently Ananias thought so for he told the penitent Saul to "arise and be baptized, and wash away your sins" (Acts 22: 16). Jesus spoke of "blind leaders of the blind" and warned that "both will fall into a ditch" (Mt. 15: 14). He spoke of two disobedient servants in Lk. 12. One disobeyed knowingly, while the other disobeyed and

"did not know" (Lk. 12: 48). But they both were beaten. In Jas. 5: 19-20, we read of a brother who "wanders from the truth" or as Thayer defines the work "through ignorance to be led aside from the path of virtue" (p. 514). Yet this brother needs to be turned back from death. So once again, the result is the same—condemnation.

It matters not then concerning the type of sin, the consequences will be the same. Neither will the number of sins change the results. Adam and Eve were condemned for one sin (Gen. 3: 1-7). The young prophet died because of one sin (1 Ki. 13: 16-22), as did Ananias and Sapphira (Ac. 5: 1-11). Both the new convert Simon and the immoral brother at Corinth were rebuked for one sin (Ac. 8: 13-25; 1 Cor. 5: 1-13). No wonder James wrote, "For whoever shall keep the whole law, and yet stumble in one point, he is guilty of all" (Jas. 2: 10).

The Cure For Sin

If this is true about sin, and we have all sinned (Rom. 3: 23), how is it possible for us to have a relationship with God? How can an impure, unholy, unrighteous sinner be with and remain with a pure, holy, and righteous God?

Let us turn to the book of 1 John to see some things John has to say in answering our question. There are three passages in 1 John where John states the purpose of his writing this short epistle. In 1: 3-4 he states his reason for writing is "that you may have fellowship with us; and truly our fellowship is with the Father and with His Son Jesus Christ" and "that your joy may be full." In 2: 1 he writes "that you may not sin." In 5: 13 he gives as his purpose for writing "that you may know that you have eternal life." I do not believe John had three different reasons for writing, but that he has one reason which is stated three different ways. We may know we "have eternal life" because we have "fellow-ship... with the Father and with His Son," and we can know we have that fellowship when we sin not, for as we have already seen sin severs us from God.

In 1 John, the author shows us how we can have "fellowship with the Father and with His Son Jesus Christ." A pure, holy, and righteous God is not going to have fellowship with us by *lowering* Himself to our impure, unholy, and unrighteous state. Instead, the only way we can have fellowship with a pure, holy, and righteous God is to *raise* ourselves to a pure, holy, and righteous state. Thus John exhorts us to "walk in the light AS He is in the light" (1: 7), "to walk just AS He walked" (2: 6), to purify ourselves "AS He is pure" (3: 3), and to practice "righteousness... AS He is righteous" (3: 7).

But how is it possible for me, a sinner, to become pure, holy, and righteous. John shows us two factors involved in this change. God has provided a "propitiation for our sins" (2: 2) and "an Advocate" (2: 1) so that our sins can be forgiven. But in order to become pure, holy, and righteous we have to meet God's conditions for obtaining forgiveness. John mentions one such condition in 1: 9.

HOW?		
GOD "NO DARKNESS AT ALL" (1:5)	"we confess our sins" (1:9)	MAN "WE HAVE ...SIN" (1:6,8,10)
	"we have an Advocate" (2:1)	
	"propitiation for our sins" (2:2)	

We have been taught, and rightfully so, that an alien sinner must meet the conditions God has laid down in His word in order to be saved. A survey of the cases of conversion in the book of Acts shows these conditions to be faith, repentance, confession of faith, and immersion in water.

CONDITIONS FOR THE ALIEN SINNER				
THE CASE	BELIEVE	REPENT	CONFESS	BAPTIZED
THE JEWS Ac. 2:14-41	V. 37	V. 38		VS. 38,41
THE SAMARITANS Ac. 8:5-13	VS. 12,13			VS. 12,13
THE EUNUCH Ac. 8:26-39	V. 37		V. 37	V. 38
PAUL Ac. 9:22,26	9:5	9:9	22:10	9:18, 22:16
CORNELIUS Ac. 10:11,15	10:43, 15:7-9	11:18		10:47-48
THE JAILER Ac. 16:23-34	V. 31	V. 33		V. 33
US Rom. 3:23	Heb. 11:6	Ac. 17:30	Rom. 10:9,10	1 Pet. 3:21

God also has conditions for His erring child to meet in order to receive forgiveness. A survey of the New Testament will show these conditions to be repentance, confession before men (in case of public sin), and confession in prayer to God.

CONDITIONS FOR THE ERRING CHRISTIAN			
THE CASE	REPENT	CONFESS BEFORE MEN	CONFESS TO GOD
PRODIGAL SON Lk. 15:11-24	VS. 17,20		VS. 18,21
SIMON Ac. 8:13-24	V. 22	V. 24	V. 22
EPHESIANS Ac. 19:18-19	V. 19	V. 18	
CORINTHIANS 2 Cor. 7:9	V. 9		
US	2 Cor. 7:10	Jas. 5:16	1 Joo. 1:9

When a man who is not a child of God comes to me and asks how he can be reconciled to God, I must answer, as God has directed in His word, that he must be forgiven of his sins. It is these sins which alienate him from God. When he asks how he may obtain forgiveness, I must answer with the divinely-given conditions. Do I have a right to offer a man the blessed assurance of salvation of any other basis? NO! To do so is to speak where God has not spoken (cf. 1 Pet. 4: 11).

When an erring child of God comes to me and asks how he can be secure in fellowship with God, I must answer, as God has directed in His word, that he must be forgiven of his sin. It is his sin which alienates him from God. When he asks how he may obtain forgiveness, I must answer with the divinely-given conditions. Do I have a right to offer a brother the blessed assurance of salvation on any other basis? NO! To do so is to speak where God has not spoken (cf. 1 Pet. 4: 11).

Conclusion

Let us see the terribleness of sin. Let us not excuse it, lighten its consequences, or continue in it. Let us learn to hate sin as God hates sin.

Let us also give glory to Him who has provided us with so great a salvation. Let us put sin out of our lives. Yet when we do sin, let us hasten to our Advocate through meeting the conditions God has given being thankful to obtain the forgiveness. It is in this way that we may have "fellowship with the Father and with His Son Jesus Christ. "

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THIS "CHURCH OF CHRIST" IS NOT THE LORD'S!

**Victorio R. Tibayan
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Those who claim that the Bible is their sole authority in religion would, without hesitation, agree that the church in the New Testament pages is the Lord's. This is even true also with those who may entertain the idea that there are other sources of authorities equal with the Holy Scriptures. As a matter of fact, we hear of divers and loud claims from many of those in the Sects and the Denominations explicitly or implicitly saying that the "Church" to which they belong "is the Church of Christ." And, this is understandable because the inspired Book speaks of groups of people banded together and serving God—as churches of Christ (Rom. 16: 16).

One such religious group is the so-called Church of Christ which originated in the Philippines. It is said to be founded by the deceased Mr. Felix Manalo and, registered with my government on July 27, 1914. This sect unabashedly claims that their founder was the fulfillment of the "ravenous bird from the east" written in Isa. 46: 11. Other passages both from the Old Testament and the New Testament are other corollary tenets which they indoctrinate among their members. According to them, Jesus established the true Church during the first century but, as predicted, it shall COMPLETELY "fall away from the faith" (I Tim. 4: 1-3) and will apostatize (II Thess. 2: 3-7), thereby losing its original identity to become what is now known as the Roman Catholic Church! (See alleged add. evidences: Acts 20: 29-30; Rev. 12.) This theory on the matter aforementioned, opportunely paves the way for them to concoct a queer system wherein Mr. Manalo was installed as "God's messenger from the east" called to establish the "Church of Christ" beginning from the Philippines. (The following passages allegedly identify Mr. Felix Manalo as that "messenger rising in the east" which is the Philippines—Rev. 7: 1-3; Isa. 43: 5-6 and, the time of fulfillment being in 1914 when World War I began—Matt. 24: 5-14; Phil. Hist. Book.)

Another deplorable error they indoctrinate among their votaries is the shameful denial of the deity of Jesus. To them, He is only human! By necessary inference, our Lord is classified as a mere Old Testament prophet compared only in the category of Moses and even with Mr. Manalo himself! The tragic system they employ in interpreting the word of God just to deny Jesus His divinity leads them to other grievous errors. This religious organization is highly CENTRALIZED. Money collected from each local church is amassed together with the other collections in one treasury and dispensed by their higher authorities. All of their so-called Ministers are trained, ordained and assigned by

the Hierarchy. On top of these, the subjects these Ministers preach on Lord's days are prepared at the Central Office, being the same throughout all the local churches on a given period. I can enumerate more "religious practices and teachings" by this organization pretending to be the "Church of Christ," which are so presumptuous! However, these will suffice to show that this "Church of Christ" is NOT THE LORD'S in the light of the oracles of God.

The church established by Jesus in A. D. 30 (not in 1914) is the Lord's. He said that, "... upon this rock I will build my church" (Matt. 16: 18). Paul affirmed (Acts 20: 28) that the Lord purchased it with His own blood (See also: Rev. 5: 9-10). God in His wisdom so organized and equipped it that it may glorify Him "... in Christ Jesus unto all generations for ever and ever" (Eph. 3: 21) and, that it might edify and perpetuate itself (Eph. 4: 10-14; II Tim. 3: 14-17). The church which Jesus built is the fullness of Christ and the manifold wisdom of God (Eph. 1: 23; 3: 10-11). As to His nature, Christ who is Lord of all things in the church is both human and divine. (John 1: 1, 14; Rom. 9: 5; Phil. 2: 6-8.) He could not have been a perfect Mediator between God and men (I Tim. 2: 5) unless He had this dual-nature. He is now both Lord and Christ since the "last days" were ushered in and, at the last day, He will present the church to the Father, unspotted and unblemished. (Acts 2: 36; Eph. 5: 27; I Cor. 15: 24-28.) It follows that the Bride of Christ must adorn herself in such manner as is acceptable to God—In this connection, we must consider the fact that the New Testament enjoins churches of Christ to be always autonomous in their relationship with each other. (I Pet. 5: 2; Titus 1: 5; Acts 14: 23; 20: 17, 28.) As mentioned before, be it always remembered that each church is perfectly equipped by God to carry out its own given work. And that, there is no authority from the inspired Scriptures for a church to tie itself up with other churches of Christ to form one big organization and, for that matter, other smaller organizations within the church!

This so-called Church of Christ purportedly established in 1914 by the will of God prides itself for having extended its work in some parts of Hawaii and the U. S. Mainland. This is through the immigration of a number of Filipinos who are members of their religious organization. But, I am certain that others were brought to their fold without having investigated diligently the claims of this "Church of Christ" especially on the matters discussed; for IF they did, I have no doubt that nothing in this world or the world itself can persuade them to accept such fantastic theories as they do teach concerning the True Church and its Founder, the Deity of Jesus our Lord and the Organizational set-up as suggested here. The preposterous claims they make on these matters argue clearly and strongly against them, that is, this "Church of Christ" which they boldly proclaim is not the Lord's!

READ YOUR BIBLE TODAY

A PORTRAIT OF THE EARLY CHURCH

David McClister
14307 Karlov Ave.
Midlothian, IL 60445

I

The New Testament is our pattern for living. Its pages reveal the will of God concerning personal godliness, church organization, our relationship with non-Christians, and a host of other subjects. The New Testament shows us, through various figures and numerous examples, how God wants us to live and work as His children.

If I may be allowed to use the imagery of a photograph album, the book of Acts preserves for us a series of snapshots of how the Christian life was lived in the first century A. D. It is the New Testament pattern in the form of historical, literary pictures. As one goes from chapter to chapter in Acts, he sees picture after picture of life in the early church. An interesting picture appears in Acts 4: 23-35. In this portrait of the early church we can see several remarkable things which we ought to have in the church today. The portrait of Acts 4: 23-35 shows the early Christians in a difficult situation: Peter and John had just been released by Jewish officials, having been threatened not to preach Christ publicly. Yet because of the marvelous features apparent in this portrait, the early church stood firm.

Prayerful

These Christians knew about the power of prayer and used it! When the world threatened them, they did not disband. They did not waste their precious time worrying about the threat of persecution (Phil. 4: 6), nor did they place their trust in their own plans, programs, or strength. Instead they gathered together to pray. They knew that God cared for their state and was receptive to their pleas, and thus they placed the matter squarely in His hands. Even if they themselves could do nothing to stop the threats of their enemies, they knew that God could and would care for His own.

Their prayer, recorded in Acts 4: 24-30, is a gem. First of all, these Christians asked for strength to do God's work (v. 29). How many times do we find ourselves asking God to do our work for us! But these Christians were not so lazy. They wanted to do God's work, and they prayed for the necessary strength. Sure, the work was difficult, and they knew it. That is why they did not try to do it on their own. The early Christians knew that they could be effective only if they relied on the strength which God supplied, not on themselves. We would all be benefited immeasurably if we would stop asking for worldly things, which only drains our strength and hinders growth (Jas. 4: 3), and start praying as the early Christians prayed.

Secondly, the early Christians realized in their prayer

that all things, including their present distress, were in accordance with God's plan (v. 24-28). They, like their Lord, had resigned themselves to accept God's will and working, and put their own desires aside. How great a lesson this is for us today! Too many times the Lord's work is hindered because of our petty jealousies and conflicting worldly desires. We ought to review what commitment to Christ really means.

God heard their prayer and answered it. Although we may not expect miraculous answers to prayer (of the kind in Acts 4: 31) today, we may still expect an answer to our prayer. Just as God indicated His support of these early Christians, so will He be on our side if we will resolve to do God's will regardless of what the world says and ask for God's help in doing it.

United

The early church was united. One of the most common features among all the portraits of early church life in Acts is the unity of the believers. That such an emphasis on unity should be apparent is no accident. God wants us to know that a church which is pleasing to Him is not ridden with strife and factions, but rather is united in peace (Eph. 4: 3).

The portrait in Acts 4: 23-35 gives great place to unity. "And the multitude of them that believed were of one heart and soul: and not one of them said that aught of the things which he possessed was his own; but they had all things common" (v. 32). Their unity was not superficial, but real. It was grounded in their hearts and souls and was manifest in their attitudes toward each other. The determination and sentiment among them was one. And it is this very thing which accounts in a great measure for the immense strength of the early church. Rome fell to pieces in the first century but the church stood solid. Herein lay God's message on growth, effectiveness, and progress: it begins with unity in spirit. But where there is selfishness there is no flowering of the Lord's work.

Evangelistic

The early Christians knew that their primary work was to preach the gospel to the lost. Thus Acts 4: 33 records, "And with great power gave the apostles their witness of the resurrection of the Lord Jesus: and great grace was upon them all. " This preaching the gospel with great power was due in part to the unity of the church, but its real cause lay in the grace of God. Grace is favor. God favored and approved of the work these Christians were doing in spreading the gospel, and He blessed them in doing it. Brethren, God will bless us in the same way if we will just get engaged in that same work.

Because the early church was evangelistic, it grew. Notice that it grew, not swelled. There is a difference. Churches swell in size when there is a shifting of members to different locations, but growth only comes when there are new additions to God's family. But more specifically, the early church grew because of the essence of its evangelism: the resurrection of Christ. The first century Christians did not push human creeds or try to accommodate current social tastes. They simply laid em-

phasis upon Christ's resurrection, knowing that this is the cornerstone of Christianity and the very basis of Christian living (**Rom. 6: 4; Eph. 4: 24**).

Characterized by Love and Devotion Among Its Members

Acts 4: 34f is one of the most remarkable features of this portrait of the early church. When was the last time you saw or heard of a Christian selling his house to help another Christian financially? I am not denying that this ever happens today, but you must agree that it occurs only rarely. I know that our society is extremely affluent compared to the setting of the New Testament, and that saints in such a condition of need as in Acts 4: 34f are usually not seen as a result. But what Acts 4: 34f shows is a lack of worldliness in a willingness to help one another. The Christians of the first century freely gave up their possessions for the cause of Christ, and this was the effect of their great love and devotion to each other in the Lord. Such love is described in 1

Cor. 13, and its results are seen here. Eph. 4: 16 de-scribes these Christians perfectly.

Of course these Christians were devoted to Christ more than anything else, but their devotion to Christ caused them to love each other in a sacrificial way. They did not mind sacrificing possessions and pleasure for the benefit of brethren. And so must our attitude be today. The apostle John asked the timeless question, "But whoso hath the world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him? My little children, let us not love in word, neither with the tongue; but in deed and truth" (1 Jn. 3: 17f).

Conclusion

In Acts 4: 23-25 we see the church as God would have it. But the Lord's church in any locale can only be this way with the "working in due measure of each several part" (Eph. 4: 16). If the local church is to be pleasing to God, it will take each member working with this goal in mind. Let us all resolve to copy the portrait of Acts 4.

THE NEWS LETTER REPORTS

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

Send all News Items to: Connie W. Adams, P. O. Box 69, Brooks, KY 40109

DON GIVENS, 13000 N. E. 84th St., Kirkland, Washington 98033— It is with sadness and sympathy for Lowell D. Williams of Kirkland, Washington that we report the death of his beloved wife, Doris. Sister Williams passed from this life Friday, November 9, 1984 while under-going heart surgery. The funeral was conducted on November 12 with over 400 present. James Puterbaugh and the writer conducted the service. Truly a great Christian lady, wife of an elder and preacher, shall be missed. She left us a supreme example of the "worthy woman." Some of you may wish to express condolences to Lowell Williams in this great loss. Address him at 13000 N. E. 84th St., Kirkland, WA 98033.

WARD HOGLAND, 1800 Hairston Ave., Conway, Arkansas 72032— Maxine and I moved to Conway the first part of August. The West Booneville church and the Northside church here in Conway are both fine congregations. Both are engaged in good programs of evangelism. I was with West Booneville church for over 7 years. Meetings for 1984 included: Myrtle Grove in Pensacola, FL; Fletcher Ave. in Tampa, FL; Case Street in Weatherford, TX; Savannah, TN; Southside in Owensboro, KY; Lanton (Columbia), TN; Bethesda, Birmingham, AL; Royal Heights in Franklin, TN; Lakeview in Hendersonville, TN; Riverside Dr. in Nashville, TN; Greenwood Rd. in Ft. Smith, AR; Paden City, WV; Mt. view, AR; Quitman, AR. When in Conway visit us at 1800 Hairston Ave.

EARL E. ROBERTSON, Rt. 4, Box 358, Tompkinsville, KY 42167— 1984 was a very full and eventful year for me in serving Christ. By invitation I was engaged in numerous gospel meetings over several states with some baptisms and, restorations. The work with the Westwood church in Glasgow continues to go well. Our radio program continues to be heard with good-will. Gospel meeting work for 1985 looks great. By the grace of God I hope to keep the many commitments filling the year. On August 15, 1984 I resigned from Guardian of Truth foundation as president and chairman of the board. I had

worked for it 22 years. We continue to live at the above address with phone numbers: (residence) 502-487-6974; (office) 502-487-5535.

MATERIALS AVAILABLE

SHERREL MERCER, Edna, Texas—As a result of a building modification, the church in Edna, Texas has the following material available:

Two gas-fired heater units with blowers, one approx. 120,000 BTU, the other approx. 150,000 BTU. Air conditioner evaporators can be added above these units. Ages 10 years and 5 years respectively.

Two 5-ton air conditioner compressors, age approx. 15 years, that use type 500 refrigerant.

One 15-ton air conditioner unit, age approx. 30 years; compressors are inside aid handler; triple-unit condenser mounts outside.

One 5-ton evaporator coil suitable for duct use.

This material is immediately available at reasonable or no cost. Contract Sherrel Mercer, 512-782-E378 after 7 p. m. if interested. Items will be offered to the public after December 15, 1984.

ISMAEL RANGEL, P. O. Box 47, Raymondville, Texas 78580— After four years with the 8th and Kimball Spanish speaking church in Raymondville, my wife and I are planning to move in January, 1985 to Fort Stockton, Texas to help the work there. Fort Stockton is a bit larger than Raymondville. There is only one family with which to work. Much has to be done. The church in Raymondville which has been supplying \$250 monthly support will have to discontinue after we move. We will need to locate support for this work. I can be reached at the above address until January 1.

HARRIS J. DARK IS DEAD

We learned recently of the death of Harris J. Dark of Murfreesboro, Tennessee. Brother Dark was incapacitated the last few years of his life. For years he taught math at David Lipscomb College until a clash over his conservative convictions brought about his resignation. He then taught at Middle Tennessee State University in Murfreesboro for

a number of years. He was always a preacher of much ability. He was blessed with a brilliant mind. Some of his tracts dealing with the nature, work and organization of the church were classics. The world is better because he lived in it. We express to all the family our deepest sympathy.

KEITH E. CLAYTON, 55 East St., Bristol, VT 05443—Should any of your readers be interested, I have PULPIT COMMENTARY in good condition which I will sell for \$ 150 plus postage. You may write me at the above address or call 802-453-2593.

LARRY H. FAIN, 1105 Williams Ct, Claremore, OK 74017—I am writing for the South 88 church meeting in Claremore, Oklahoma. In the September, 1984 issue, you published a news item concerning pews for sale. Before the issue could get circulated good, brother Diehl, the listed contact, moved to California. We still have these furniture items for sale. We have 23 14 ft. long solid oak pews, with solid oak pulpit and solid oak communion table for \$2, 500. If interested, write me at the above address or call me at 918-341-7481; or call Eldon Turner at 918-341-7771.

KEN OSBORNE, 4201 Crosby Dr. #305, Knoxville, TN 37919—I am a prospective 1985 Graduate Veterinarian with 10 years "full-time" preaching experience and would like to locate with an established veterinarian who is a Christian. I would prefer to locate in an area where I could be of most benefit to local congregation(s) for fill-in preaching or teaching. References available upon request. Phone: 615-584-3427.

CARLOS CAPPELLI, Buenos Aires, Argentina—Since last report, four have been baptized in our work in Argentina. We have bought a house for the church in Jose C. Paz as a meeting place. It is old and will require much work but we had been renting a place. In the congregation in Boulogne, seven men are now able to take part in the services. In January, 1985 I plan a trip to Bogota, Columbia to visit the brethren and then plan to visit the United States. My visa has been approved. I have invitations for meetings with Spanish churches in Kerrville, Texas and also at Reagan St. in Houston, Texas.

PREACHERS NEEDED

PISCATAWAY, NEW JERSEY—The church here needs a mature, knowledgeable man to work with us as a gospel preacher. Contact Richard at 201-359-1928.

BRUNSWICK, GEORGIA—We are a small congregation currently meeting in the home of one of our members and now looking for a building to rent. We need a full time preacher to help us. Brunswick is a coastal city of over 40,000. We can help secure part of the outside support needed. Contact Bud Montero, 718 King Cotton Row, Brunswick, GA 31520. Phone 912-264-5876 (after 6: 30 p. m.)

STANLEY W. ADAMS, 2426 Tahiti Lane, Alabaster, AL 35007—I have an offset press I would like to sell and thought some of the

readers might be interested. It is 6 years old and in excellent condition. It has a platemaker, new blanket and all supplies available. Plates are good quality. This originally sold for \$3, 200. I will sell it for \$750. Call 205-663-1092.

DUDLEY ROSS SPEARS, 2081 Old Scottsville Rd., Alvaton, KY 42122—The West End church, 1609 Parkside Dr., Bowling Green, KY invites everyone to hear Johnny Stringer in a series of sermons dealing with the "Grace-Unity" issue. Dates: January 18-20. There will be a special meeting, Sunday at 3:00 P. M. and after the sermon, questions will be answered. Each night service will be at 7: 30 P. M. Anyone driving through or in our area is invited to attend.

SAFELY HOME FROM INDIA

John Humphries, Bill Beasley and Tom Moody are safely home after five weeks of preaching in India. They report successful efforts in public preaching and in various classes conducted to train preachers and teachers. Some were baptized, though their emphasis was on better preparing native brethren to work among their own **people**. Their flight left New Delhi about two hours before the assassination of Indira Ghandi. I understand things got pretty tense before they could get out of Bombay. They remained in good health during the trip and we are all thankful that they are safely back. While this was the first trip for Tom Moody, John Humphries is a veteran of many such preaching trips and so is Bill Beasley. We commend these brethren and encourage others to help where possible in gospel work anywhere in the world there is an open door.

A HEARTWARMING WEEK

R. J. Stevens was with the Expressway church in Louisville, KY in late October in a week of singing instruction. Attendance and interest exceeded expectations. The last night 334 gathered to spend an hour singing. The theme for the evening of singing was "Christ. " Those present will not soon forget the edification of that hour. Brother Stevens knows how to sing and knows how to teach others to sing. He is practical in his approach and emphasizes worship from the heart, whether we sound good to others or not. I tell brethren regularly that one reason some churches do not have meetings like we used to have is that we have grossly neglected our singing. Good singing prepares hearts to receive the gospel and fires the hearts of preachers to try and do their best. Good singing is good teaching for those present while poor singing is poor teaching. I just have to say it again: I have NEVER seen a meeting helped by trading song leaders every night, and I have seen many meetings which were badly crippled by that very practice. There are a number of brethren over the country who are capable of giving good instruction in singing. R. J. Stevens certainly helped us at Expressway. (EDITOR)

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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 XXVI

FEBRUARY, 1985

Number 2

FAST FOOD,
RUBBER CHECKS,
J. C. PENNY &
JUDGE HOLFORD

Wilson Adams

6334 Auburn Ave.
Riverdale, MD 20737



young lady and take her to jail. The laughter stopped. The courtroom sat in stunned silence. And the girl? I'll never forget her look of panic and fear as she was briskly escorted from the room.

After a couple of hours she was called back into court. In handcuffs and in tears she stood before the bench. Judge Holford said, "**Young lady, it doesn't matter if you stole one dollar or one thousand dollars worth of food—you still stand guilty of stealing and are in jeopardy of facing a criminal record for the rest of your life.. ..**" After speaking for several minutes and explaining the reasons for his ruling, he levied her a fine of \$100 and ordered her to remain in custody until such a time as her father arrived for a private consultation in the Judge's chambers. It was obvious by her demeanor that she had learned an invaluable (and costly) lesson.

Case number two involved a woman who had written several bad checks to a local supermarket chain. It was quickly evident that the court wasn't about to be lenient towards that kind of behavior. The Judge spoke sternly, "**Mrs _____, have you never heard the commandment: 'Thou shalt not steal?'**" Going on, he said, "**That commandment has been around for several thousand years helping to ensure a sane and safe society. But when people like yourself come along who obviously have no consideration or concern for that commandment or for others, societies' stability begins to erode. "For, " said the Judge, "You didn't steal from that grocery store—you stole from your neighbors, your friends, your relatives. They will be the ones to pay the higher prices that the store will charge in order to recover its losses due to people, like yourself, who steal. "** After stating rather bluntly that decent people despise thieves, the Judge demanded that repayment be made and that she pay a stiff financial penalty. (It's interesting to me that the Judge in reaching his decision found the Biblical code of ethics, not antiquated as some today may claim, but rather quite appropriate.)

Finally, a twenty-six year old male, already incarcerated in the state prison in Hagerstown, was now brought before the court on further charges. It seems that he had purchased over \$1, 500 worth of merchandise on credit from the J. C. Penney Company for which they had never received payment.

Back in November I received a summons to appear as a state's witness in Maryland's District Court of Prince George County in order to offer testimony against a District of Columbia man arraigned on theft charges. As you can imagine I wasn't overly anxious at the thought of spending a day in court when other matters were pressing and in need of my attention. But these would have to wait. I had to go to court.

For six hours I watched and waited while the judge proceeded with his jurisprudence. The judge was Bond Holford, a veteran of the bench and, according to the state's attorney I spoke with, one of the strictest. I immediately assessed that Judge Holford wasn't one to tolerate foolishness nor did he mince words in pronouncing his opinions. He was stern, strict and stringent and, yet, was possessed with an occasional tinge of humor which served to relax tense situations. And, too, under that black judicial robe I caught a glimpse of a kind and concerned grandfather who knew the merits of mercy and the value of a second chance. Three cases struck particular interest.

There was a young girl, a student at the University of Maryland, who, on a dare, drove away from a local McDonald's Restaurant without paying for her food. As Judge Holford read the charges several in the courtroom snickered and laughed (including the defendant) at the trivial nature of the crime, fully expecting the judge to throw the case out of court as one not deserving time or attention. He did not. What he did without hesitation was to order the sheriff to handcuff the

The Judge asked for an explanation. Over the next few minutes this young man produced the greatest argumentation against the ills of gambling that I've ever heard. He had begun to gamble, at first wagering small amounts and then steadily increasing his bets. He confessed that he began to feel good when gambling even though he continually lost more money than he won. He watched as his whole life had become wrapped up in his gambling habit. One thing led to another until he was forced to make purchases on credit, sell them and use the money to help pay off his gambling debts. He needed cash. He confessed, "**I then committed the cardinal sin of gambling, I wagered what I did not have. I know that I've done wrong and....**" He choked up and was unable to finish.

The courtroom sat in silence and many were caught up in the emotion of the moment. The young man looked to the Judge who had reclined in his chair engrossed in thought. Judge Holford asked, "Mr. _____, how much money do you make in jail?" The defendant replied that he made 90c per day. The sentence then came swiftly: He would stay in prison until at 90c per day the \$1,500 debt was paid! The Judge took notice of the situation that brought on the crime but observed that such did not change the fact that he still owed \$1,500 to J. C. Penney. Restitution for the crime would still have to be made, the consequences would still have to be paid. He was then handcuffed and escorted back to prison.

During all of this I couldn't help but think of Paul's passage in Romans 13: 1-4: Let every person be in subjection to the governing authorities. For there is no authority except from God, and those which exist are established by God. Therefore he who resists authority has opposed the ordinance of God; and they who have opposed will receive condemnation upon themselves. For rulers are not a cause of fear for good behavior, but for evil. Do you want to have no fear of authority? Do what is good, and you will have praise from the same; for it is a minister of God to you for good. But if you do what is evil, be afraid; for it does not bear the sword for nothing; for it is minister of God, an avenger who brings wrath upon the one who practices evil. PS. In the event you are wondering about the case for which I was needed

After waiting for six hours—it was postponed. But I don't mind; for as long as the Honorable Judge Bond Holford presides it will always be worth the wait to sit, listen, and watch first hand that crime still doesn't pay.

And One More Thing—you parents who have youngsters in school—find out when district court is in session in your area. Take a day off and take your son or daughter to observe for themselves the seriousness of law-breaking. It will be one of the most profitable days you'll ever spend.

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Searching The Scriptures

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Editorial

Connie W. Adams

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OUR LIGHT AFFLICTION

The task was distasteful to Paul. He found it necessary to defend his apostolic work at Corinth, not to enhance his own importance, but to certify the genuineness of their conversion and standing before God. It was difficult to do this without creating the appearance that Paul was elevating himself. Such was not the case. That is what Second Corinthians is all about. Paul had become the object of severe criticism from a few who had come to Corinth and cast reflections upon Paul and his work. They indicted his very character. Whatever he said or did was misconstrued by these false brethren.

In that circumstance, Paul said "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed" (2 Cor. 4: 8-9). Paul said all of this was "for your sakes" (v. 15) and provided the channel for the flow of God's grace to them. Such problems would have intimidated lesser men. But how did Paul view these problems? He said "For our light affliction, which is but for a moment, worketh for us a far more exceeding 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).

Did you hear what he called all these things? **Light afflictions.** It was bad enough to be misrepresented. It was humiliating to have to defend the genuineness of his apostleship before a people whose very spiritual life was due to his tireless efforts among them for a year and half. For the sake of the gospel, his own life was often in jeopardy. "For we which live are alway delivered unto death for Jesus' sake" (2 Cor. 4: 11). "And why stand we in jeopardy every hour... I die daily... I have fought with beasts at Ephesus" (1 Cor. 15: 30-32). Here was a man who was beaten, often a prisoner, scourged five times, thrice beaten with rods, once stoned and left for dead, shipwrecked three times, spending a night and a day clinging to scraps of wreckage to save his life, in dangers from Jews, Gentiles, in the city, in the wilderness, among heathen, in the sea and among false brethren. He was often weary, sometimes in pain, in anxious vigils, hungry, thirsty, in fastings, cold and without enough cover to warm him upon the ground in some strange place. You mean all that happened to Paul? Yes it did. Now read 2 Cor. 11: 22-23. Tell us again, Paul: What were all these things? He called them "light afflictions."

The reason he could view them in this manner was because he recognized a cardinal truth many of us forget. He knew the value of each. He walked between what was temporal and what was eternal. He knew the value of each. He walked "by faith, not by sight." We place such heavy emphasis on what is seen: our bodies, our houses, yards, cars. Yet all of these are perishing. What was a light affliction in the realm of the temporal if it led to the salvation of lost men and women and if it served to prepare Paul to "depart and be with the Lord"?

The practical applications of this are many. **Preachers** are sometimes prone to feel sorry for themselves and lament their misfortunes at the hands of their own brethren. They are misunderstood, unappreciated, overworked and underpaid. Why, with all their talent they could have stood the business world on its ear had they not made the supreme sacrifice of giving the brethren the advantage of their great ability! Well, gentlemen, have you ever been stoned and left for dead? Ever really been hungry? Do you have a comfortable place to dwell? Have you been in prison lately for preaching the gospel? Do you think your afflictions are heavy? Paul thought his were light when viewed from the vantage point of the eternal verities with which he dealt. Eternal verities were the catalyst which impelled Paul's preaching. My brethren, we must look beyond the seen and embrace the unseen.

Parents often are frazzled with the everyday annoyances of our existence. We work hard to provide better things for our children than we had. Children require attention, much of our time, a generous amount of our love and concern, and are unwittingly the cause of much anxiety. I see young mothers wrestling with small children in services. They have worked hard just to get them ready to be there. Often, they hear very little of what is said. They are fearful that their little ones are distracting to others and sometimes wonder if it is really worth all the hassle. Oh yes, young mothers. Look beyond the seen to the unseen. Remember Paul? He would have called that a "light affliction." And it is "but for a moment." Ask those of us whose children are now grown and have babies of their own. Parents, while providing for the things which are temporal, please do not neglect the things which are eternal. Preparing your children for heaven is far more important than dental work, sports, good grades, degrees, musical skills, the latest fashions and the social graces. These all may have a place, but they are temporal. They are light in comparison with an "eternal weight of glory."

All Christians face circumstances in life, at one time or another, which we consider "afflictions." The car breaks down and we face expensive repairs. The furnace needs replacing. Or the roof must be replaced. An appliance quits. In frustration we ask "Why me"? Health problems arise and we are distressed. We see our loved ones become ill, sometimes gravely so. We even have to bury our dead. In agony we plead "What am I going to do now? How can I go on? Why did this happen to me?" But remember, these are "light afflictions" when viewed from the realm of the eternal.

How shall we handle these "light afflictions"? "For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day" (2 Cor. 4: 16). While the temporal things are decaying, dimming and weakening, the inward man is becoming brighter and stronger. This "inward man" is "renewed in knowledge" after the image of Christ (Col. 3: 10). "For I delight in the law of God after the inward man" (Rom. 7: 22). Here is the blessed man of whom the Psalmist said "but his delight is in the law of the Lord; and in his law doth he meditate day and night" (Psa. 1: 2). As we grow in grace and knowledge of our Lord and Saviour, Jesus Christ, we are making the inward man stronger day by day, even while the outward man, concerned with the temporal things which are seen, grows older and weaker. I don't know about you, dear reader, but I needed to be reminded of these things.

SIMPLICITY IN CHRIST

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THE EUNUCH'S CONFESSION

While we are not saved by confession only, it is still necessary for us to confess Christ before men in order to be saved (Mt. 10: 32, 33; Rom. 10: 9, 10). And, why not? If this is what the heart believes, then the mouth should confess it, "for out of the abundance of the heart the mouth speaketh" (Mt. 12: 34). Philip had preached Christ unto the eunuch (Acts 8: 35), so it is no great mystery that the eunuch's confession was in harmony with what he had been taught.

The conversion of the Ethiopian eunuch is one of the plainest examples of salvation to be found in the Bible. Here is seen the simplicity of the gospel plan of salvation in action, both from the standpoint of the one who teaches the gospel, and the one who obeys it. There is no reason for either party to become confused by reading this inspired account. There are only two individuals involved, so we can keep one eye on the preacher, and the other on the one who is in need of conversion.

The simplicity and power of this account (Acts 8: 26-40), is only magnified by the feeble efforts of false teachers to circumvent it. One false teacher will try to substitute the word "Spirit" for the word "water," in order to replace water baptism with Holy Spirit baptism. These would have both Philip and the eunuch going down into the Spirit. The folly of this effort is seen when we are then forced to substitute "water" for "Spirit," and later have Philip being caught away by the water of the Lord!

Yet another futile effort to confuse this simple ac-

count of conversion is the one where the sectarian preacher tries to prove that the sprinkling of water on a person constitutes baptism. In spite of the fact that the record says, "and they went down both into the water, both Philip and the eunuch," one preacher theorized that the eunuch had a bottle of water under the seat of the chariot, held it up for Philip to see, and said, "See, here is water..." One problem with this theory is that "they came unto a certain water" (v. 36), and the greater problem would be getting "both Philip and the eunuch" down into that bottle. However, the greatest problem with trying to introduce sprinkling into this text, is that of confronting other passages of scripture which teach that baptism is a burial (Rom. 6: 4).

The simplicity of this Bible account of conversion was impressed upon me years ago when I received a request to go and baptize a penitent believer. The unusual thing about this request was that the person to be baptized was a deaf mute. A special class for deaf mutes was being conducted one day each week at the church building, and the teacher (who was "bilingual"), called for me to come and do the baptizing. Now, I have turned down several requests to perform marriage ceremonies, for the Lord did not tell me to go into all the world and perform marriage ceremonies. So, I think I can be selective, or even a "teetotaler" if I wish, but I saw no way out of this request to baptize a penitent believer.

On the way to the church building, I thought of Philip and the eunuch. I placed the Bible in front of the deaf mute, and pointed to each word of the text, beginning with Acts 8: 35. When I was half-way through v. 37, the young man spontaneously put his finger on my Bible (I couldn't have coached him, even had I wanted to), and pointed emphatically to each word of the text which said, "I believe that Jesus Christ is the Son of God." At the same time he was doing his best to say the words as he pointed to them, and I imagined I could understand what he was saying, though it may have been that I had been coached because I had heard that confession so many times before from others, and had also made it myself just before I was baptized.

Like the eunuch, this young man went on his way rejoicing, and this preacher went on his way thanking God for such a plain, simple account of a conversion which took place somewhere between Jerusalem and Gaza more than nineteen hundred years ago. It has been thirty-two years since that deaf mute "made the good confession" as we sometimes say, but I have never grown tired of reading and preaching about the eunuch's conversion. And, while I have never insisted on a certain "formula" for those who wish to confess their faith in Christ, my wish has been that all would be as sincere as I think that deaf mute was.

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THE MAN OF SIN

QUESTION: *Who is the man of sin in 2 Thess. 2: 31 Who sits in the temple of God and claims he is God? Was this Nero? Verse 8 shows that the man of sin is destroyed at the brightness of Christ's coming.*

ANSWER: 2 Thess. 2: 3-4 states: "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God. "

This is a difficult passage since the "man of sin" is not identified. Consequently, several interpretations have been offered, some of which are imaginary and even anti-biblical. The "man of sin" (v. 3) and the "son of perdition" (v. 4) and the "lawless one" (v. 8, ASV) are used synonymously in the chapter.

The Thessalonians were assured that Christ's coming would not occur until there was a falling away of the church and the "man of sin" was revealed. This "lawless one" would be in collusion with Satan (v. 9), sitting in the temple of God, opposing and exalting himself above all that is called God or that is worshipped. He was restrained by him that letteth (preventeth) until he who restraineth be taken out of the way (v. 7). The Lord will finally destroy this "man of sin" at His coming (v. 8).

The following views have been offered as to who the "man of sin" is. Space will not permit us to write at length about each one.

(1) **The papacy.** Historically, Protestants have attributed the "man of sin" to the pope (that is, the line of popes) of the Roman Catholic Church. Some members of the Lord's church have taken the same position. Certainly, to a great extent, the Catholic Church would fit Paul's characterization, but why single out the Catholics and ignore the false Protestant bodies of religion?

The Catholic Church with its first pope (606 A. D.) came along much too late to be the personage in the chapter. The "man of sin" is connected with the apostasy of the church. The Catholic Church is not the New Testament church apostatized, but rather it grew up out of the apostasy. The Gnostics, Ebionites, Montanists, etc., all heretical sects of the first and second centuries, would have been closer to Paul's description than the popes. Too, I do not know of any pope that has gotten even close to the temple of God, much less sat in it

(2) **Nero Redivivus.** This theory says that Nero Caesar did not really die in 68 A. D. but merely hid himself with the idea of later returning to power to set up an anti-Christian kingdom, or he was really dead and would rise again. "Redivivus" is a Latin word meaning, "brought back to life. " This position makes Paul predicting a falsehood because Nero never returned. Hence, the "man of sin" is not Nero.

(3) **Roman emperors.** It is proposed that the "lawless one" was the line of emperors, such as Caligula, Nero, Vespasian, Titus and Domitian. But the "lawless one" will be here when Jesus returns (v. 8), eliminating totally the possibility of the Roman emperors, whether one or the line of emperors.

(4) **Beast of the sea of Rev. 13.** Though there be similarities between the two, they are not identical. Both stand in close connection with Satan. Both oppose God and both suffer defeat. However, the sea beast, a symbolic expression for civil rulers, specifically Domitian in Revelation, rises up out of the sea (the sea symbolizing society). In contrast, the "man of sin" arises within the church (temple of God). Therefore, they are not the same personage.

(5) **A world dictator.** Premillennialists believe that during the Great Tribulation on earth (a seven-year period wherein there will be World War III, famine, pestilence and persecution, all concocted in their wild imaginations), a ruthless, cruel and godless tyrant will take over the world, that is, the revived Roman empire, consisting of the federation of the ten common: market European nations. Hal Lindsey said, "I believe that this very man lives right now somewhere in Europe. "

Of course, there is nothing in the Bible that is even a forty-second cousin to such an outlandish theory. There will be no seven-year tribulation, no seven-year rapture, no revived Roman empire and not a literal battle of Armageddon. Yea, there will be no such Fuehrer!

(6) **Principle of lawlessness.** The advocates of this position maintain that sin is personified as a man who manifests a spirit contrary to everything taught in God's holy Word. This, in my judgment is the truth of the passage. Thayer, under *harmartia*, states that sin as a principle and power is "rhetorically represented as an impersonal personage" in Rom. 5: 21; 6: 12, 14; 7: 17, 20 (p. 31). Sin is depicted in these passages as a king and master.

McClintock and Strong, commenting on the "man of sin, " said, "an impersonation of the sinful principle spoken of by the apostle Paul in an emphatic manner" (Vol. 5, p. 689). *Pulpit Commentary* states, "in whom sin is, as it were personified, as righteousness is in Christ" (2 Thess., p. 24).

In the book, **Questions Awarded**, authored by D. Lipscomb and E. G. Sewell, it says, "The man of sin is understood to be a principle of error or lawlessness that arose in the church. . . . This lawless principle is a principle among those claiming to be the Lord's people but are not willing to be controlled in all things by the word of God" (p. 603).

Hence, it seems more plausible that the "man of sin" is lawlessness, a disrespect for truth, figuratively de-


picted as a man who usurps the rule of the church through apostasy of God's people.

The "man of sin" is present in every age whenever men in the church oppose Christ, alter the truth, speak presumptuously, go beyond what is written, introduce innovations into the church or ignore God's Word. They are sitting in the temple of God, showing themselves to be God and exalting themselves above all that is called God. The only thing that prevents men from perversion of the truth is a love and respect for it. This, in my estimation, is the restrainer in verse 7.

Only God has the prerogative to make laws (Jas. 4: 12) for His people. Any man, or group of men, who makes laws to govern people religiously, or revises God's laws, enthrones himself as God and becomes a usurper of the authority that belongs only to Jehovah. Such a man becomes lawless, wicked and the son of perdition. When Jesus comes, all lawlessness will cease and those who work iniquity will be separated from the presence of the Lord (Lk. 13: 27).

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FORGIVENESS ONLY IN CATHOLIC CHURCH

On his radio network newscast December 11, 1984, Paul Harvey announced that the pope had ruled that Catholics could not receive forgiveness of sins by going directly to God. I was watching for the information in the press, and on the following day the Arkansas Gazette printed the announcement as follows:

"VATICAN CITY (UPI)—Pope John Paul II blamed the evils of the modern world Tuesday on 'the loss of the sense of sin' and called on Roman Catholics to return to the confessional.

"The pope warned Catholics and non-Catholics alike against 'the illusion of sinlessness' in a 140-page, 25,000-word 'Apostolic Exhortation Reconciliatio et Paenitentia' (Reconciliation and Penance).

"At the heart of every situation of sin are always to be found sinful people, he said.

"The pope blamed 'secularism' as a primary cause for the 'eclipse of conscience' in the modern world, and he defined secularism as 'a movement of ideas and behavior which advocates a humanism totally without God, completely centered upon the cult of action and production and caught up in the heady enthusiasm of consumerism and pleasure-seeking, unconcerned with the danger of 'losing one's soul.'

"The papal document grew out of the work of the 1983 World Synod of Bishops on 'Reconciliation and Penance in the Mission of the Church,' called by the pope to examine why a growing number of Catholics are abandoning the sacrament of confession.

"There is no real alternative to individual confession, the pope told the world's almost 800 million Roman Catholics, and it is the 'only normal and ordinary way' of celebrating the sacrament of penance.

"Group confession and general absolution, increasingly popular both in the United States and the Third World, may be used only 'in cases of grave necessity,' he said.

" 'And there remains unchanged the obligation to make an individual confession of serious sins before again having recourse to another general absolution,' the pope said.

"But the pontiff made clear he was speaking not only to Catholics.

" 'Indeed, even beyond the boundaries of the church and the community of believers, the message and ministry of penance are addressed to all men and women

because all need conversion and reconciliation, he said."

The pope is concerned because 'a growing number of Catholics' no longer make personal confession before the officials of the Catholic Church.

The language of the pope in stating the official Catholic position on confession is clear. "There is no real alternative to individual confession" and "there remains unchanged the obligation to make an individual confession of serious sins..." Of course he has reference to confession of sins before a Catholic priest in order to be forgiven.

Let us consider the official Catholic teaching on forgiveness through prayer:

"Christ himself forgave sins. He forgave Mary Magdalen because she loved much; and He said that God alone could forgive sins. For three years He forgave sins and then He left this earth. But He enshrined His work in a society which would continue for every generation so that all generations of mankind would get the same chance of knowing His message and His precepts. This society was made up, first of all, by His Apostles and disciples. It had a mission—to go and teach all nations; it had a head who was to be Christ's Vicar—"Thou are Peter and upon this rock I will build my church;" and it had certain powers. One of these powers was that of Baptism which was to be a passport into His society or Church. Another power was to forgive sin..."

"Catholics, therefore, believe that forgiveness of sin is the special prerogative of Christ. He has given or delegated this power to His Church; this, and this alone, makes it possible for one man to kneel before another, one ordained and authorized by the Church to exercise the power of forgiveness given it by Christ.

"The man whom the Church authorizes to forgive sin is always a priest. He studies for the job almost twice as long as the time needed to qualify in the legal profession, longer than the time necessary to qualify as a medical doctor..."

"And how sure can we be that our sins are forgiven merely by sorrow in the secret of our heart? The way God willed is certain—in Confession. In the Sacrament of Penance Christ speaks through the priest, and the repentant sinner stands on Calvary. No matter how late our repentance, and even if the bell is about to toll, we know that on this day we shall be with Him in Paradise." (**YES, a Priest Can Forgive Your Sins** by the Knights of Columbus, pages 3-5.)

The only power or authority to forgive sins given by Christ to His apostles and the church was through the preaching of the gospel which men and women believed and obeyed for the remission of sins (Matt. 28: 18-20). There is nothing in the New Testament to indicate that even the apostles, much less any other men, had people bowing before them to confess their sins and obtain forgiveness. And where does the Bible teach that certain men have to study so long to qualify for others to confess to and pray through in order to be forgiven of sins? Yes, there are occasions when we are taught to confess to one another and pray for one another, but not in the way which the Catholic Church teaches and prac-

tices.

In the article from which we quoted above, reference is made to Jesus' statement to the apostles: "As My Father has sent Me, I also send you. And, when He had said this, He breathed on them, and said to them, Receive the Holy Spirit. If you forgive the sins of any, they are forgiven them; and if you retain the sins of any, they are retained." (John 20: 21-23.)

How did the Spirit-filled apostles forgive sins, and what did the procedure entail? We find the answer to this when the Lord's plan was put into operation, as recorded in Acts chapter two. Peter, standing with the eleven, preached the gospel concerning the Christ. When some believed the message and asked what to do, they were told to "Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins" (Acts 2: 38). Only in this way did the apostles bind the will of Christ and forgive the sins of those who obeyed it.

The basic fallacy in Catholic teaching on prayer and forgiveness is their denial of the priesthood of all believers. The apostle Peter wrote, "You also, as living stones, are being built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ" (I Peter 2: 5). In verse 9 of the same chapter, he referred to Christians as "a royal priesthood." In the same epistle he admonished, "therefore be serious and watchful in your prayers." Among those to whom this teaching was given were "newborn babes," and we cannot believe that they had studied prayer and forgiveness long enough to be lawyers or doctors.

Every Christian is a priest. Forgiveness, as taught in the New Testament, involves not just a priest but rather two priests! Prayer to God must be "through Jesus Christ" who is our High Priest (Heb. 4: 14-16; 7: 25-27). Each and every Christian who prays through Christ is a priest, and because of this is qualified to approach God through the great High Priest.

Remember, there is "one mediator between God and men, the Man Christ Jesus" (I Tim. 2: 5). Because of this, true Christians refuse to pray to Mary, "saints" or so-called priests on earth today. They can and must pray directly to God through their High Priest, Jesus the Christ.

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WHOSO FINDETH A WIFE—I

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Despite the opinion of today's woman, who believes that being a wife is so simple she must have something real to do with her life, it is not that easy. Christians, too, have fallen into the notion that there is nothing to being a wife. Rather than studying what God has said with open and unbiased mind, we have accepted the stereotype handed down by society, family, even older Christians. Whereas the "older training the younger" is scriptural procedure, if their training comes only from their subjective experience, and not from the word of God, each generation gradually drifts from the original. Today, countless of us read Ephesians 5 and 1 Peter 3 in every ladies' Bible class, and still do not recognize our own failures as wives. We have brainwashed ourselves into believing that because we can quote these scriptures, are willing to say, "My husband is the head of the house," and at least follow the norm in the church, we are good wives. No wonder we find it so easy! Paul warned the Corinthians about using something other than the scriptures to measure their righteousness (2 Cor 10: 12). One can always find someone worse than she, if she looks low enough. And James and John both taught that saying and doing were two entirely different things (Jas 2: 18, 20; 1 John 2: 4; 3: 18). The friends and neighbors who really see us every day (as opposed to we who blind ourselves to our behavior) may have an entirely different opinion about who runs our homes!

Yes, the New Testament is our guide for living, and Ephesians 5, Colossians 3, and 1 Peter 3 are rich passages for the woman (and man) to turn to. But, if one does not know how to apply them, their benefit is lost. Romans 15: 4 gives the Christian the authority to search out the Old Testament for other clues as to what God meant a wife to be. She will find there many simple descriptions that will give her both a broader perspective and a deeper insight into the job she has before her. It is a few of these passages which we wish to study.

A Good Thing

Proverbs 18: 22 states that a wife is a "good thing." Does one become a good thing by simply saying, "I do?" In other words is every wife a "good thing?" There might be a point to this we overlook. Because we know the answer is "No," we add a few words to the scriptures: "Whoso findeth a wife might have/should have found a good thing." But that is not what it says! A wife is something he has to look for, whereas women who want to marry are a dime a dozen. We are also told that

a worthy woman (wife) is hard to find (Prov 31: 10). Perhaps the point is that not every married woman deserves to be called a wife!

A double standard existed in the Victorian age which was, of course, wrong, but is useful in illustrating the point. While women were expected to live morally exemplary lives, men could have both a wife and a mistress without censure. Yet, even when the wives knew of the other women, as they usually did, they considered themselves in the exalted position. It was an honor to be a man's wife, and one recognized the responsibilities it laid upon her in behavior and management of the home. The woman was insulted if she was asked to become his mistress. Such a proposition included the tacit statement that he considered her unworthy to be "wife." Those who did accept the proposition were those who despised responsibility and desired self-indulgence.

The whole system, of course, was sinful, but let us carry out the illustration. If one is not worthy to be called "wife," what is the alternative? With ERA in full swing, the responsibilities to husband and home are swept aside. It now becomes more important to assert and indulge SELF. A woman may keep her own name, or add his as an appendage to it. She may have a career, which he must realize takes precedence over the home they planned to make together, and which may even take precedence over his career. She may farm out her (and his) children to someone else to raise, very often, strangers. She expects, and demands, that he constantly (not just in times of sickness or domestic upheaval) share her home-making duties on nothing less than a 50-50 basis, because she is too tired from doing extra thing which God has not required of her. She may be bringing home some of the bacon, but many of the responsibilities of a wife are left undone. Regardless of a signed sheet of paper, she is at best his "kept woman."

It is one thing to say, "I am this man's wife." It is quite another to be his wife. We should count it an honor to be our man's wife, and act accordingly in fulfilling our responsibilities, but if being a true "wife" requires much from the woman, it follows that much must be required of the man in how he treats her. He must not treat her as a "kept woman," but truly as a "wife." Peter instructed the men, "... giving honor unto the woman..." (1 Pet 3: 7). It is much easier to be a real wife when one is treated as a real wife. Husbands, when you enter a room, be proud to have her on your arm and she will be proud to be there.

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FALSE VIEWS OUTSIDE THE CHURCH

There have been many theories advocated through the centuries to try and handle the problem of sin in the life of a believer. As we studied in our first article, God and sin do not mix. But since we as God's people commit sin from time to time how can we have the assurance of salvation? Some of the views offered in answer to this question are contrary to the Scriptures.

As we study this matter it might be good to remind us that any view offered which takes away the "fear... of... come(ing) short of" the eternal rest must be a false view (Heb. 4: 1). Or any idea which takes away the need to "take heed lest" we fall must also be a false idea (1 Cor. 10: 12).

This study is devoted to some of the false views which have been taught by different men outside of the church of the Lord.

The Catholic View

As the Catholic theologians wrestled with the problem of sin in the life of those they believe to be God's people, there developed a classifying of sins. The Catholic Encyclopedia states:

"All sins are not equal before God, nor dare anyone assert that the daily faults of human frailty will be punished with the same severity that is meted out to serious violation of God's law. On the other hand whosoever comes into God's presence must be perfectly pure, for in the strictest sense His 'eyes are too pure to behold evil' (Heb. 1: 13)." (Vol. XII, p. 575).

Since one may have these "daily faults" or venial sins in his life at the time of death, what is the answer for the removal of these sins so that one may "be perfectly pure" to come into the presence of God? The Catholic answer is purgatory. Edward J. Hanna's article on that subject in **The Catholic Encyclopedia** says:

"Purgatory (Lat. **purgare**, to make clean, to purify) in accordance with Catholic teaching is a place or condition of temporal punishment for those who, departing this life in God's grace, are not entirely free from venial faults, or have not fully paid the satisfaction due to their transgressions... For unrepented venial faults, for the payment of temporal punishment due to sin at time of death, the Church has always taught the doctrine of purgatory." (Vol. XII, p. 575).

There are a number of things wrong with the idea of purgatory. One thing that is wrong with this view is it advocates a second chance after death. If enough prayers are said for the departed he will then go from the area of punishment into God's presence. The Bible teaches that after death comes "the judgment" (Heb. 9: 27). The doctrine associated with purgatory allows for one who has died to go from a state of punishment into a state of bliss. Abraham said this transfer from one area to another was impossible because of "a great gulf fixed" (Lk. 16: 26). The Catholic idea would also destroy the urgency for obedience now. Yet Jesus said, "I must work the works of Him who sent Me while it is day; the night is coming when no one can work" (Jno. 9: 4).

The Calvinist View

Those who have accepted the theology of John Calvin say that the believer is secure because he cannot possibly fall from the grace of God. In other words, once one is saved, none of the sins which he commits will cause him to be lost. As stated in the creeds:

"Those whom God hath accepted in the Beloved, effectually called and sanctified by his Spirit, and given the precious faith of his elect unto, can neither totally nor finally fall from the state of grace (John x. 28, 29; Phil. i. 6; 2 Tim. ii. 19; 1 John ii. 19); but shall certainly persevere therein to the end and be eternally saved." (The Philadelphia Confession of Faith, pp. 36-37).

The Calvinist then believes that while the believer sins, these sins do not separate him from God like the sins of an alien sinner does. The reason they say this view is so is because they believe that the righteousness of Christ is imputed to the account of the believer. God then does not supposedly see the sins committed by the believer; He sees only the perfect, sinless life of His Son. The Constitution of the United Presbyterian Church in the United States of America reads:

"That, for the sake of Christ's reconciling work, God will no more remember my sins or the sinfulness with which I have to struggle all my life long; but that he graciously imparts to me the righteousness of Christ so that I may never come into condemnation."

This view is also contrary to the Bible's teaching. It really has God overlooking sin, instead of forgiving sin. But as we studied in our first lesson such is not the attitude of God toward sin. The imputation of Christ's righteousness bases our justification on what is commonly called "the doing and dying" of Jesus. While Jesus certainly had to live a sinless life to be the proper sacrifice for sin, the Bible teaches that the basis for our justification is the blood of Jesus (Rom. 5: 9; 1 Jno. 1: 7). This view also seems to downgrade the evil character of sin and the importance of obedience of God that was discussed in the first lesson (2 Pet. 2: 22; Lk. 13: 3; Mt. 7: 21; Heb. 5: 9).

The Arminian View

Those Protestants who could not accept Calvinism sought yet another explanation for the question of secu-

rity. Their teaching is sometimes called "the second working of grace." "the baptism of the Holy Spirit," or "entire sanctification." A book published by the Pentecostal Holiness Church entitled Focus on Doctrine seeks to show the difference between this view and Calvinism.

"Calvinists assert that the state of conflict must necessarily be lifelong, and that only physical death can resolve it. It is the teaching of the Pentecostal Holiness Church, as of all Wesleyans, that God had a better plan... The carnal state is a condition of divided loyalties. It is the attempt to live for God and self at the same time....Sanctification ends this state of duality, cleansing out the carnal element, and consecrating the cleansed personality to the holy will of God." (pp. 24, 25, 28).

Thus, these individuals believe that God will finally bring about a change in the believer so that he will not commit a sin, and that he will perfectly keep God's commandments.

The Discipline of the Wesleyan Church reads:

"Inward sanctification begins the moment one is justified. From that moment until a believer is entirely sanctified, he grows daily in grace and gradually dies to sin. Entire sanctification is effected by the Baptism of the Holy Spirit which cleanses the heart of the child of God from all inbred sin through faith in Jesus Christ. It is subsequent to regeneration and is wrought instantaneously when the believer presents himself a living sacrifice, holy and acceptable to God, and is thus enabled through His grace to love God with all the heart and to walk in all His holy commandments blameless." (1972, p. 30).

Common experience ought to be enough to show the fallacy of this theory. The Bible shows that this situation was not true in the lives of the early Christians (Gal. 2: 11-14; 1 Cor. 9: 27). Indeed, John wrote, "If we say that we have no sin, we deceive ourselves, and the truth is not in us;" (1 Jno. 1: 8). This teaching has sanctification as a "second work" which follows justification. In 1 Cor. 6: 11 Paul places sanctification, washing, and justification as happening together. Most of the advocates of this teaching have two baptisms—water baptism and Holy Spirit baptism. The Bible says there is now "one baptism" (Eph. 4: 5).

Conclusion

As these views are all in conflict with Biblical teaching we must reject them as "the commandments of men" (Mk. 7: 7-9). Let us not be deceived by the philosophies and opinions of men, but rather let us be content to receive only the simple, pure, and saving Word of God.

Please Renew Promptly

BREAD OF LIFE

"I am the bread of life. . . so he that eateth me, even he shall live by me." Jno. 6:35, 57.



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"NOT BREAD"

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness (Isa. 55: 1-2).

These verses teach there is a place to go and things to do whereby one may eat and drink freely and find complete satisfaction. The place to go is God and the thing to do is "harken diligently unto me". This is the eating and drinking in the passage that enables the "soul to delight itself in fatness".

The passage also suggests that there are places one can go and things one may do, that promise satisfaction and fatness, but cannot deliver. "Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not?"

Jesus had in mind such delusions when he asked if a son asked his father for bread would he give him a stone (Matt. 7: 9).

Pulpit Commentary (Vol. 24, p. 341) illustrates this by quoting the following from preacher H. McMillan. "A strange plant, called the nardoo, grows in the deserts of Lento, Australia. Its seeds formed for months together almost the sole food of the party of explorers who, a few years ago, crossed the Continent. When analyzed, the nardoo bread was ascertained to be destitute of certain nutritious elements indispensable to the support of a European though an Australian savage might, for a while, find it beneficial as an alternative, and thus it happened that these poor, unfortunate Englishmen perished of starvation, even while feeding fully day by day upon food that served to satisfy their hunger."

I believe the case of these explorers illustrates very vividly the danger referred to in our text and the case of many today from a spiritual standpoint in their quest for life and happiness.

Solomon experimented with wisdom, fame, pleasure, and riches "Till I might see what was that good for the sons of men, which they should do under the heavens all the days of their life" (Eccles. 2: 3), and declared "All was vanity and vexation of spirit, and there was no profit under the sun" (vs. 11). In other words, these

things were "nardoo bread", not bread of life. He identifies true bread as "Fear God and keep his commandments: for this is the whole (duty-happiness) of man" (Eccles. 12: 13).

Let us study some inviting things which are not bread.

Humanism Is Not Bread

Humanism, as set forth in Humanist Manifesto No. 1 and 2, is a philosophy that ignores the God of creation, professes evolution, and recognizes no fixed moral standard. Man himself is the center of everything. Pleasing, satisfying, and advancing men physically and socially is said to be the chief goal in life. The sanctity of marriage, home life, moral principles, and even physical life itself are insignificant in comparison to fulfilling one's own desires or ambitions.

Religion, marriage, home life, and curbs on sex and social behavior are all looked upon as enemies to successful living. There have been societies in past history that followed this philosophy. All came to destruction rather than to "life". Read Romans 1: 18-32 and the History of The Fall of The Roman Empire.

Materialism Is Not Bread

There are many who look upon money as bread that sustains and gives real meaning to life. They even designate it "bread", speaking of where the "bread" is and those who have "bread". Applying this figurative term to money shows one's belief that money is life sustaining.

Of course, money does play a part in man's physical and social welfare. God, therefore, decreed that man, "in the sweat of thy face shalt eat bread, till thou return unto the ground" (Gen. 3: 19), and directed man to engage in honest labour that he might have to support his family, give to others, and lay up treasures in heaven (Eph. 4: 28; 1 Tim. 5: 8; Matt. 6: 19-21). When these motives are behind one's pursuit of money he is indeed laboring for that which is true bread, not the money itself, but achieving these objectives.

When people act from a materialistic standpoint, thinking that money and the things it will provide is the fountain of life and happiness, they are in for disappointment and sorrow. The wise man said, "When goods increase, they are increased that eat them: and what good is there to the owners thereof, saving the beholding of them with their eyes? The sleep of a labouring man is sweet, whether he eat little or much; but the abundance of the rich will not suffer him to sleep. There is a sore evil which I have seen under the sun, namely, riches kept for the owners thereof to their hurt..." (Eccles. 5: 11-17).

The Holy Spirit directed Paul to write Timothy, "But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.... Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who

giveth us richly all things to enjoy; That they do good, that they be rich in good works, ready to distribute, willing to communicate; Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life" (1 Tim. 6: 9-10, 17-19). The media has made it possible for us to see from the lives of many who, evidently, gloried in their money, the loneliness, heartache, drug and alcohol addiction, broken homes, early deaths, mental illness, etc. Think of Howard Hughes, Elvis Presley, the Vanderbilts, Kennedys, numerous movie stars, and many you may know "closer to home"! Truly, those who turn their backs to Jesus and his Word—the true bread of life—to travel the materialistic road "labour for that which is not bread" and of whom it may later be said "He hath laboured for the wind" (Eccles. 6: 16).

Sensuality (Pleasure) Is Not Bread

We live in an age when many have embraced the Humanist philosophy of "If it feels good do it", and Situation Ethics (if it satisfies you-gives you pleasure, then it is right for you). Thus, the bottle, drugs, sexualized music, free love, dance halls, night clubs, etc. is the bread that gives and sustains life and happiness. It is the same with some, who may have some conscience against immoral things, but give themselves wholly to pleasing themselves in some sport or innocent material endeavor.

One of the things Solomon experimented with was pleasure. "And whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy... and behold all was vanity and vexation of spirit, and there was no profit under the sun.... I said of laughter, it is mad; and of mirth, what doeth it?" (Eccles. 2: 1-11).

The prodigal left his father's house "well off", undoubtedly with a heart filled with desire and hope for satisfaction and happiness in "riotous living", but what looked like bread to him turned out to be far from it. "And when he had spent all (His brother charged him with devouring his living with harlots) there arose a mighty famine in that land and he began to be in want... and he would fain have filled his belly with the husks that the swine did eat; and no man gave unto him... I perish with hunger" (Luke 15: 11-17).

Paul wrote, "But she that liveth in pleasure is dead while she liveth" (1 Tim. 5: 6). Moses realized that the pleasures of sin are only for a season, so with respect unto the recompense of reward, he choose the lot of the people of God (Heb. 11: 24-26).

Even with all these Scriptural warnings and the examples observed from others about us, it is true, as predicted, many are "lovers of pleasures more than lovers of God" (2 Tim. 3: 4). Truly, "all that glitters is not gold," or life-giving bread. Making pleasure your chief aim in life, allowing it to make you neglect spiritual endeavor, even though you maintain "a form of godliness," will be revealed, in time, especially the judgment, to be that which was not bread-only bread of destruction.

(In a lesson to follow, I will discuss "False Religion Is Not Bread")

PAUL, MOSES AND 430 YEARS

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I have observed that many brethren do not know how long Israel was in Egypt. In the interest of a better understanding of what the Bible teaches on this matter, this monograph is offered.

Misunderstanding of this seems to be based on the ASRV of Exodus 12: 40, which says, "Now the time that the children of Israel dwelt in Egypt was four hundred and thirty years." This contradicts Galatians 3: 17 which says that the Law was given 430 years after the Promise to Abraham. Hence, our problem is basically to harmonize Exodus 12: 40 and Galatians 3: 17. Please note the following:

Abraham was 75 when the Promise was made (Genesis 12: 4); he was 100 when Isaac was born (Genesis 21: 5); Isaac was 60 when Jacob was born (Genesis 25: 26); and Jacob was 130 at his going down into Egypt (Genesis 47: 9). Joseph was 30 when he stood before Pharaoh (Genesis 41: 46); 7 years of plenty and 2 of famine made him 39 when Jacob came down (Genesis 41: 47; 45: 6). Joseph dies at 110 (Genesis 50: 26); hence, taking 39 from 110 we have 71 years from going down to the death of Joseph. Moses was 80 at the Exodus (Exodus 7: 7); therefore, 71 plus 80 equals 151. Subtract this from 215 and we have 64 years for the period from the death of Joseph to the birth of Moses. When we add 71, 64 and 80, we get 215 years, the other half of Paul's 430 years from the Promise to the Law. Arithmetically: $100 - 75 = 25 + 60 + 130 = 215$. Then: $110 - 30 = 80 - 7 - 2 = 71 + 80 = 151 + 64 = 215 + 215 = 430$. Graphically, thus:

25	60	130	71	64	80
PROMISE—ISAAC	ISAAC—JACOB	JACOB—EGYPT	EGYPT—d.JOS.	d.JOS—b.MOS	M—EX.
	215			215	
PROMISE TO EXODUS—430					

The chart verifies Paul's statement, but what of Exodus 12: 40? Let us see some other translations:

The KJV says, "Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years." (emphasis mine, JEN) The New King James says, "Now the sojourn of the children of Israel who lived in Egypt! I was four hundred and thirty years." The footnote says, "Samaritan Pentateuch and Septuagint read **Egypt and Canaan.**" I do not have a copy of the Samaritan Pentateuch, but I do have the Septuagint and it says, "And the sojourning of the children of Israel, while they sojourned in the land of Egypt and the land of Canaan, was four hundred and thirty years." It is easy to see that the 430 years included the time spent in Canaan and in Egypt. Furthermore, Flavius Josephus says, "They left Egypt in the month Xanthicus, on the fifteenth day of the lunar month: four hundred and thirty years after our forefather Abraham came into Canaan, but two hundred and fifteen years only after Jacob removed into Egypt." (Antiquities of the Jews, II, 15: 2)

Adam Clarke, in his Commentary on Exodus 12: 40 quotes the Samaritan Pentateuch: "Umshab beney Yshrael veabotham asher yashebu baarets Cenaar, ubaarets mitsraim sheloshim shanah vearba meoth ahanah" translated "Now the sojourning of the children of Israel, and of their fathers, which they sojourned in the land of Canaan and in the land of Egypt, was 430 years." Then he cites Paul's statement and adds, "That these three witnesses have the truth, the chronology itself proves: for from Abraham's entry into Canaan to the birth of Isaac was 25 years, Gen. 12: 4, 17: 1-21, Isaac was 60 years old at the birth of Jacob, Gen. 25: 26; and Jacob was 130 at his going down into Egypt, Gen. 47: 9; which three sums make 215 years. And then Jacob and his children having continued in Egypt 215 years more, the whole sum of 430 years is regularly completed."

LET'S BE A LITTLE
MORE OPTIMISTIC

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The apostle Paul said, "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Phil. 4: 8). Oh, how we need to think on things that are good. Rather than spending our time dwelling on things that are negative and bad, we should strive to center our thoughts on things that are good and positive.

We hear a lot of pessimistic talk today which reveals many negative attitudes. It is not uncommon to hear someone say, "We just can't get people to come like they used to come to meetings." "Nobody is interested in the gospel like they ought to be." When we try to plan gospel meetings, debates, personal work programs and the like, someone will be sure to inform the rest that our efforts just don't do much good anymore. When I first started preaching, I would preach every third Sunday for a small congregation out in the country. They had not had a meeting in several years, so I tried to persuade them to have one. At first the reaction was, "People in this community will not come to the meeting like they did years ago. We used to have meetings and the house would be full. But the last meeting we had didn't bring many out, so we haven't had one in a while." We hear others telling us that the future of the church isn't so bright. We are told that the church is drying up on the vine. Some have estimated that within ten years there will not be very many churches around. And by another ten or twenty there may be none! We hear a great deal about how the brotherhood is so divided.

Brethren sometimes have the same kind of attitudes toward the world in general. How many times have I heard someone of the older generation say that things are not like they used to be. It is not unusual for me to hear that the evil in the world is worse now than it ever has been. When our economy is in bad shape, there will be some sure to say that it is the worst time this country has ever seen. We talk as though there have never been hard times before.

Obviously then you can see that we have a problem with pessimistic thinking. Pessimism affects our whole life. If we have such an attitude toward one thing, we will have the same toward other things. I once heard a man on television asking why was it that when we opened a loaf of bread we see the end piece instead of the beginning piece. Pessimism is contagious. It spreads a

lot faster than optimism.

Pessimistic thinkers are not peculiar to our time. When the children of Israel were about to take the land of Canaan, there were some who said, "We be not able to go up against the people; for they are stronger than we.... The land, through which we have gone to search it, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of a great stature...we saw the giants... and we are in our own sight as grasshoppers, as so we were in their sight" (Num. 13: 31-33). Yet there were others with a little optimism like Caleb who said, "Let us go up at once, and possess it; for we are well able to overcome it" (Num. 13: 31). Joshua also exhibited that same attitude in saying, "If the Lord delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey" (Num. 14: 8).

Our lives will be much like our thinking. The Proverb writer said, "For as a man thinketh in his heart, so is he" (Prov. 23: 7). If we are negative and pessimistic thinkers, things around us will be bad, dark and gloomy for that is all that we will see. We sometimes are like the man who got on the bus with some Limburger cheese under his coat. When the heat on the bus caused the cheese to begin to smell he jumped up and said, "The whole world stinks!" And yet if we develop a positive and optimistic attitude things about us might not appear so bad. We then will have a brighter outlook. We will see the good as well, if not more so, than the bad.

However, there will be times that we need to face the facts. There are warnings to which we must take heed. There will be problems that must be dealt with. There is sin and wickedness the world over. We must admit our shortcomings and limitations. Yet, in spite of all this we must remain optimistic. Let us consider some encouraging things.

1. **The gospel will work.** The gospel still has the same power that it always had. It remains the "power of God unto salvation" (Rom. 1: 16). God made a promise long ago that his word would not return unto him void, but it would accomplish what he pleased and prosper in the thing whereunto he sent it (Isa. 55: 11). When God's word is taught we will see some results! That doesn't mean that every person will obey that hears. That has never happened. But the point is that men and women will be converted by the preaching of the gospel today just as they were converted in the first century. Example after example can be seen in the book of Acts where God's powerful word pricked the hearts of the hearers. And when the message is still the same today, there will be the same kind of results. Paul encouraged the Corinthians by saying that our labour is not in vain in the Lord (1 Cor. 15: 58). Anytime I preach the gospel I am not wasting my time. My attitude will not be that it won't do any good. I'll just preach the message and leave the results between the hearer and God.

2. **There has always been and will be a remnant of the people of God.** We read sad predictions from the pen of able men that the church is on the decline. Little or no new works are being established and older works are folding up. We are to understand from them that there

is a possibility that the membership of the church in the next generation may be zero and the church disappear. We (at least some of us) have become too concerned with statistics and numbers. And thus, some have taken some statistics and calculated that if we continue at the same rate then the church will disappear. But a very important point has been overlooked and that is that it just doesn't work that way. I once took a rate of a child's weight increase from birth to one month and calculated that if he continued such an increase at the same rate that he would weigh over four-hundred pounds by the time he was ten. However I had over-looked one simple point, that being that it just doesn't work that way. Let us carefully consider some promises of God. (a) The kingdom cannot be destroyed (Dan. 2: 44; Heb. 12: 28). Though local congregations may fold, the Lord's kingdom will always be. (b) There will always be a remnant of God's people. This promise is seen in that there has always been a remnant. Though prophets like Isaiah, Jeremiah and Ezekiel were pointing out the serious consequences of the wickedness of Israel and showing their fate, they left some hope that there would be a remnant left (Isa. 1: 2-9; 10: 20-ff; Jer. 3: 14; 23: 1-3; Ezek. 11: 13; 14: 22; 34: 11-ff; 37: 11-12). In 536 B. C. the remnant did return and began to restore the service of God (Haggai 1: 12, 14; 2: 2; Ezra 9: 8). When we come to the New Testament we again find Israel being rejected of God (Rom. 9-11). Yet there was a remnant to be saved. Paul said, "Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved Except the Lord of Sabaoth had left us a seed, we had been as Sodom and been made like unto Gomorrah" (Rom. 9: 27-29). The question is raised in chapter eleven as to whether Israel has been wholly cast off. The answer in verses 1-10 is that there is a remnant. Just as when Elias thought he was the only one left and God said there were yet seven thousand, "Even so then at this present time also there is a remnant according to the election of grace" (Rom. 11: 2-5). All of this stands as a promise that there will always be a remnant of the people of God.

3. **Cycles of history.** The psalmist wrote, "weeping may endure for a night, but joy cometh in the morning" (Psa. 30: 5). This is a basic principle that after the night, the morning comes. After the darkness the daylight will break. After the storm the sun will shine. Yes, there may be some rough times in the world and in the church, but we can afford to be just a little optimistic knowing the cycle of events. We may suffer through some bad economic times. There may be a recession or even a depression, but expansion will follow. There may be times when people are out of work, but that will be followed sooner or later by a pick up in work. There have been times when styles and fashions were about as bad as they could be when women wore the mini-skirts and men wore long, stringy hair. And yet those times were followed with longer dresses and shorter hair. We often say that history repeats itself. We see that principle in the repeated apostasy that has taken place in the body of Christ. When the first apostasy came it was followed

by a period of restoration and growth. So it has been true of every apostasy. Yes, the night and the darkness of apostasy will come again, but soon the daybreak of recovery and growth will appear.

4. **Man is basically the same.** We sometimes think about the crime and wickedness throughout the world and wonder what this world is coming to. I have heard people say that the world is more wicked today than it ever has been. If you will but stop and consider, man has not changed. Man really isn't any worse today than he has ever been. There is nothing new under the sun (Ecc. 1: 9). Take a little time and read the list of sins found in Rom. 1: 18-31, 1 Cor. 6: 9-11 or Gal. 5: 19-21 and see if man is any different. Drunkenness is a major problem of our day. Yet that has been a problem starting even with Noah. Homosexuality is an openly practiced sin of this generation. However we find that Sodom and Gomorrah were destroyed for that very sin. The news is filled with accounts of the problem we have with murder. And yet that has been a problem ever since the day of Cain.

In the day of Noah there were only eight righteous people (1 Pet. 3: 20-21). Most of us can count more than that within our own families without even counting others within the local congregation of which we are members. You see, the world has been in worse shape. When we think about the opposition and the threats that the apostles faced, (Acts 4, 5) we ought to thank God that we live in better times.

When we think about the problems among brethren and how sometimes brethren can't seem to get along, we ought to reflect back on the problems brethren had in the first century. They were divided over following men (1 Cor. 1: 10-13), disagreed over circumcision (Acts 15), and had problems over fornication and marriage (1 Cor. 5). In all of these respects, man is basically the same.

5. **"Doom" sometimes works for good.** Sometimes the results of failure will result in good. That is not to say that doom or failure is good or that God approves of it. Nor should we hope for it. We see this principle in the fact that the Babylonian captivity taught the people of God a lesson. When the Jews of Rom. 9-11 were rejected it ultimately accomplished bringing many of the Gentiles to salvation and the return of some of the Jews. The Gentiles would not become a part of Israel as long as the hypocritical Jews remained (Rom. 2: 24). Now that God has rejected them, the Gentiles accept their place in Israel (Rom. 11: 30). This thus provoked some of the Jews to jealousy and caused them to return (Rom. 11: 31).

When apostasy and division comes, it will be terrible and sinful, a thing we should fight against and never hope that it happens. But if it does, it will cause us to become a little more concerned and spend more time in studying. There is more interest then in debates and more questions asked than any other time. When congregations begin to dwindle or even fold up, it is a sad thing indeed. And yet that would probably cause us to work harder in teaching those about us. Other congregations would wake up to their responsibility.

6. **Hope of eternal salvation.** If none of the other points were true, this alone is enough to keep us excited because our future is so bright. Paul wrote saying, "For here have we no continuing city, but we seek one to come" (Heb. 13: 14). We have the promise of a life to come (1 Tim. 4: 8). When we realize that this life is not all there is, but there is a better one to come, we cannot help but be just a little more optimistic

How about us all trying to be a little more optimistic every day?

THE RULE OF FAITH

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Upon what do you base your authority, for what you believe, teach or practice in religion? The chief priests and elders of the Jews asked this of Jesus as He was teaching: "By what authority are You doing these things? And who gave You this authority?" (Matt. 21: 23.)

This matter as to what a person embraces as a "Rule of Faith" makes all the difference in the world, whether they are headed for Heaven or Hell!

Archbishop Tillotson of the Church of England, wrote over 150 years ago, concerning the "Rule of Faith":

"A rule, when we speak of a rule of faith, is a metaphorical word, which in its first and proper sense, being applied to material and sensible things, is the measure according to which we judge of the straightness and crookedness of things; and from hence it is transformed by analogy to things moral or intellectual. A moral rule is the measure according to which we judge whether a thing be good or evil; and this kind of rule is that which is commonly called a law.... "

"A rule of faith is the measure, according to which we judge what matters we are to assent to, as revealed by God, and what not. And more particularly, the rule of Christian faith is the measure, according to which we are to judge what we ought to assent to, as the doctrine revealed by Christ to the world. " (Tillotson's Rule of Faith, Part I, Sec. I.)

Roman Catholicism's Problem

The Roman Catholic has a dual rule, consisting of both Scripture and Tradition. And when tradition differs from Scripture, the Catholic almost always follows tradition, rather than Holy Scripture. This matter of "Tradition" will usually consist of Papal decrees, some of which are said to be infallible, while others are not infallible, Encyclical Letters, some of which may or may not be infallible, Rulings of General Councils, and finally Canon Law. So, the Roman Catholic is truly hard-

pressed to define just what constitutes his "Rule of Faith".

The Christian's Rule of Faith

The Christian looks to the Bible alone, as the written Word of God. But at this point, the Catholic will assert: "Yes, you non-Catholics take the Bible alone plus each person's private interpretation. " But allow me to respond and reply: "The true Christian accepts the Bible alone, and if any "interpretation" is required, then we accept the sum total that the Bible records concerning any one subject. "

Please allow me to produce an illustration: The Roman Catholic may practice sprinkling a few drops of water upon a convert and call this action "baptism". But the true Christian, will state, that the act of baptism consists of total immersion of the convert's body in water. And the Catholic will respond: "Oh, That's just your interpretation!" This I firmly deny! Now, let the Scriptures "interpret themselves":

(1) "John was baptizing in Aenon near Salim, because there was **much** water there" (John 3: 23).

(2) "And both Philip and the eunuch **went down into the water**, and he baptized him (Acts 8: 38).

(3) "**Buried** with Him in baptism..." (Col. 2: 12).

(4) "Therefore we were **buried** with Him by baptism into death..." (Romans 6: 4).

Now, what does the New Testament itself explain regarding baptism? (1) MUCH water is required. (2) The convert WENT DOWN INTO THE WATER, thus requiring a body of water, not a pitcher of water! And (3) the action of baptism is a BURIAL. Now, if the Catholic practice were correct, a few drops of water on a convert does NOT require MUCH WATER. The Catholic convert does not go down into the pitcher! And, the flipping of a few drops of water upon the convert does not constitute a BURIAL! Now, do you understand HOW the New Testament "interprets" itself?

The Christian exercises private judgment in running the Scripture references. This "private judgment" is exercised upon the **Rule of Faith**, but the "private judgment" is NOT the rule. It is no more the rule itself, than the microscope, through which we may observe one-celled plants and animals. We do not confound the one-celled plants and animals with the microscope. It is merely an instrument by which we observe the subject. The Scriptures constitute the Rule of Faith, not the eyes and ears which may study it.

The Written Word Is a Sufficient Rule of Faith

"And truly Jesus did many other signs in the presence of His disciples, which are not written in this book; but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name. " (John 20: 30-21). Since the written Word of God, the New Testament is adequate or sufficient to produce faith that in turn leads obediently to eternal life in Christ's name, we have no need for other "Rules of Faith" or traditions, Catechisms, Books of Discipline, Confessions of Faith, etc.

"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 complete, thoroughly equipped for every good work" (2 Tim. 3: 16-17).

Conclusion

What do YOU accept as a Rule of Faith in religious matters? Depending upon "your" accepted "Rule of Faith", you are either headed for Heaven or Hell

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THE NEWS LETTER REPORTS

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

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LECTURESHIP

YOAKUM, TEXAS—The church in Yoakum announces a lecture program for February 22-24. The church meets at 606 Sheehan in Yoakum. The theme involves "Advantages in Christ." On Friday night, Jack Holt and J. T. Smith will speak. On Saturday morning R. J. Stevens will speak and then lead an hour of singing. At 5 P. M. Jerry Fite will speak, followed at 6 P. M. by Harold Fite. Speakers Sunday A. M. will be Larry Bilbo and Terry Summerlin. At 5 P. M. Darrell Starling will speak, followed at 6 P. M. by Ron Halbrook.

FERNANDO VENEGAS, Casilla No. 122 C. C. 5500 Mendoza, Argentina—After four months of study with me, a good lady was baptized into Christ. In late November and early December we has a gospel meeting with preaching by Gonzalo Yobanolo from Puente Alto, Chile. We had visitors every service and the members supported it well. Two were baptized in this effort, one the mother of two of our members and the other our daughter.

NEW CONGREGATION

CHOICE L. BRYANT, 1508 Geraldine Lane, Arlington, Texas 76010—On January 5, 1985 at Thous and Oaks Park in Mansfield, Texas, a faithful church began meeting. This is a fast growing area which affords a great opportunity. If you know of any member of the church in that area interested in working and worshipping with a church free of the unscriptural institutional projects, please contact us. I am in need of some support in this work. Any who know me and would be interested, please contact me soon. My phone number is (817) 640-8354.

AN UNUSUAL COMPLIMENT

WILLIAM V. BEASLEY, 602 W. Westmore Rd., Tucson, Arizona 85705—Many and varied complimentary things are said about the efforts of preachers to teach God's word. Some are deserved and some are not. This short notice is about one which was and is deserved. When John Humphries, Tom Moody and I went to India this past fall, we took, as our custom is, a good number of cassette tapes of sermons and Bible studies to be left with the various Indian preachers. Among the tapes given to one of the very capable preachers, V. John Prabhu Das, was a series by brother Homer Hailey. These brought a smile to the face of brother John, since he was acquainted with brother Hailey's teaching from tapes left on earlier trips, and said that listening to the 'other series' was like opening a banana and eating it... very sweet. " His teaching is easily understood and certainly profitable. We pray that brother Hailey will continue to enjoy good health, and continue to be able to teach via the pulpit and printed page.

DEAN BULLOCK, 500 Cunningham, Lufkin, Texas 75901—After almost thirty-eight years of preaching, I am "giving up local work" and moving to Lufkin, Texas. My health is excellent. I plan to preach meetings and "fill-in" anywhere needed when not busy in meetings. Over the past 35 years I have conducted from 6 to 10 meetings per year. Now, without local commitments, I can go when and where called. Osby Weaver will follow me here at Mound and Starr in Nacogdoches. Please note my change of address. Phone number (409) 632-1133.

An Open Door in Philadelphia

TERRY Partain, 138 Varner S. W., Winter Haven, Florida 33880— We found an open door in Philadelphia, PA. James Baker, a young gospel preacher with roots in that city had moved there in the summer of 1984, coming from Miami, Florida. He set up residence in old Germantown and rented a room at the local YMCA for Sundays. He found two sisters in Christ and soon met a man and his wife with a genuine interest in pure New Testament doctrine. Since the church in Bartow, Florida had helped brother Baker move, it offered to send Ron Drum to spend a week knocking on doors in the area. Ron enlisted the help of Webb Harris, Frank Andre and myself. We arrived at midnight Tuesday morning. We wondered about the dangers of the big city. Had this journey been a mistake? Would anybody open a door to us? Should we enter if he did? We first met neighbors, then started conversations on the streets of the busy business districts. As we began knocking doors we found many who received us warmly.

As Ron Drum and Webb Harris were talking to a family living near the Post Office, a sister walking nearby overheard them mentioning the church of Christ meeting at the "Y". She waited and then approached them to discover that they were teaching what she held to be the truth. She and several others were driving some distance to a small church meeting in a converted residence. They were meeting that night and she invited us to go. We found 30 to 40 gathered to hear a speaker from Boston who lectured on the humanity of Jesus. At the end of his remarks he made no appeal to the lost. As he sat down the song leader suggested that if anyone wanted to come forward he could do so while they sang. In his closing remarks the song leader asked a brother to lead in prayer and to be sure to offer thanks for the coffee and doughnut holes. You see, during the last points of the lecture some of the ladies left the meeting and busied themselves in the kitchen preparing the coffee and treats. The smell of percolating coffee punctuated the closing remarks of the preacher. James will stay in contact with these as long as possible and try to teach. The highlight of our week was the Sunday morning meeting with the small congregation brother Baker had worked hard to gather.

Since our return we have been told that a woman we met who had left the Adventist Church has obeyed the gospel. Others we met that week have opened their doors to brother Baker. He works 40 hours a week at an Oldsmobile dealer and has to conduct his home studies at

nights and on Saturdays. He needs and deserves full-time support for his work. Why not write him: James Baker, P. O. Box 44012, Philadelphia, PA 19144.

PREACHER NEEDED

NEWPORT NEWS, VIRGINIA—The church at Newport News is seeking a full-time preacher. Average attendance is about 30-35. We can supply partial support of \$800 per month. If interested please send resume with references and a sermon cassette (if available) to: Church of Christ, 315 Harpersville Road, Newport News, VA 23601.

PREACHER AVAILABLE

J. M. KENNEDY, 401 Business 31 S., Peru, Indiana 46970—I am interesting in relocating with a faithful congregation. I am 56 years old, married, and have four children, one of which is still at home. I have been preaching for 38 years, 32 of which have been in located work. If interested write to me at the above address, or phone (317) 473-6850.

EDITORIAL LEFT-OVERS

BROTHER TANT

The final issue of VANGUARD was the December, 1984 edition. It is now merged with THE EXPOSITORY REVIEW published by Bob Craig and edited by Robert McDonald of Odessa, Texas. Brother Tant retires from editorial work after serving as editor of TRUTH IN LIFE, the GOSPEL GUARDIAN and VANGUARD. His work with the GOSPEL GUARDIAN during the crucial years of the fifties and sixties was monumental. In spite of the stress and tensions of those years, he "kept his cool" and maintained the kindest of spirits to wards those who opposed him. He was the object of much abuse during those years. His two debates in the mid-fifties with E. R. Harper on the sponsoring church, were landmark events. I was one of about 1,000 preachers who heard the discussion in Abilene, Texas. His book on the life of his father (J. D. TANT, TEXAS PREACHER) is in its third printing and still selling well. It is a classic.

It was brother Tant who first encouraged me to write. He printed every article I ever submitted to the GUARDIAN. His own writing was superior in style and usually, in content. His education is broad and furnishes him as a writer with a rich warehouse full of interesting facts and humorous illustrations. There was often an elegance about his writing. Even when I did not agree with what he was saying, I always found myself reading his editorials and never failed to read his "Overflow" column which was always entertaining.

This editor disagreed with brother Tant on his proposal about a "box in the vestibule" as a means of solving differences over church support of private institutions. We also disagreed about his association with the Crossroads church in Gainesville, Florida and his assessment of some of their work. We have taken note of these differences in this paper. But I am sure that neither what I have written along these lines, nor that written more recently by former editor, H. E. Phillips, has caused brother Tant to become out of sorts with either of us. Some brethren think that because you disagree with someone, that makes you personal enemies. Such is not the case. We wish for him and sister Tant health and happiness in their remaining years.

INVESTIGATE!

We are happy to carry without charge notices of churches needing preachers or of preachers who wish to change locations. It is impossible for us to know about the merits or demerits of all who send such notices. We carry these as newsworthy items. Such items should not be construed as endorsement of everything in every congregation in search of a preacher and who announces such need in this news column. Nor are we in position to know about every preacher who wants to move. Churches and preachers ought to make careful investigations of each other. Such would avoid many sorrows for both. We are not in the preacher placing business. We simply carry these news items as an accommodation to brethren.

* * * * *

SORRY ABOUT THAT!

I only learned recently that the last couple of issues of the paper were being mailed out from the printing plant with the address label on the front page obscuring either part of the article, or the title of the article or the picture of the writer. We have taken steps to correct this and hope there will be no further problem over it. Thanks to those who pointed this out. Please advise us of any abnormality in receipt of your paper. Some of it we cannot control but some of it we can. Thanks for your patience. And thanks also for the considerable number who recently have sent new subscriptions along with their own renewals.

EDITOR'S MEETING SCHEDULE FOR 1985

March—Manslick Road, Louisville, KY
 Jonesboro, Georgia
 Middlebourne, West Virginia
 April—West Lafayette, Indiana
 Wellandport, Ontario, Canada
 May—West End, Bowling Green, KY
 Lakeview, Hendersonville, Tennessee
 June—Houston, Mississippi
 Mt. Pleasant, Texas
 Kahoka, Missouri
 July—Pound, Virginia
 2nd and Walnut, Paragould, Arkansas
 August—Merrillville, Indiana
 September—Barnesville, Ohio
 University Heights, Murfreesboro, Tennessee
 October—Muncie, Indiana
 12th Street, Bowling Green, KY
 November—East Alton, Illinois
 Peru, Indiana

IN THE NEWS THIS MONTH

BAPTISMS 238
 RESTORATIONS 56

(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 XXVI

MARCH, 1985

Number

3

THINK ON
THESE THINGS

H. E. Phillips

P.O. Box 1631
Lutz, FL 33549



THE NATURE OF THE REVELATION OF GOD

The apostle Paul gave Timothy a charge to "preach the word; be urgent in season, out of season; reprove, rebuke, exhort, with all longsuffering and teaching. For the time will come when they will not endure the sound doctrine; but, having itching ears, will heap to themselves teachers after their own lusts; and will turn away their ears from the truth, and turn aside unto fables" (2 Timothy 4: 2-4, ASV). Paul affirmed that he wrote the commandment of the Lord by the inspiration of the Holy Spirit (1 Cor. 14: 37; Eph. 3: 2-5; Gal. 1: 11-12; 1 Cor. 2: 10-13). That means that the charge he wrote to Timothy was the commandment of God. It also means that some will turn away their ears from God's revealed truth and seek out false doctrines. That is the beginning of most of our problems.

Revelation means "an uncovering" of something not before known, and is related to "the mystery" as it was revealed by the Holy Spirit through the apostles (Rom. 16: 25, 26). It is the "laying bare, revealing; manifestation" of something before unknown, and probably unknowable, until one could make the REVELATION. Paul said that by revelation God made known unto him the mystery, which was not known in former ages, and that it was done now by the Spirit (Eph. 3: 2-5). The mystery pertains to that which was in the mind of God, which only God could reveal (1 Cor. 2: 10, 11), and He did so by the Holy Spirit through WORDS given to the apostles and inspired men. This was done by "speaking

words" (1 Cor. 2: 13; Matt. 10: 19, 20). The Spirit given words are far more important than the words of mortals, and must be respected even as the Person who spoke them.

Divine Channel of Revelation

God is the ultimate source of divine revelation. Jesus said: "For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak" (John 12: 49). All who believe in Jesus Christ as the Son of God, believe him to have supreme authority in heaven and in earth from the right hand of God. But he said while he was upon earth that he did NOT SPEAK OF HIMSELF, but spoke only what the Father gave him! (verse 50).

Jesus Christ is now exalted at the right hand of the Father and has been made both Lord and Christ (Acts 2: 33, 36); He gave him ALL AUTHORITY in heaven and on earth (Matt. 28: 18). God speaks to us now only in His Son, Jesus Christ (Heb. 1: 1, 2).

Notice that God "speaks" by or in His Son to this age. That means to talk; to give utterance. It is necessary to use WORDS in giving utterance in any language.

When Christ "speaks" with the authority given to him, he must also use WORDS. He said his "words" are spirit and life (John 6: 63). We are required to obey these words. He said: "If ye love me, keep my commandments" (John 14: 15). In John 15: 7 Jesus teaches: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." He said his words would never pass away (Matt. 24: 35). Finally, he said those who REJECT HIM, and RECEIVE NOT HIS WORDS, will be judged by his word in the last day (John 12: 48).

Jesus told his apostles to "tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24: 49; Acts 1: 8). He told them that the Holy Spirit would "teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14: 26). He also told them that the Spirit of truth would "guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come" (John 16: 13). The Holy Spirit did not speak of himself, but spoke what he heard.

Acts 1: 2 tells that Christ gave commandments unto the apostles "through the Holy Ghost..." Acts 2: 1-4 reveals that the Holy Spirit came upon the apostles on Pentecost following the resurrection of Christ, "And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Christ gave the commandment, the Holy Spirit revealed it by WORDS in the mouths of the apostles. They spoke and wrote it (1 Cor. 2: 13; Gal. 1: 11, 12; 1 Thess. 2: 13; 1 Cor. 2: 13; 14: 37; Eph. 3: 1-4; 2 Pet. 3: 15, 16).

What Is The Bible?

The Bible is a book apart from all other books that exist. It makes claims, that if not true, would indict it as the greatest fraud ever perpetrated upon man. The writers would be liars, the central figure would be a fraud, the promise false, and the doctrine of it would be as evil as Satan himself, IF the Bible is not all it claims to be.

But if the Bible is what it claims to be, it is the word of God and is not in any sense the word of man (1 Thess 2: 13). In fact the Holy Spirit forbids any addition, subtraction or changing in any way the revealed word of God (Rev. 22: 18, 19; Gal. 1: 8, 9).

There is no way man can know the true and living God and His will by the wisdom of the world (1 Cor. 1: 21). All truth is in the mind of God. We search for real truth when we search for that which is in the mind of God. How can I know what is in the mind of God? I cannot do it by comparing how and what I think with what I imagine God thinks, because God's thoughts and ways are not those of a man. As the heavens are higher than the earth, so are God's ways higher than man's ways and God's thoughts higher than man's thoughts (Isa. 55: 8, 9). No one can know God's mind unless He reveals it. This is done by the Holy Spirit (1 Cor. 2: 13). Any tampering with these WORDS affects truth as it came from the mind of God. That is the very nature of the revelation of God and the inspiration by which it was given to us.

Revelation And Inspiration

Great importance is given to "inspiration" or "the breathed of God" (2 Tim. 3: 16, 17) by which we receive divine revelation. "Revelation" is what is in the Bible, and "Inspiration" is how it is done. Paul said, "Which things also we speak"—that is revelation; "not in the WORDS which man's wisdom teacheth, but which the Holy Ghost teacheth"—That is HOW the things are revealed: inspiration (1 Cor. 2: 13). It takes both to make an infallible book such as the Bible.

Inspiration alone is not the uncovering of anything, but the method by which it is done. The gift of unknown tongues (other tongues) was by inspiration of God, yet it did not reveal anything if the person did not know the language. (1 Cor. 14: 27, 28). 1 Timothy 3: 16 says that all Scripture is given by inspiration. Revelation is uncovering God's mind to man; inspiration is the process by which the Holy Spirit reveals the mind of God. But the very purpose of inspiration is to reveal the mind of God.

(Continued on Page 4)

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Editorial

Connie W. Adams

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IN MUCH WISDOM IS MUCH GRIEF

In Ecclesiastes, the Preacher grapples with the meaning of life. In the first six chapters, he explores life. In this section he raises the questions which men have commonly pondered through time. If that were all of the book, it would leave us with pessimism. In the last six chapters, he explains what to do with life so that it is rich, full and happy. The wise man himself pursued life with vigor. He gave himself to many things in seeking what was good for man to do "under heaven all the days of his life." When life is viewed only "under the sun" with no fear of God who formed the sun and fashioned all life under it, it is a perplexing puzzle. Only when it is viewed from the fear of the Lord does it have meaning and purpose.

The first pursuit was wisdom. The writer succeeded admirably in gaining that. He said "I am come to great estate, and have gotten more wisdom than all that have been before me in Jerusalem: yea my heart had great experience of wisdom and knowledge" (Eccle. 1: 16). In verse 18 he reaches the conclusion all much reach who seek wisdom "under the sun" but ignore him who reigns above the sun. "For in much wisdom is much grief; and he that increaseth knowledge increaseth sorrow." Why is this so?

Paul also addressed the issue of human wisdom unaided by divine revelation. "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe" (1 Cor. 1: 21). The philosophers of Greece reached as high as human reason would allow them to go in trying to unravel the mysteries of life and came away empty. Indeed, God made "foolish the wisdom of this world" (1 Cor. 1: 20). All of this was to the end that "no flesh should glory in his presence" (1 Cor. 1: 29). "For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness" (1 Cor. 3: 19). But what man's eye could not see, what his ear could not hear, and what had not entered his heart, God "revealed... by his Spirit" which searched the deep things of God which man, unaided by divine revelation could not do (1 Cor. 2: 8-13).

Many professing themselves to be wise have become fools (Rom. 1: 21). It is the fool who said in his heart "there is no God" (Psa. 14: 1). All 261 names signed to HUMANIST MANIFESTO II were of those the world would regard as wise. Many of them were educators. Some were theologians. Some were scientists. All were

well educated. Yet these bright people signed their name to a document which said "no Deity will save us; we must save ourselves." "We can discover no divine purpose or providence for the human species." "There is no credible evidence that life survives the death of the body." Human wisdom has left them with no idea as to where they came from, why they are here and what destiny awaits beyond the grave. In this "wisdom" there is much grief. In a vain attempt to find "the good life, here and now" these have ignored the only true good there is in life. Their approach caters to the flesh. It encourages sensuality, gratification for the moment, and leaves those caught in this web full of emptiness.

It is tragic that so many young people have been caught in this trap. Many are awed at the worldly knowledge of highly acclaimed educators who ridicule the word of God and poke fun at lives ordered after divine revelation. It is at this point that many have lost their way. At first, they revel in their newfound "freedom." Some are willing to bum all bridges behind them, including the instruction of godly parents, preachers and elders. This happens hundreds of times every year on university campuses across America. The grief of bewildered and disappointed parents is inexpressible. Talk about "Rachel weeping for her children"!

Men of great scientific wisdom have left us with much grief. The splitting of the atom created a weapon which ended one war but which holds the world hostage against another. Civilized nations hold their breath hoping that some mad man will not gain access to such destructive forces. The great super powers are fearful of each other. The industrial world has made great advances. But along with these have come all sorts of problems. We have chemicals to kill insects on vegetables but some men of wisdom tell us if we eat this produce we will get cancer. Debates rage among wise men over whether or not city water should be fluoridated. The by-products of industry produce toxic waste. What are we going to do with it? Bury it in the ground, some say. But where? Missouri does not want it! We live about two miles from what came to be called in the news "The valley of the drums" into which certain companies had dumped hundreds of barrels of toxic waste. The EPA has cleaned it up, they tell us. What did they do with it? I don't know, but wherever they hauled it, you can put it down that people there don't want it. Dump it in the sea, you say. What about the fish? Well, burn it. But what is to be done with the smoke? We have to breath. We are really wise! And in all the human wisdom is much grief.

In the church of our Lord, the problem of human wisdom is equally grievous. When men have forgotten that "it is not in man that walketh to direct his own steps," untold grief has been the result. The divisions of the religious world bear evidence of that. In the church of the Lord, one division has followed another because some have been unwilling to "walk in the old paths." They have "hewn out cisterns that can hold no water", "sought out many inventions" and tried to improve on the infinite wisdom of God. Men never try to improve on divine wisdom until they have first lost confidence in it.

The social gospel with all its trappings blossoms only where men have lost faith in the power of the gospel to save the lost. Men never invented missionary societies and sponsoring churches until they first lost faith in the all-sufficiency of the local church to do the work God gave it. In such "wisdom" (?) there has been much grief. Churches have been divided. Hearts have been broken. Families have been torn apart. Life-long friendships have been alienated. And for what? To gratify man's passion to replace divine wisdom with human wisdom.

"The fear of the Lord is the beginning of wisdom" (Psa. 111: 10). Wisdom which did not descend from above is "earthly, sensual, devilish" but that wisdom "that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy" (James 3: 13-17).

"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (Isa. 55: 8-9).

(Continued from Page 2)

If God had revealed His mind to twelve men without giving them words by which they could write and fulfill the great commission of Christ, it would have been worse than the conflicting denominational creeds of the world. There would be a serious problem in selecting the material to be included in the Bible, and to know what to exclude (John 20: 30, 31). Imagine these twelve men writing about the trial, crucifixion, burial and resurrection of Christ in just a few paragraphs as it now appears in the New Testament. Such a book would be full of errors from personal prejudices and opinions. There would be errors of omission, errors in exaggeration, errors in prophecy, errors in scientific and historical information, and much more. But the revelation of the mind of God as given by verbal inspiration is accurate, unchangeable and complete. That is what the Bible claims to be.

The Function of Inspiration

It is not a part of the function of inspiration to create fact material. The Holy Spirit did not create the truth, but simply revealed it. Inspiration does not make a fact more true, but only enables the writer or speaker to state accurately the facts and truth already existing in the mind of God.

From the fact that WORDS are given by inspiration, and WORDS separate between the doctrine of Christ and the doctrines of men, it is absolutely essential that we respect every word that is Spirit given. This is INSPIRATION; this is VERBAL INSPIRATION. This is why the accuracy of translations in any language is vital. An easy reading "in-other-words" translation (?) does not respect the revelation and inspiration of God. Any "paraphrase" is a human doctrine and not the word of God. A commentary lays no claim to being more than the work of a man, and a paraphrase or liberal translation is not more than a commentary.

The Bible must be accepted as the word of God, not the word of men. Man's work will be destroyed, but the word of God will live forever.

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Marshall E. Patton

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OUR LORD'S INCARNATION—NO. 1

The birth, crucifixion, and resurrection of Jesus are three of the most momentous events in all history. This is so because all three combine to make possible the redemption of the human race.

Each involves the supernatural without which His birth would mean no more than the birth of a mere man; His crucifixion would simply be nothing more than another statistic in the long line of funerals that have been; His resurrection would be nothing short of a false claim, and all mankind would be left adrift on the sea of life without chart or compass, tossed by the billows, driven with the wind, and finally dashed to pieces on the rocks of eternal destruction.

The birth of Jesus involves deity incarnate. The crucifixion involves His vicarious atonement by which His blood became a propitiation for the sins of the whole world (1 Jno. 2: 2). The resurrection involves our hope of immortality to which we are begotten again—even "to an inheritance, incorruptible, and undefiled, and that fadeth not away..." (1 Pet. 1: 3, 4).

This article concerns primarily the first of these great events, namely, His birth or our Lord's incarnation, for that is exactly what His birth was—deity incarnate. Webster defines "incarnate" to mean: "1. Invested with flesh or bodily nature and form; esp. embodied in human form;..." Paul, with reference to Jesus, put it this way: "God was manifest in the flesh" (1 Tim. 3: 16). Further, we are concerned with evidence of His incarnation.

The Ministry of Angels

In Hebrews 1: 14 we read concerning angels: "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Again, we read: "Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the suffering of Christ, and the glory that should follow... which things the angels desire to look into" (1 Pet. 1: 10-12).

Think for a moment of the fulfillment of the mission of angels in behalf of the heirs of salvation in relation to the birth of Jesus. Imagine their deep concern and pa-

tient waiting as they joyfully anticipated this wonderful age of grace that is come unto us. What a thrill when finally in the fullness of time they were called upon to participate in the events involved in ushering in this age of grace!

This ministry began with a series of announcements. First, there was the announcement of Gabriel to Zacharias of the birth of a son to his barren wife, Elizabeth, whose name they should call John and whose work was to herald the coming Messiah. The angel said further: "he shall be great in the sight of the Lord,... be filled with the Holy Ghost..., and make ready a people prepared for the Lord" (Lk. 1: 5-17).

Six months later this same angel appeared to a virgin in Galilee named Mary, espoused to one named Joseph, and told her of the favor she had found in the eyes of the Lord; that "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God" (Lk. 1: 26-35). The angel further informed Mary of the situation with her cousin Elizabeth, in response to which she went to the hill country of Judea and spent three months with her cousin. Their joy, holy meditations, and praises unto God are all a part of the divine record of Luke chapter one.

Again, it was an angel that appeared to Joseph in a dream and calmed his fears and encouraged him to take unto himself Mary as his wife, for he 'was minded to put her away privily. " The angel explained that "that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shall call his name JESUS: for he shall save his people from their sins" (Matt. 1: 20, 21). Matthew then explains that "all this was done that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us" (Matt. 1: 22, 23).

Finally, the long anticipated event comes to pass. The Saviour of the world is born! It is the birth of a king—a child is born upon whose shoulders the government of the people was to rest and whose "name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace" (Isa. 9: 6).

Once more angels are sent from heaven above to make the announcement to the world. It is interesting to observe that they were not sent to the palace of the Caesars, nor the Athenian philosophers, not even to the Pharisees, the scribes, priest, or rulers in Jerusalem. Rather, they were sent to humble shepherds who were watching their flocks by night on the Judean hills and who, no doubt, were patiently waiting and praying for the coming Messiah. Luke gives the following account: "And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not; for, behold, I bring you good tid-


ings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men" (Lk. 2: 8-14).

Conclusion

Brethren, I suggest to you that this ministry of angels in relation to the birth of Jesus affords us irrefutable proof of our Lord's incarnation. Wherever was there the birth of a man—mere man—however great, that was the object of as much patient waiting, deep concern, intense longing, deliberate preparation, and activity on the part of the angelic host of the heavenly world, as was the birth of Jesus of Nazareth? The answer is— Never, ever, anywhere! Here is the birth of one who was more than man—Here deity became incarnate! "In the beginning was the Word, and the Word was with God, and the Word was God.

The same was in the beginning with God. . . . And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth" (John 1: 1, 2, 14).

(To Be Continued)



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SOME ELEMENTS OF SUCCESSFUL DISCIPLINE

Earlier it was observed that "discipline" is "the treatment suited to a disciple", and as certain, therefore, as one's child is the "disciple", in our study we are thinking about the parental treatment suited to that child. In connection with this topic we have made the observations, that every parent (1) must be willing to accept parental responsibility, (2) must first discipline himself, (3) must be united with his or her spouse on disciplinary procedure, and (4) must think maturely while understanding immaturity.

We here add some other elements of successful discipline.

Parents should cause their children to develop a **strong sense of responsibility**. One of Webster's definitions of responsibility is "accountability," Innocent children can be taught that they will suffer mental disappointment and even physical pain if they do not conform to the expectations and assignments of their parents. Just as they can learn that they will be rewarded if they please their parents, they can also learn that they will be deprived of the fulfillment of certain desires if they disregard their parents' will toward them. They learn therefore, that they must "answer" to their parents, that they are "accountable" to some person or persons outside themselves. It is in the early years of life with its parents that a small child can develop a respect for an authority outside itself. Here the child begins to "learn obedience"!

In Lamentations 3: 27 it is said, "It is good for a man that he bear the yoke in his youth". This is another way of saying that when he is old he will not depart from benefits gained from constructive duties performed in his childhood. The ox-driver did not wait until his oxen were stiff with old age to yoke them for gainful ploughing and pulling. There is an old proverb which says "The father who teaches not his son to work teaches him to steal". Parents cannot begin training their children too early!

For many years I have believed that the parent who teaches not his child to have definite chores to perform in terms of its developing mental and physical abilities is making of that child a bum or a thief or both a bum and a thief! Any person capable of understanding the meaning of the words "idleness", "laziness" or "indolence", can have no question about God's will for the professed Christian who can but will not work, i. e., "if

any will not work, neither let him eat" (2 Thes. 3: 10).

I have never known a family wherein an intelligent and able-bodied child could not be taught from very early life to perform constructive tasks if its parents wanted that child to develop a sense of responsibility. Boys and girls reared on a farm are seldom short on this count. Urban parents can and should teach their children to make beds, clean floors and windows, wash dishes and clothing and otherwise be useful to the over-all family life. This principle is set forth unmistakably in the only two occurrences of the word "ant" in the entire Bible—Proverbs 6: 6 exhorts: "Go to the ant, thou sluggard, consider her ways and be wise. While having no chief, overseer or ruler, provideth her bread in the summer, and gathereth her food in the harvest" and 30: 25 declares, "The ants are a people not strong, yet they provide their food in the summer".

The child whose parents have taught it to be diligent in the task at hand, to work "heartily as unto the Lord", to earn its own way, is indeed fortunate. He will seldom, if ever, become a leach on society. "Seest thou a man diligent in his business? He shall stand before kings; he shall not stand before mean (marg: obscure) men" (Prov. 22: 29).

Fathers and mothers, would you have your child to have a sense of—a conscience for—honorable labor? If so, try your best to discover God's natural gift to his mind and body, encourage him or her to develop it in the fear of God and in an awareness that ultimate accountability to God will involve the seriousness with which he deals with his or her response in this life to the ability the God of creation bestowed upon him. The seriousness with which parents approach their parental responsibility toward teaching their own child a sense of responsibility may well determine the eternal destiny of both parent and child! It's a sobering thought, isn't it?

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WILL JESUS STAND ON THE MT. OF OLIVES?

QUESTION: *Do you believe Jesus' foot will touch the Mt. of Olives as Zech. 14 says? Or, what about all nations going up to Jerusalem to worship God? Or, does the Bible not mean what it says?*

ANSWER: No, I do not believe that Jesus' foot will touch the Mt. of Olives, nor that all nations will go up to physical Jerusalem to worship. Yes, the Bible means what it says, but we cannot always take it literally. The Bible contains a great deal of figurative language.

The querist has Zech. 14: 4, 16 in mind. We will deal first with verse 4. Let's quote both verses 3 and 4 and observe what they say. "Then shall Jehovah go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east; and the mount of Olives shall be cleft in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south" (ASV).

Notice that the passage says "Jehovah," not "Jesus." It would be Jehovah's feet standing upon the mount. It is strange how preconceived notions can cause us to read things into the Scriptures that are not even there. Millennialists use this text to try to prove that Jesus is coming back to earth, first appearing on the mount of Olives wherein He, along with His heavenly army (Rev. 19: 11-12), defeat the hostile nations of the world, and then He triumphantly enters the city of Jerusalem where He reigns on the throne of David for a thousand years.

But as there is nothing in Zech. 14 about Jesus standing upon the mount of Olives, neither is there anything in the chapter about the second coming of Christ and the so-called "millennium." This is another supposition. The chapter speaks of "a day of Jehovah" (v. 1) and "that day" (vv. 4, 6, 8, 9, 13, 20, 21), but what is "that day of Jehovah?" Several views have been offered.

Interpretations

Men like Calvin and Grotius supposed it to refer to the times of the Maccabees. Adam Clarke and Foy E. Wallace apply it to the conquest of Jerusalem by Titus. Millennialists, such as Pentecost and Walvoord, apply the chapter to the second coming of Christ and their imaginary millennium. Others, such as Hailey, believe

it to be the gospel age in which we are now living. This view is the most defensible of all the positions.

An analysis of the chapter and the context of the book of Zechariah make it scarcely possible that the times of the Maccabees is under consideration. The view that the destruction of Jerusalem is meant is untenable as "the residue of the people shall not be cut off from the city" (v. 2). When Jerusalem was conquered, Josephus tells us that the Roman army had no more people to slay because there remained none to be the objects of their fury (*Wars*, Book 7, 1: 1). Yet, Zechariah said that the "residue of the people shall not be cut off from the city."

Concerning the millennial position, the Bible nowhere states or hints that Jesus will ever set foot on earth again. Paul said that we will meet Him in the air (1 Thess. 4: 17). Our bodies of the resurrection will be spiritual, immortal bodies (1 Cor. 15: 42-58), fashioned after Christ's glorious body (Phil. 3: 20-21). These bodies of the redeemed will be incompatible to live upon this mundane earth. Jesus said, "I am no more in the world" (Jn. 17: 11). Hence, when Jesus returns and we meet Him in the air, we will be with Him, but it will not be here on earth. The reasons are many as to why Zech. 14 does not teach the millennial theory.

The Gospel Age

That Zechariah is writing of the coming Messiah and the benefits derived therefrom, harmonizes well with what the prophet said and what transpired in the coming of Christ. Keep in mind that the book of Zechariah is apocalyptic or symbolic. Many become confused when they try to literalize the book. Hence, Jerusalem (14: 2) is spiritual Jerusalem, the church (Gal. 4: 26; Heb. 12: 22), and the nations gathered against Jerusalem are the evil and diabolical forces in the world that are constantly assaulting the church.

Jehovah protects the church by going forth and fighting against those nations who constitute the enemies of His people (v. 3). The Lord's presence is symbolized by His feet standing upon the mount of Olives, signifying His provision of salvation (v. 4). Jehovah said through Isaiah, "I will make the place of my feet glorious" (Isa. 60: 13). The place was the temple in Jerusalem and His feet suggested His presence. Therefore, instead of "feet" being literal, the term is figurative, indicating "presence."

All Nations

As to all nations going up to Jerusalem to worship God, verse 16 states, "And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall go up from year to year to worship the King, Jehovah of hosts, and to keep the feast of tabernacles" (ASV). This verse is teaching that God's spiritual remnant, consisting of Jews and Gentiles who have been converted out of all nations through the gospel, will worship Jehovah at spiritual or heavenly Jerusalem, the church, according to the prescribed order.

Under the figure of the feast of tabernacles, the prophet depicts the joy and thanksgiving of the redeemed in Christ. The feast of tabernacles (Lev. 23: 39-

44) was a festival of rejoicing and thanksgiving. However, it is used in Zechariah in a metaphorical sense. Spiritually speaking, we as Christians rejoice and are exceedingly glad of the bountiful blessings we have in Christ (Eph. 1: 3). Looking at the context of the entire chapter, we see:

- (1) Protection by Jehovah (v. 3).
- (2) Presence of Jehovah (v. 4).
- (3) Provision for escape from worldly temptations and threats by way of the valley (v. 5). Here is security (cf. 1 Cor. 10: 13; 2 Pet. 2: 9).
- (4) Guidance through the light of God's Word (v. 7).
- (5) Living waters of salvation (v. 8).
- (6) Jehovah will reign (through Christ) and He shall be one and His name shall be one (v. 9).
- (7) Saints shall dwell within the walls of the city (church) with full safety (v. 11).
- (8) Enemies of the church will be cursed (vv. 12-15).
- (9) There shall "be no rain" symbolizes the deprivation of the blessings in Christ of those unsaved.
- (10) In that day all that pertains to the church will be holy and sanctified (vv. 20, 21).

Therefore, in light of the context, the nations going up to Jerusalem to worship Jehovah and their keeping the feast of tabernacles are not a restoration of the old Mosaical system (which was temporary and nullified at Calvary), but rather it is language symbolic of our life we now enjoy in Christ.

WHOSO FINDETH A WIFE—II


**Dene Ward
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God saw a need and said, "It is not good that the man should be alone; I will make him a help meet for him" (Gen. 2: 18). Notice, that is two words—a help meet, "meet" being the adjective of the word "help". Our modern dictionaries put them together as "helpmeet" or "mate," and defines it "wife." According to Mr. Webster, every married woman is a help meet, but the Bible usage involves a distinctive, specifying what kind of help the woman is to be—a "meet" help, or as some versions read, "a helper suitable" to the man.

In one sense, of course, woman is suitable to man by her very nature, that is, because "he made them male and female" (Matt, 19: 4). [That is the very reason homosexuality is wrong—it is against nature (Rom. 1: 26).] God made man and woman to complement one another in an emotional way as well. Man is the idealist who sets the lofty goals; woman is the pragmatist who pulls them down to something within reach, and organizes the process of getting there. Man is the strong one who goes out to deal with the world; woman is the soft one who soothes his wounds. Man is the cynic, who, as such, is able to protect his family from those who might take advantage of them; woman is the more merciful one, who sometimes allows it to excuse faults and wrongs that need punishing. Together they temper one another, and are more than they could ever be apart.

But in another real sense, not every woman is suitable to every man. We would do well to teach our children this fact. They grow up believing in "happily ever after" and "love conquers all". But after several years of picking up muddy boots and strewn clothes, listening to foul language and crude habits, and waking up at two a. m. with no idea where he is, she begins to wonder if her love has enough ammunition left to conquer anything else. We must teach our children to be more objective, cold-blooded, if you will, about choosing a mate.

But once a woman has taken the plunge, if she is not suited to him, it becomes her duty to make herself suitable to her man, even it means changing lifelong habits and ideas. Changing can be as easy or as difficult as one makes it. The first thing necessary is to conquer the resentment at having to change. Why me and not him? Because, according to God's rules, man is the provider and head (1 Tim. 5: 8; Eph. 5: 23). Woman is the help (Gen. 2: 18; 1 Cor. 11: 8, 9). That is one thing so wrong with the career woman. She expects her job to be every bit as important, or even moreso, than her husband's. That reverses God's rules, making woman the provider and man the help. So one must face facts. (We women tell ourselves we are so much better at that than the men.) The wife changes because she is the woman



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and not the man. Man has primacy (not superiority). That is the way God made us (1 Tim. 2: 13). Any resentment we show is in actuality not toward the man, who cannot help the way we were made, but toward God. (We might address a word to husbands to imagine themselves in this situation and treat their wives accordingly, that is, "love each one his own wife even as himself" Eph. 5: 33).

We also change because God calls each one into account for his own actions (Rom. 2: 6). When I recognize a problem, it becomes my responsibility to try to solve it, whether anyone else helps or not. But most men are not as bad as some woman would have us believe. When he sees such obvious efforts on his wife's part, the husband usually works harder himself.

The next step to changing is to be optimistic and open-minded. Steadfastness is a virtue, but stubbornness is a tool of the Devil, and there is often a line between the two. If she goes into something dreading it, knowing she will hate it, griping about every little thing that does not suit her, then 99. 9% of the time she will hate it. And what's more, so will he. He will come away dissatisfied, and she will wonder why because, after all, "we did just what he wanted." For example, in choosing a recreational activity, where they went or what they did was less the point than having a good time, with her. Her observable dissatisfaction made them both miserable.

Try approaching these activities or habits of his with a positive attitude, determined to find something in them you can enjoy, and equally determined not to gripe. Does it require physical exertion? Think of it as a way to improve your figure. Is he just a whole lot better at it than you? Use it as a way to build his ego. Compliment him fervently, and he will become a gallant knight right before your eyes. (When was the last time you gave him a real compliment, anyway?) Is it "just not the way you are?" Then use it as a way to add to yourself some more self-discipline (2 Pet. 1: 6). None of us have enough. Will it mess up your hairdo? Really, now, your companionship does a lot more for your marriage than your hairdo. "It is not good that the man should be alone". Make yourself meet for him.

There is another angle to this "help" business. The very word demands that the woman not be a hindrance. How many times have you heard it said of a man, "He'd be a good _____ if it weren't for his wife? Especially in regard to his spiritual duties, what could your husband be if you were a better person? A personal worker? A Bible class teacher? A full-time gospel preacher? A deacon? An elder? Perhaps, he needs to develop himself more as well, but will be motivated to do so if he knows all he will get from you is criticism of his efforts, or complaints about the time his new duties take or, worse yet, if he knows your character does not fit the bill (1 Tim. 3: 11)? Wouldn't you feel ashamed if your husband had to tell the Lord, "I have married a wife and therefore I cannot come" (Lk. 14: 20)? Be a help to the man you love, not a hindrance; a stepping-stone on his way to Heaven, not a stumblingblock over which he plunges

straight into Hell. And make no mistake. If that is what happens, you will be there, too.

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THE CASE OF BABY FAE

Lee Woodward, editor of the Huntsville News, is a faithful member of the Lord's body and of the local fellowship of the Market Street Church of Christ in Athens, Al. We are fortunate in Huntsville for the editorial views that find origin in his office. They are quite refreshing.

I want to share with STS readers one such editorial which appeared in our morning newspaper, Nov. 9, 1984:

"The case of the infant Baby Fae, who received a baboon's heart and at last report was doing well, (She soon thereafter died, KG) has raised a number of questions, especially whether an animal should be killed so that its heart can be implanted in a human being.

"That prompts another question: Which is more important, a baby or a baboon?

"Surely, the answer should be obvious. It should be, but it apparently is not. Numerous groups of animal lovers have protested the propriety of killing an animal so that its heart can be used to save the life of a human. And that makes us wonder if these same groups protest child abuse.

"While we are of the opinion that baboons were created as baboons and humans as humans, and there was no evolution of human from any kind of animal, some doctors and scientists have expressed concern that the animal used in Baby Fae's case was a primate, 'a close genetic relative of our own species.'

"Dr. Jack Provonsha, director of the bio-ethics center at Loma Linda University Medical Center in California where the operation was performed, brought this into focus with his comment: 'It is difficult to look at a primate's hand and not feel kinship.'

"But even with his attitude about the closeness between baboons and humans, he says that the benefits clearly outweigh the drawbacks of using a baboon heart to preserve the life of an infant who otherwise would surely have died.

"The pediatric surgeon who performed the implant, Dr. Leonard L. Bailey, offered these illuminating words after having noted that he was 'sympathetic with the issue of animal rights'. 'However I am a member of

human species. I deal with dying babies every day. I am more sympathetic with them. I am an animal lover, but I love babies too.'

"We would change that last part to 'I love babies more.'

"But the People for the Ethical Treatment of Animals apparently do not. They picketed the hospital where the operation was performed, and one of the members stated: 'Nothing should be done to an animal that would not be done to a severely retarded human being.'

"Are you astounded at that? Then let me hasten to point out that the People for the Ethical Treatment of Animals is no small outfit, having grown to some 30,000 members in the last four years. So such feelings about animals over humans is widespread. That is very disturbing----"

Amen, and amen, my brother. That kind of thing disturbs me so much it makes me want to rant and rave! It just almost makes me want to hit someone! The very idea!

We would hasten to point out the obvious. The view of these misguided souls is a logical end of the theory of evolution. The doctors and scientists who have expressed concern as mentioned above, realize they have no solid reason for assigning more value to a human life than to a baboon life. We who accept the Bible "not as the word of men, but as it is in truth, the word of God..." (1 Thess. 2: 13), have a firm foundation for our convictions.

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FALSE VIEWS INSIDE THE CHURCH

Paul sounded a grave warning to the Ephesian elders in Acts 20: 29-30. He predicted, "For I know this, that after my departure savage wolves will come in among you, not sparing the flock. Also from among yourselves men will rise up, speaking perverse things to draw away the disciples after themselves". It is unfortunate but true that there are still false teachers which rise up among God's people today. There are some in the church today who are teaching false ideas concerning the security of the Christian. When we refer to these brethren, we are not speaking of those who are found in what is commonly called "liberal" churches but those in "conservative" churches. What are they saying?

Imputed Righteousness of Christ

One of the false views outside the church which we studied in our last article was the Calvinist teaching about the imputation of Christ's righteousness. Some of our brethren have advocated a similar idea.

One area of difference between the Calvinist and these brethren is which sins the imputed righteousness of Christ is supposed to cover. While the Calvinist would teach it covers all sins, these brethren limit it to sins of weakness and ignorance. Thus they can make the claim they do not believe in Calvinism and are able to preach against the "impossibility of apostasy" because they believe sins of rebellion will condemn the Christian.

However, what we had to say against the imputed righteousness of Christ in the previous article will also hold true for the teaching of these brethren. We will not take the space to repeat it here, but encourage you to review that article.

Humility Only

There are a number of brethren who are teaching that as long as a Christian has a humble or penitent attitude, he can sin and still be in fellowship with God and not place his soul in jeopardy. It is certainly true that one needs humility and sincerity, but these are not the only conditions God requires of His people. One of the mistakes made by these brethren is confusing a penitent attitude with repentance. Some believe that you can be in a constant state of repentance.

One of the definitions Webster gives for "penitent" is "feeling or expressing pain or sorrow for sins or offenses." He defines "repent" as "to turn from sin and dedicate oneself to the amendment of one's life." There

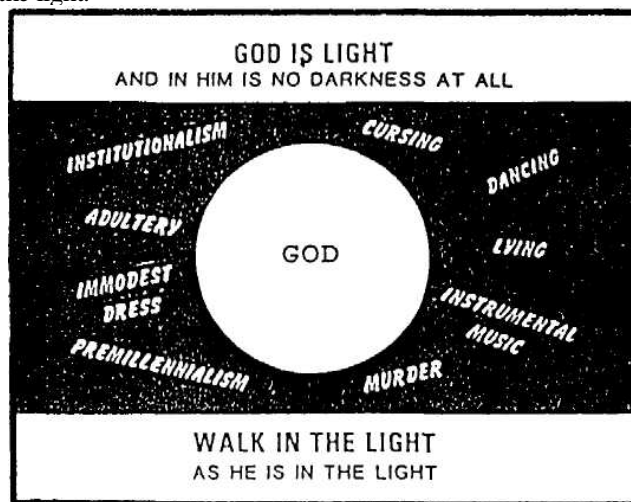
are two Greek words translated "repent" in the New Testament. The word METAMELOMAI "signifies to have a feeling of care, concern, or regret;... it expresses the emotional aspect of repentance." (**International Standard Bible Encyclopedia**, IV, p. 2558). While this word may be similar to "penitent," let us also look at the second term. The word METANOEO "expresses the true NT idea of the spiritual change implied in a sinner's return to God. The term signifies 'to have another mind', to change the opinion or purpose with regard to sin." (**International Standard Bible Encyclopedia**, IV, p. 2558). How in the world could one then have a constant state of changing "the opinion or purpose with regard to sin?" Such would be ridiculous.

In commenting on the difference between these two words the Theological Dictionary of the New Testament states, "In remorse (METAMELEOTHAI) a man sees the bitter end of sin, in repentance (METANOEOIN) he breaks free from it" (Vol. IV, p. 627). However these brethren believe that one can continue to practice sin and yet be in a saved condition. One brother says instrumental music, Premillennialism, and institutionalism will not separate us from God if our attitude is right. Another would add immodesty, dancing, mixed swimming, and Masonry to the list. Some have said that David, while involved in adultery and murder, was still in fellowship with God. And one brother has been so bold as to affirm that the Christians in Corinth involved in all the different sins mentioned in 1 Corinthians were still saved and going to heaven.

The Bible has taught, both in the old and new covenants, that both a change in attitude and a change in action is required to receive God's blessing. As the wise man said, "He who conceals his transgressions will not prosper, But he who confesses and forsakes them will find compassion."

one of the conditions for the Christian's cleansing. As one has well stated, "The present passage never specifies the circumstances under which the cleansing takes place, but I do not find plausible the suggestion of Houlden, Epistles 56, 'The sense of 1: 7 may be that the sacrifice of Jesus serves to obliterate a Christian's sins as soon as they are done.' An interval is required between the sin and the forgiveness; for v. 9 casts light on v. 7, and from that verse we learn that a confession of sin was desired." (Raymond E. Brown, The Epistle of John, p. 204).

I know the view that a man can sin and still be in the light is false because of what John says about our walking in the light. John says we are to "walk in the light as He is in the light". Whatever may be said about the Christian in the light can be said about God in the light.



<i>"SHALL WE CONTINUE IN SIN THAT GRACE MAY ABOUND?"</i> <small>(Rom. 6:1)</small>			
PASSAGE	CHANGE IN ATTITUDE	CHANGE IN ACTION	RESULTING BLESSING
<i>John</i> 3:5-10	"believed God"	"turned from their evil way"	"God relented from the disaster"
<i>Prov.</i> 28:13	"confesses"	"forsakes them"	"have mercy"
<i>All.</i> 24:20-21	"repented"	"went"	"did the will of his father"
<i>2k.</i> 15:14-22	"came to himself"	"arose and came to his father"	"alive again"
<i>2L.</i> 13:18-20	"confessing"	"brought their books...and burned them"	"heard...grace mightily and prevailed"

One passage which is greatly abused by these brethren is 1 John 1: 7. They believe one can sin and still be in the light and that there are areas of dimness in the light.

One may quote denominational commentators, or even brethren, on both sides of this question but it still doesn't change the fact that God has made repentance

Whatever meaning one seeks to give to 1 Jno. 1: 7, it must be in harmony with the overall context and theme of 1 John. John is writing to show that Christians are not to continue in sin, but are to obey God. These brethren teach that John is saying one can continue

UNION WITH GOD		
THE CONDITION	THE RELATIONSHIP	THE BREAK
"walk in the light" (1-1:7)	"fellowship with one another" (1-1:7, 1:3)	"if we...walk in darkness" (1-1:6)
"we keep His commandments" (1-2:3)	"we know Him" (1-2:3)	"does not keep His commandments" (1-2:4)
"does not sin" (1-3:6)	"abides in Him" (1-3:6)	"whoever sins" (1-3:6)
"hears us" (1-4:6)	"knows God" (1-4:6)	"does not hear us" (1-4:6)
"abides in the doctrine" (2-9)	"has both the Father and the Son" (2-9)	"transgresses and does not abide in the doctrine" (2-9)
"does good" (3-11)	"of God" (3-11)	"does evil" (3-11)

in sin and yet still be pleasing in God's sight. Such an idea is false.

Finally, we see the fallacy of this view because it places the Christian in double jeopardy. This idea has the Christian forgiven twice for the same sin. When he committed the sin in ignorance, he was supposedly cleansed at that moment by the blood of Christ, but then when he finds out about it, the Christian is supposed to repent and so be forgiven again. Yet God promised, "I will be merciful to their iniquities, And I will remember their sins no more" (Heb. 8: 12).

Conclusion

Brethren, whether a false idea is taught from outside the church or from within the church, it must be rejected and opposed. Let us "buy the truth, and do not sell it" (Prov. 23: 23). We wish to take a positive look at what the truth says about the Christian's security in our next study.

THE LORD IS FAITHFUL

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It is imperative that the Christian "increases in the knowledge of God" (Col. 1: 10). There is great value in learning about God's character. Furthermore, there is a direct relationship between God's character, God's promises and man's faith. The purpose of this study is: (1) To establish that the Lord is faithful. (2) To show the necessity of man's faith being rooted in that fundamental aspect of His nature.

The Bible teaches that the Lord is faithful. This is to say that the Lord is reliable, or can be trusted. "Know therefore that the Lord thy God, the faithful God-----" (Deut. 7: 9). In the New Testament Paul said: "God is faithful by whom ye were called unto the fellowship of his Son Jesus Christ our Lord" (1 Cor. 1: 9). The Christian serves a faithful God. What is the relationship between God's faithfulness, His promises and man's faith? Abraham will serve as an example (Rom. 15: 4).

Abraham, Believed in the Lord

God promised unto Abraham that an heir should proceed out of his own bowels. God also promised that his seed would become innumerable as the stars of heaven. Upon what grounds could Abraham believe these promises? From a human view there was no reasonableness that these promises would be brought to fulfillment (Rom. 4: 18). The promises were reasonable to Abraham only to the extent that he allowed his faith to be rooted in a confidential trust of God's character. It is said of Abraham, "And he believed in the Lord; and he counted it to him for righteousness" (Gen. 15: 6). The passage teaches that Abraham's faith was in a God that he knew

was faithful. Though the text does not state that he believed the promises, he certainly did for he knew that the God he served could be trusted.

This truth concerning Abraham's confidence in God is quoted in the New Testament. In Romans chapter four Paul discusses the theme of justification by the faith of Christ. Also, he shows that the promise to Abraham that he should be heir of the world was not through the law, but through the righteousness of faith (Rom. 4: 13). The apostle then makes this statement: "(As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were" (Rom. 4: 17). These are three matters which arrest our attention in this test. First, the statement is made in the past tense. "I have made thee". The promise is treated as an accomplished act. Second, Abraham's faith was grounded in a trust of God's character and nature. "Before him whom he believed, even God". Finally, Abraham believed God and His promise for he knew that God was faithful.

Application and Conclusion

The Christian must confide in the faithfulness of God. He can be assured that the promises of the gospel will be received. The writer said: But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that his is a rewarder of them that diligently seek him" (Heb. 11: 6). Again, "Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;). Paul said: "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (1 Cor. 1-13). Cultivate a faith that trusts and confides a God. The promises of the gospel will certainly not be a delusion.

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.

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SIMPLICITY IN CHRIST

P. J. Casbolt

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SNORING THE BABY AWAKE

A married couple were having a problem which I suppose has been faced and solved by several others. The snoring of one party kept the other awake. A friend offered this solution: the one who was hearing the snoring should use ear plugs. Well, I suppose the ear plugs would shut out the snoring, but they also might shut out the telephone, the alarm clock, the doorbell, a crying baby, or a prowling burglar. The Pennsylvania Dutch have a saying: "Don't horn the car so; you will blow the baby awake!" I suppose a similar colloquialism could be coined with respect to blowing the nose.

I had the unpleasant task one time of conveying the news of a brother's death to his sister, who was hard of hearing. Other members of the family and I approached the house with some trepidation, wondering how we would get her attention. We finally stood outside her bedroom window, and yelled loudly enough to get her attention. I don't know what the neighbors thought, and I do not care to know.

Now, if some people want to solve the snoring problem by operating on the snoree instead of the snorer, that is their business. But, a spiritual application of this principle is fraught with all kinds of ramifications, and I don't think I would recommend it.

The prophet Isaiah spoke of some whose eyes would be closed, and their ears stopped (Isa. 6: 9). Jesus referred to this passage of Scripture, and applied it to some of God's people in His day (Mt. 13: 13-15). Mark, Luke, and John make a similar notation of the Lord's use of this statement, and Paul drew on the prophet's words when talking to some Jews at Rome (Acts 28: 26, 27). It is a bad situation when people's eyes are closed, and their ears are stopped.

Stopped Ears

Following the formula used for solving the snoring problem, let us apply it to the use of mechanical instruments of music in the worship. This kind of music is unauthorized by the New Testament, but some rebellious brethren, unconcerned about what God likes or what would offend other brethren, introduced it anyway. This began to happen in churches of Christ about 1859.

Well, these digressive brethren just the same as told everyone else to use ear plugs if they didn't like the sound of mechanical music in worship, or get out of earshot. Some had to do just that, and then got accused

of causing trouble in Israel.

Closed Eyes

I read about a denominational church in Texas which introduced a nude night club dancer into the worship of that church. I forget just what she was supposed to be doing, but I guess any who would object could put on dark glasses if they were offended by such a sight. That may satisfy man, but all things are still "naked and opened unto the eyes of Him with whom we have to do" (Heb. 4: 13).

In the hey-day of the mini skirt, those whose duties required them to stand before the congregation were treated to a veritable sea of women's legs. The preacher, the song leader, those who waited on the congregation or made announcements, all experienced some embarrassment during this period of poor taste in women's fashions. The fashion designers planned the mini skirt to attract the stares of men, and many good sisters followed like so many bleating sheep. Maybe we could have solved this fiasco by passing out dark glasses or blindfolds to those who had to look back through the building.

Plugged Noses

Some brethren seem to be more wrapped up in their "fellowship halls", church kitchens, and gratifying the fleshly appetite than they are in spiritual things. If not, why don't they stop such foolishness?

Again, I suppose some would suggest that if the smell of coffee or spaghetti didn't aid the spiritual man, then those who had trouble mingling spiritual and fleshly odors together could stop their noses with cotton balls, supplied by the ushers. If brethren could find authority for the church to provide recreation and entertainment for the "saints" (or the world, either), then they would have authority for their fellowship halls. This would also give them authority to purchase the cotton balls out of the church treasury. Or, would they contend that this was an individual matter? But, God still knows a sweet smell when it comes before Him (Phil. 4: 18, Rev. 8: 4), and he won't be fooled by the culinary offering of deluded brethren.

A NEW CLASS WORKBOOK

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Restoration Footnotes

Earl Kimbrough

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Brandon, Florida 33511



RESTORERS APPROACH TO EVANGELISM Preliminary Observations

I have been asked to talk about the nineteenth century restorer's approach to evangelism. But a fair presentation of the views and practices of these men cannot be made without also taking some other factors into consideration. So before discussing evangelism itself, some preliminary observations may put the pioneers' understanding of evangelism into better perspective.

1. The Restoration Movement Developed Slowly. The men called Restorers (Barton W. Stone, Thomas and Alexander Campbell, Walter Scott, and their contemporaries) did not sell out all at once to restore "the ancient order". Their restoration views gradually evolved over several years. For this reason, it is difficult to point to a particular date when restoration was "complete". In fact, it is doubtful that restoration was, or ever can be, a finished work because human frailty and the tendency to apostasy make perfection practically impossible.

The gradual growth of Restoration idealism also presents a mosaic of beliefs and practices that are contradictory. Contradictions are apparent in the thinking of the same men at various times in their career. (Anyone who has experienced a long spiritual development can better appreciate this.) Alexander Campbell's changing views on missionary societies is a prime example. There were independent churches associated with Stone, as early as 1803, who were striving to be simple "churches of Christ"; but it was not until 1826 that they accepted baptism as essential to salvation.

The point is that at different times and among different men, the views and practices of the Restorers changed on many things, including evangelism.

2. The Restoration Is Not the Lord's Church. The New Testament order was restored to some degree by men associated with the movement, but the Restoration and the church are not the same. The movement arose out of denominational chaos and reached different levels of success at different times and in different places. Some efforts met with only limited success and reverted in time to denominationalism. Others succeeded in restoring a resemblance of the apostolic order but stopped before attempting to return to all the essential features of the early church. However, some efforts were highly successful, from our point of view, although perhaps no nineteenth century church was without some defect.

There were always sharp differences within the movement, even though this did not at first create any serious division. These differences extended to evangelism, as well as to other doctrinal matters. So we do not find complete harmony in the views and practices of the early Restorers in regard to preaching the gospel.

3. The Restorers Did Not Attempt to Restore the Church. It is a mistake, though one that is often made, to talk about "restoring the church". The church of Christ by its very nature must stand forever (Matt. 16: 18-19; Luke 8: 11). Uninspired men could no more restore what Christ purchased with his blood than they could have built that church to begin with. The Restorers understood this and believed the church of the New Testament to be a continuing body (Eph. 1: 20-23). This view of the church also affected their attitude and practice in evangelism.

4. The "Golden Age" of the Movement Came Between 1826 and 1860. At least this very likely would be the view of most conservative Christians today. By the beginning of this period, the Restorers had gone far toward restoring the practice of New Testament Christians on many important points. The sole authority of the Scriptures, the difference between the covenants, the plan of salvation, congregational independence, the simplicity of worship, and other such teaching and practice took on a New Testament appearance during this time.

The "disciples of Christ" or "Christians", as they frequently called themselves, enjoyed relatively little serious internal conflict during this period. The union of those identified with Stone and Campbell, beginning at Lexington, Kentucky, in 1832, set a pattern of striving for oneness that continued until the Civil War. Even though there were differences, disagreements, and pointed discussions, the overriding desire for unity held a primary place with most brethren, as least in the earlier part of this period. Moses E. Lard, among others, believed the disciples could not divide because of their strong desire for unity. But fellowship was never pursued at any cost, as some heirs of the Restoration would have us believe.

5. A Post-Millennial View of the World Prevailed. This was especially true before the Civil War. This belief was sparked by an expectation that the millennium was near and that restoring the New Testament order, with the attendant destruction of denominationalism, would usher it in. Post-millennialism probably helped promote the zeal for evangelism that swept the Restoration plea across the American frontier like a prairie fire. It cannot be overlooked in any true evaluation of the evangelism of the period under consideration. The post-millennial view, as most are aware, does not envision a personal reign of Christ on the earth, but simply holds that there will be a long period in which the gospel will dominate the affairs of men on earth before Christ's second coming.

With these factors in mind, the views and practices of Restorers in regard to evangelism during decades preceding the Civil War may be better understood than without them.

THE WORD OF GOD DOES NOT CHANG

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I had an experience at 3: 05 Thursday afternoon, January 24th, that I shall not soon forget. It had to do with a steam locomotive. A Union Pacific steam engine passed through Conroe pulling a number of cars, coaches, Pullmans, and a dining car, among others. A handsome picture of this mighty machine appeared on the front page of the Morning News on the following day. I wish you could have viewed it with me, especially if you are one who lived back in the steam engine day. I could hear the mournful whistle even before I could plainly see the engine, so, I had sufficient time to get my camera adjusted. I stood on the edge of the track as I saw it coming, and it was a sight to see. It was black with a silver front and a bright light in the middle. As it approached, the black smoke, mixed with steam, billowed from the stack, almost engulfing the rest of the train, and you could see fire shooting out the sides of the fire box as the fireman injected fuel. Perhaps, it was nothing more than a novelty for many of youth, but for me, this forty year old locomotive transported me back to my youth, at least, for a moment. My wife stood by my side as this magnificent power thundered by, and tears ran down her cheeks. You see, she is from a rail-road family, and it was probably more thrilling to her, but I must admit, my eyes were a bit misty also. The engineer seemed to be thoughtful of the viewers for he slowed down some as the train passed by. As it went out of sight, and I settled down to earth, I realized I had momentarily lived in the past. I have ridden trains like this one years ago, but, oh what changes have taken place since then. I still travel from time to time, but it's in a plane at 30, 000 feet and 600 miles per hour. Many changes have taken place in my lifetime, most for the better, but some for the worse. There is nothing stable in the material things of this earth. But, let me tell you something that is unchanging.

The Word of God has not and is not changing. It is true of the entire Bible, but I speak in particular of the New Testament which is our guide of "grace and truth" in the final age. In governmental matters, the laws are constantly changing. One has to be a rather avid reader just to keep up with the latest. But, this is not true of the Law of the Lord. It says the same thing today that it did 1900 years ago. When I go to sleep at night, I don't have to endure restless slumber in fear the Law will change before the morning. When I get up, I will get up to the very same Law I went to bed by, and to me, that is a great comfort. It has been that way since the "Word was given and it will be that way when the world ends. Men may butcher it with their views, but the

Word remains the same. The Word of God is the only absolute thing we have around us today. Everything else is **changing, decaying, fading, rotting, and shifting**, but not so of the Word of the Lord. Jesus said; "Heaven and earth shall pass away, but my words shall not pass away" (Matthew 24: 34). The inspired apostle Peter wrote; "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever" (I Peter 1: 23). Let us cling to the only absolute thing we have with us today.

"BOY GEORGE" THE BEAR

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He's the cutest, cuddliest, most adorable little bear you have ever seen—a recent gift from a friend to which our four year old has more than just taken to. "What'll ya name him?" said I, expectant of an innocent "Teddy" or "Brownie" or maybe a "Pooh" to be forthcoming. Instead she spoke without hesitation and said, "**His name is George... BOY GEORGE!**"

I probably shouldn't have been all that surprised seeing that this is the same little girl who named her first baby-doll Elvira" (thanks in part to the Oak Ridge Boys). Now, believe me, I try and keep an open mind when it comes to musical diversity and I fully realize that musical taste and preference may vary, but to my way of thinking "Boy George" was a little much. Too much. "**Why that name?**" I asked. "**Simple**" she said. "**His name is George and he is a boy and that makes him BOY GEORGE!**" (Now folks, it's hard to argue with such powerful persuasive innocence as that—in fact there's no reason to try). It was plain to see, ole dad was stumped. Where did we go wrong? Maybe I'll write to brother Wamock who does the question and answer column in Searching The Scriptures. He'll know what to do... Or maybe I'll drop brother Cope a line. He knows a lot about kids. "**HELP!**"

Aren't kids great? The Psalmist said of children, "**Blessed is the man who has his quiver full of them**" (127: 5). Now I've never really understood what the noun "quiver" meant (until I looked it up) but I'm sure I've seen some situations where the parental "quiver" tended to be more of the verb variety. Like the time I was enjoying a pleasant meal with the Rodney Miller family in a fine Orlando eating establishment only to hear one of their children holler out, "**Hey dad—that fat guy over there is smoking a yucky cigarette... You know what I mean. We've all been there.**"

Now whether your "quiver" is a noun or a verb and

whether it is full or half-full or waiting to be filled— you've just got to admit that life would be a lot less colorful were it not for children. Jesus understood that. He said, "**Let the children alone, and do not hinder them from coming to me; for the kingdom of heaven belongs to such as these**" (Matt. 19: 14). It is obvious from scripture that our Lord had a fond affection for children. I imagine that He loved to bounce them on His knee now and then while telling a favorite story or two; and I imagine that their laughter, their innocence, their comical responses delighted Jesus and caused Him to smile and softly chuckle (probably more than once). I just see Him that way. He cared for kids.

I read a statement a while back which said: "**If you want to enjoy living, see life as a kid!**" Now that says a lot. That at once speaks of optimism, of enthusiasm, of innocence, of caring, of loving, of eagerness to learn— things we grownups could use a bit more of. "**See life as**

a kid." That's a good motto.

Now please understand. My little girl has no idea who the real "Boy George" is (for which I am very thankful) or why that name struck such awful consternation in daddy's face. But after a while we were able to compromise this little deal: we agreed to just call him "George" for short. Now I only hope one thing... I only hope that her Papaw doesn't find out! (Editor's Note: Papaw is still laughing.)



THE NEWS LETTER REPORTS

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

Send all News Items to: Connie W. Adams, P. O. Box 69, Brooks, KY 40109

Phillips Married 50 Years

On May 8, H. E. Phillips (former editor of STS) and his beloved Polly, will celebrate their fiftieth wedding anniversary. In this age of easy and frequent divorce, such occasions take on even more grandeur. Their children, grandchildren and great-grandchildren all plan to be present. The godly influence of this grand couple has been felt throughout that whole family and has been extended to touch and bless the lives of countless people. Scores of younger people consider them as "second parents" or "second grandparents." Their home and their hearts have been open to so many who needed guidance away from their own families and congregations. Our two sons fall into that category, along with many others. Readers of this paper are keenly aware of the sacrifices the Phillipps have made on behalf of this publication, I just thought our readers would want to know and that many of you would want to drop them a note of appreciation as they savor this special mile-stone.

EDITORIAL LEFT-OVERS

Shabby Treatment of Good Men

Knowledgeable preachers are aware that they must "endure hardness" as good soldiers of Christ. Our Lord was despised and rejected and finally crucified. Paul was beaten, stoned and imprisoned. The promise that "all who will live godly in Christ Jesus shall be persecuted" should be taken seriously. Having to endure hardness helps to separate the committed from the mere pretenders. It is no surprise when those of the unbelieving world oppose and oppress preachers of righteousness. But it does sometimes catch us by surprise when we are "in perils among false brethren." Ungodly brethren, including those who profess to be elders, will have to answer before the Judge of all the earth for ruthless treatment of good men. I know two fine gospel preachers right now who are undergoing severe trials from brethren who do not understand the rudimentary principles of honesty, fairness and human decency. One of these is a young man with a wife and small children. The other is nearer middle age with a wife and older children. Both are decent, God-fearing men who preach because they love the souls of men and through all their trials are more concerned for the welfare of the church than themselves. Some churches are virtual graveyards for young preachers.

The editor knows firsthand the pain of being told to vacate a house in a week. The feelings of frustration, perplexity, outrage, grief for tear-stains on the cheek of a wife who does not understand, apprehension over loss of income and how to meet honest debts, these and many other impressions are deeply etched in memory. Older brethren encouraged and helped. I am glad I did not quit preaching, for it has been, and remains, a most rewarding work. In balance, brethren over the years have been gracious to me and to mine and I am grateful for all of that.

The editor is well acquainted with both the men mentioned earlier in this note and would be glad to put churches needing and deserving good men in touch with either of them.

RAMON A. MADRIGAL, 7146 S. Thomas Ave., Bridgeview, IL 60455—Through nearly four years of work with the saints here, we are glad to report that the progress has been steady and sure. 1984 proved to be a good year for us, despite Orwell's ominous exhortation. We rejoiced to see five obey the gospel and seven wayward Christians found their way "home." Since 1981 our number has nearly doubled (to 60). Four of these baptisms occurred in April when we presented a special series on "Science and the Bible". We had a question and answer period each night. Both members and visitors responded with sincere questions on the general theory of evolution and the Biblical creation account. In 1985 we plan a lectureship on the book of James with Rick Liggin, Bob Dickey, Bill White and David McCleister, all from the Chicagoland area. May God bless our efforts and yours as we strive to serve him in 1985.

JAMES L. ZACHARY, 208 E. 28th St., El Dorado, AR 71730—After two years with the Union Heights church in El Dorado, I am moving to Memphis, TN to work with the Winchester Road church the first of March. I have enjoyed my two years in El Dorado and hope this church can soon find a faithful preacher to work with them.

ROBERTO SPENCER, P. O. Box 452, Odessa, TX 79760—1984 was a good year for the church which meets at Lamesa Rd. and Louisiana St. in Midland, Texas. We conducted three meetings during the year, one each with Valente Rodriquez, Luis H. Trevino and Adolph Hitler Cepeda. These men gave us much encouragement. Nine were baptized.

Four brothers preached the first time from the pulpit. Sadly, we had to withdraw from three members. We are a congregation of 35 Spanish speaking members.

NEW CONGREGATION

JOHN GENTRY, 3115 N. W. 16th Ave., Gainesville, FL 32609—A new work began in Gainesville on January 6, 1985 with 30 present for morning services and 37 that evening. This work began with faithful brethren who came from four area congregations. This work is located on the northwest side of Gainesville and is meeting in a rented building. We have adequate auditorium and classroom space with room for expected growth. Paul Casebolt was with us in a short meeting in January. For further information contact me at (904) 462-2529, or Lester Tillman (904) 376-9013.

DEBATE

ROBERT WAYNE LA COSTE of the Wonsley Dr. church in Austin, Texas will meet **BILL JACKSON** of the Southwest church in Austin in debate May 20-21 on the issue of church benevolence. The discussion on May 20 will be in the Wonsley Dr. building with the session on May 21 in the building of the Southwest church.

MIKE MILES, P. O. Box 42, New Bremen, Ohio 45869—This congregation began meeting in August, 1981. We began here in August of 1982 when there were 11 in attendance and a contribution of \$200 weekly. Within a year we were averaging 35 and had a contribution of \$350. By then we had outgrown our meeting place and sought a larger rental property. Finding nothing suitable, in March, 1984 we purchased an existing building and renovated it. It seats 80 and can be expanded to seat 150 with a few changes. At the time we bought the property we were averaging 42 with a contribution of \$480. We converted two from the Christian Church, two from the liberal church, and one family moved in and identified with us. Four were baptized.

The total expenditure for our meeting house was \$70,000 including the building with a basement on one acre of land, and all the renovations (furnace, carpet, classrooms). We agreed to finance with the owner for a period of three years making payments of \$20,000 each of these years. The first installment was due April, 1984 which we paid by one of the members taking a second mortgage on his house and loaning that to the church. We renovated with \$10,000 borrowed from another member here and with individual Christians from across the country making donations.

We are now in need of the next installment of \$20,000. This is due in April, 1985. We are looking for individual Christians that will lend the church here money for 10 years at 11% interest annually. If you can help, contact me at the above address. Several capable men know of the work here. Among them: **SEWELL HALL** (404) 455-8468; **ELMO HAZELWOOD** (205) 232-6957; **IRVEN LEE**, (205) 233-1188; **HOBERT JOHNSON** (an elder at Hueytown, AL) (205) 491-2803. I would encourage you to call any of these men and investigate the work here. If I may answer any questions, call me at (419) 629-2573, or call Walt Hazelwood at (419) 629-2171. This area has been neglected for half a century. There is a need for a strong, sound church in this area. If you are able to help, let us hear from you.

NEW CONGREGATION

EDGAR C. WALKER, Rt. 2, Box 278 C, Jamestown, KY 42629— After almost seven years with the church in Jamestown, we are starting a new work in Columbia in Adair County. The church in Jamestown is now out of debt. During that time, we were aware of the great need for a sound work in Adair County. Columbia is a college town. Many young Christians attend Lindsey Wilson College here with no place to worship unless they drive many miles. A new congregation now meets at 708 Russell Road in Columbia known as the Adair County Church of Christ. The temporary meeting place is one half block east of the traffic light at the intersection of highways 80 and 55. We met the first time on January 13 with 26 present. We are off to a good start and anticipate a good work here. I am also in need of some additional support. We invite any who might be in the area to visit with us. Also, please put us in contact with people you know here.

BOBBY R. HOLMES, 601 N. Dallas Ave., Lancaster, Texas 75146— The church here has for sale 16 pews, 10 ft. long with pulpit stand and communion table. These items are only two years old and look like new. Very reasonably priced. Contact Bobby Whitton (214) 227-2458 or see them at 601 N. Dallas Ave., Lancaster, Texas.

INFORMATION SOUGHT

RICHARD W. TERRY, Rt. 1, Box 293A, Houston, MS 38851—I am interested in compiling, for future publication, a listing of all radio programs presently being conducted by faithful congregations throughout the United States and Canada. If you have knowledge of such programs I would appreciate your assistance. I would like the following information: Location, station call letters and frequency, time or times of broadcast(s), congregation financing the broadcast and the speaker. I also want to compile a similar list of congregations which publish bulletins.

PREACHERS NEEDED

ELDORADO, ARKANSAS—The Union Heights church in El Dorado is looking for a preacher to work with them. The attendance is around 35 on Sunday mornings with 25 members. The population is around 26,000. Some outside support will be needed. Those interested should write the church at 208 E. 28th St., El Dorado, AR 71730. Or call (501) 862-5209 or 863-0698.

DENHAM SPRINGS, LOUISIANA—This small congregation east of Baton Rouge is seeking a gospel preacher to work with them in a town of about 9,000. We have an older building situated near the center of town. We can provide only partial support due to the small size of the congregation. Those interested may send resumes to: Church of Christ, P. O. Box 404, Denham Springs, LA 70726. All of these will be answered with a follow-up letter giving more details.

IN THE NEWS THIS MONTH

BAPTISMS	257
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(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 XXVI

APRIL, 1985

Number 4

Restoration Footnotes

Earl Kimbrough

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THE BIBLE ONLY

Thomas Campbell stated the main themes that directed the thinking of the early nineteenth century Restorers of "the ancient order" "Where the Bible speaks, we speak; and where the Bible is silent, we are silent". "A thus saith the Lord, either in express terms, or by approved precedent, for every article of faith and item of religious practice". "Nothing ought to be received into the faith or worship of the church, or be made a test of communion among Christians, that is not as old as the New Testament". "The restoration of primitive Christianity, in its doctrines, its ordinances, and its practice"! These principles formed the great war cries of the Restoration movement.

As might be expected from a people wedded to such themes, the Restorers relied heavily on "the Bible alone" in their evangelism. It was the simple proclamation of the unadorned word of God that made their plea unique in pioneer America and that appealed so largely to the sectarian-weary citizens of the new nation. The preaching of these Reformers was wholly Biblically oriented, with stress on those passages held to be of primary interest to restoration.

1. **Their Preaching Was Fundamentally Expository in Form.** James DeForest Murch says: "In the early days of the movement, preaching was almost exclusively polemical and evangelistic. Preachers were under attack by the denominations and were driven to defend their simple New Testament position. They constantly inveighed against the evils of denominationalism and

called upon members of other churches to 'come out of Babylon'. The proof-text method was popular. Sermons portrayed the glories of a united church and the religious millennium that would come on earth when all God's people were one. In the so-called protracted meetings, they preached expository sermons largely drawn from the book of Acts and concluded with a 'gospel invitation'. This invitation to accept Christ at the close of every sermon remains until this day a distinctive feature of Disciples' preaching and worship service". (Christians Only, p. 195.)

2. **They Preached While Looking in Two Directions.** They looked back to what they believed to be the pattern of Christianity in the first century, and they looked forward to the millennium when all of God's people would be one and the world converted to Christ. Dwight E. Stevenson gives a summary of the early nineteenth century disciples' views regarding this two-directional look, as reflected in their evangelism. He writes: "It is as if they were thinking of two golden ages. One lay behind them in the Mediterranean world of Peter and Paul. The other lay before them on the American continent, to be announced by the trumpet of the seventh angel of the Apocalypse. The way to the golden age of the future was by way of the restoration of the golden age of the church from the ancient past". (**Disciples' Preaching in the First Generation**, p. 65.)

While they looked for a world characterized by post-millennial idealism, they did not dwell on it, nor did they speculate about it to any great extent. Alexander Campbell reflects the view of many regarding the millennium. He changed the name of his journal to **THE Millennial Harbinger** in 1830 and stated his millennial views in the first issue. But during the next thirty-six years of publication, he paid scant attention to the expected golden age of Christianity. He was far more interested in what he conceived to be the means of bringing it about: the conversion of the world to Christ. However, when some of the leading brethren were diverted briefly to pre-millennialism during the 1830s, he exposed the errors of this doctrine and perhaps saved the brotherhood from its folly. But he spent relatively little time dealing with his own post-millennial views.

3. **The Preaching of the Pioneers Was Unique in**

Their Day. They rejected the homiletical style then popular in the denominational world. Campbell wrote: "The whole system of sermonizing, text preaching, expounding scriptural scraps, and of doctrinal expositions, is unauthorized by God, and it is not the way to save sinners or edify saints. There is no trace of such a mode of procedure in the apostolic age, nor in the times immediately subsequent thereto. This system has darkened the counsel of God, and filled the world with error". (*Millennial Harbinger*, 1834, p. 589.)

Barton W. Stone said this kind of preaching had "almost ruined the world, and swelled the number of skeptics". (*The Works of B. W. Stone*, p. 342). Walter Scott poured equal scorn on textual preaching, condemning such texts as: "Naphtali is a hind let loose"; "Ephraim is a cake not turned"; "Remember Lot's Wife"; and "Judas went out and hanged himself". The Restorers did not object to such texts in sermons, but they believed they should be used only when viewed in context. Stephens said, "In a word, the only textual preaching to be trusted was contextual preaching".

These men also opposed the preaching harangue then in vogue among sectarians. Abraham Lincoln is said to have preferred to hear a man preach like he was "fighting bees". He had ample opportunity, but "bee fighting" preaching did not suit those who called themselves "Christians only". They preferred reason to emotion and were accused of having "head religion", as opposed to "heart-felt religion". Of course, they did not object to emotion, but opposed placing it above reason. "Come let us reason together" said the Lord and so said these nineteenth century Restorers.

Their preaching was an open war on Calvinism and Arminianism. They searched for Biblical models for all they practiced in religion: the plan of salvation, the organization of the church, the order of worship, and other matters of primary concern.

One cannot be committed to "the Bible only" without it having a profound effect on his preaching. Having adopted the Bible alone as their sole authority, the Restorers of "the ancient order" preached the word of God, as near as possible, just as it came from "the fountain-head of inspiration". They saw denominational preachers as clouding the truth in the minds of the people with their creeds, opinions and textual preaching. They were determined not to follow their example. Perhaps the most striking characteristic of the Restorer's evangelism was their total reliance on the word of God, both to advance the pure gospel and to oppose its enemies of whatever stripe or cast.

God Hath Spoken by Irvan Lee. The writings of Irvan Lee have been among the most popular of those writings published by brethren. His *Good Homes In A Wicked World* and *Preaching In A Changing World* have enjoyed good circulation. We anticipate the same with his book of sermons entitled *God Hath Spoken*. 192 pages.

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Searching The Scriptures

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THE MIND OF CHRIST AND ERROR

The statement "Let this mind be in you which was also in Christ Jesus" (Phil. 2: 5), challenges every disciple from the moment of his translation into the kingdom of God's dear son until the time of his transition to yonder's world. The context of that passage speaks of the willing obedience of the Christ who, though "in the form of God", and "equal with God", was fashioned in the likeness of men to suffer at the hands of men the humiliating death of the cross. All of this was presented to provide the supreme illustration of what it means to have "lowliness of mind" and "esteem other better than themselves" (Phil. 2: 3).

It is not uncommon to equate the "mind of Christ" with compassion, meekness, tenderness and forgiveness. And these were clearly seen in his character. Who could forget his tender compassion for the woman taken in adultery whose accusers fled the scene? Or his commendation of the woman who brought the cruse of expensive perfume which Judas said was a "waste"? How could we forget his tears at the grave of his good friend, Lazarus? Or his fervent "Father forgive them, for they know not what they do" on behalf of those who had him crucified? Indeed, he left us an example, that ye (we) should follow his steps" (1 Pet. 2: 21).

While Jesus was compassionate with the sinner snared by Satan's trap, he was militantly outspoken about sin, the cause of it and about those who made human traditions equal to the law of God. He saw false teachers as servants of the Devil and branded their doctrine as soul condemning error. He came to seek and save the lost and false teachers were themselves lost and the cause of others being led astray. To fail to see this is to miss vital truth and to gain a one-sided concept of the "mind of Christ."

It is thought by many, including a growing number of Christians, that it is not nice to reprove error and rebuke sin. We must "think positive", never condemn, always build but never tear down. Editors and writers in religious journals who dare to examine false doctrine and who name those who promote such error can expect to hear from whiners who don't think it is shows "love" to write in this vein. Sermons along this line will get complaints from those who wring their hands and think the preacher does not have the "spirit of Christ."

Consider the following examples of what Jesus said. How better to discover the "spirit of Christ" than from the words of Christ himself?

In Matthew 13: 14-15, Jesus quoted the prophecy of Isaiah and applied it to some of his own day when he said "In them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them."

In the parable of the tares in the same chapter, Jesus plainly said that the "enemy" who sowed tares in men's hearts was the devil (v. 39).

Behold the spirit of Christ in Matthew 15 regarding the false teachers of his day.

To the scribes and Pharisees he said:

"Why do ye also transgress the commandment of God by your tradition"? (15: 3). "Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain do they worship me, teaching for doctrines the commandments of men" (15: 7-9). "Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying? But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up. Let them alone; they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch" (15: 12-14).

When Jesus said "Leave them alone" he was not telling them to ignore their error. He certainly did not ignore it. He was charging them not to support it in any way. No passage better shows the Lord's attitude toward false religious teachers than Matthew 23. Hear him:

"But do not ye after their works: for they say, and do not" (23: 3).

"But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in" (23: 13).

"and for a pretence make long prayer: therefore ye shall receive the greater damnation" (23: 14).

"ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves" (23: 15).

The condemnations were severe. The circumstances merited what he said. Had Jesus been in the good graces of these religious leaders they would not have clamored for his blood. He had no fellowship with them and they wanted no part of him.

Throughout the land there is a need for more militant evangelism. Error struts brazenly without being challenged. The airwaves are filled with the voices of those who are preaching another gospel and who therefore stand under the curse of God. Multitudes are led astray by these teachers. In almost every community denominations and sects are thriving on error. In those places where those who profess to be simply Christians are found in large numbers, the religious world scarcely

knows of their presence. Our liberal-minded brethren have a national radio and television program. And what do they talk about? "The Problem of Aging. " "Depression. " "How to Cope With Being Alone. " Where are the definitive sermons which draw the line between truth and error, between the church of the Lord and the churches of men, between Bible salvation and false systems of men? Among those who claim to be more conservative, why is it that we now have a generation on our hands which cannot abide preaching which has some teeth in it. We do need teeth in our preaching to take a bite out of sin and denominational error.

The prophets of old spoke plainly. So did our Lord and so did his apostles. It was out of love for lost souls that they placed truth ahead of popularity. They did not lick a finger and hold it up to see which way the wind was blowing. They did not wait to find out which position would be more popular. They were not reeds shaken by the wind. They were not men-pleasers nor time-servers. They were servants of the Lord and accountable to him who shall judge the hearts and labors of all men.

My brethren, let's put Bible preaching back in the pulpits. Let's show the difference between the truth and error both doctrinally and morally in terms everyone can understand. Let's call on honest souls to forsake the ways of the devil and flee to the Rock of Ages for safety. And let's challenge the purveyors of religious error to defend their cause by the word of God, or else, failing that, give it up for the salvation of their own souls as well as the souls of those who are influenced by them. That is also the "spirit of Christ."

AN APPRECIATION GET-TOGETHER

Longtime friends and brethren of **BROTHER ROY E. COGDILL** are planning an appreciation get-together to honor him and his life of faith and labor of love for the Lord on the occasion of his seventy-eighth birthday. This affair will be the evening of April 23, 1985. For details contact either: James W. Adams, 1402 Robinwood Dr., Lufkin, TX 75901; Tel. 409-639-2665; or James D. Yates, P.O. Box 19429, Houston, TX 77224; Tel. 713-497-2111 or 578-7233.

Using the SWORD OF THE SPIRIT

Ken Green

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



COMMON SENSE ECONOMICS

Paul Harvey recently reported that the Haggar factory in Oklahoma City is closing down after manufacturing slacks for 11 years. Another Haggar factory in McKinney, Texas is also closing its doors. The reason? They cannot find enough people willing to work for \$6. 50 an hour. The Oklahoma City factory employed 200 people, only a third of what they needed and wanted.

"In Omaha, " Mr. Harvey reports, "employees at Burger King are offering bounties of up to \$50 if they can recruit another worker willing to work. " They have 200 unfilled jobs.

All of this while one in five Americans is receiving welfare. \$107. 5 billion of our money was spent last year by federal, state and local governments on welfare. Most of that went to grease the wheels of "the bureaucracy which administrates welfare. "

I do not claim to be an economist. Many who claim to be leave room for doubts. We would probably be about as well off to let the economists predict the weather and the weathermen predict the economy. I think I do have some common sense, however, and that is something many economists do not seem to have.

You see, I understand why taxes have increased until an estimated 42% of the average working man's salary is spent for federal, state, and local revenues. I see why the national deficit has climbed until we're over one trillion dollars in the red. Most of our leaders do not perceive what the problem is, but it is not really difficult.

Let us imagine a family which continued to grow uncontrollably. First there's just "Molly and me and baby makes three. " But then there's two, three, four; later six, eight, twelve youngsters. Then grandchildren start appearing while the kids are still at home; some with husbands or wives, some without. Then let us suppose a few aunts and uncles move in. And let us imagine that very few of these add anything to the family ante. All they know how to do is spend and waste.

It doesn't take a college education to know that that home has problems. And that's what we're looking at when we look at the federal government. The bureaucracy has grown until its estimated that one in eight to one in six workers is employed by the federal government. When one considers the wasteful habits of our big

brother's family, it's hard to imagine a more unfaithful steward. He is a prodigal in the truest sense of the term.

Couple that with the millions on welfare who are able to work and will not, and the problem becomes obvious. Milton Freidman (one economist who seems to have some common sense) said in his best selling book, "Free to Choose" "**The Dept. of Health, Education, and Welfare, established in 1953 to consolidate the scattered welfare programs, began with the budget of \$2 billion, less than 5% of expenditures on national defense. 25 years later, in 1978, its budget was \$160 billion 1 1/2 times as much as the total spending on the Army, Navy, and Air Force. It had the 3rd largest budget in the world, exceeded only by the entire budget of the U. S. Government and the Soviet Union.**

I do not begrudge for a moment the assistance which is given to people truly in need. But unfortunately the welfare system is founded on a premise which is contrary to God's word and is thus detrimental to our society. Paul said, "**For even when we were with you, this we commanded you, that if any would not work, neither should he eat**" (2 Thess. 3: 10).

BREAD OF LIFE

"I am the bread of life... so he that eateth me, even he shall live by me." Jno. 6:35, 57.

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FALSE RELIGION IS NOT BREAD

(In a previous article, entitled "Not Bread", based upon Isaiah's question, 55: 1-2, "Wherefore do ye spend money for that which is not bread?", I pointed out that Humanism, Materialism, and Sensuality are not life-giving bread. In this article, as promised, I discuss "False Religion"—H. P.)

The popular feeling in our day is that religion—any religion—is bread of life. The one who believes and declares there is one God, one faith, one body, one Lord, and one hope (Eph. 4: 4-6) is regarded as a narrow-minded bigot.

Religion comes from a word that literally means "to bind back", involving man being bound back to God. "Others derive 'religio' from 'relegere' to gather, to collect, making the primary meaning a collection, and then more specifically a collection of religious formulas. 1. A system of rules of conduct and laws of action based upon the recognition of, belief in, and reverence for a super human power of supreme authority. 2. Specifically, a particular kind of faith and practice entertained and propagated by its devotees; as the Christian or the Jewish religion. 3. The essential observances and practices of a religious people or of a sect. 4. Spiritual purity,

as distinguished from intellectual and social characteristics. "—Copied from Webster's New Twentieth Century Dictionary.

According to these definitions many varied beliefs and practices may be called "religion". Only definition No. 1, quoted above, concerning those who believe in a supreme being and the Bible, would involve true religion. Everything else would be of human origin (human wisdom) and, therefore, false.

False Religion

False religions can be found in nearly every country and age, carrying the promise of being bread to their adherents. We can read about them in the Bible.

Pharaoh and the people of Egypt looked to their gods to bless and save them, but were proven completely impotent before representatives of the God of heaven and earth.

The followers of Baal and his prophets failed miserably before Elijah, a prophet of Jehovah, at Mt. Carmel (1 Kings 18: 19-46).

The Bible carries many warnings, denunciations, and predictions of doom for false prophets and their followers. (Deut. 18: 20, Isa. 9: 15, Jer. 14: 13-5; 28: 15-17; Ezek. 13: 1-6; Matt. 7: 15; 2 Pet. 2: 1; 1 Jno. 4: 1)

The numerous gods (religions) of the people at Athens were declared by Paul to be powerless in contrast to the "Lord of heaven and earth... who giveth to all life, and breath, and all things... and in whom we live, and move, and have our being" (Acts 17: 22-28).

True Religion

True religion is, and always has been, based upon the existence of Deity, creator and preserver of all things, and the fact He has spoken. True religion is manifested by those who with faith in Him, live and act according to what He says. Any other faith and practice is not, and cannot be, "bread of life".

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds" (Heb. 1: 1-2). In time past God spake unto Adam, Enoch, Abraham—the fathers or patriarchs—directly and by prophets. Those who listened and obeyed were the followers of true religion at that time. Those who didn't were false and doomed.

With the redemption of all mankind in mind, God chose Abraham and promised that through his seed all nations would be blessed. Abraham's seed became a separate nation and to them God, through Moses, gave the Law. "Now therefore hearken, O Israel unto the statutes and unto the judgments, which I teach you, for to do them, that ye may live, and go in and possess the land which the Lord God of your fathers giveth you. Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you" (Deut. 4: 1-2). Again and again, Israel was reminded that their happiness, success, and salvation was conditioned upon their faith in God and faithfulness to his word. Hearing and doing God's will was

bread of life to them, and was a manifestation of true religion. For them, any other system was false and destructive.

True Religion Today

In the fullness of time, the Law that was a schoolmaster to bring unto Christ (Gal. 3: 24), was fulfilled through the coming of Christ and his death upon the cross for the sin of the world (Col. 2: 14), and the New Covenant (Heb. 8: 8-13) became operative (Heb. 9: 15-17; Luke 24: 46-47; Acts 1: 4-8; 2: 1-42).

The church to which the Lord added the saved (Acts 2: 47) is the body of Christ (Col. 1: 18; 1 Cor. 12: 27), kingdom of Christ (Col. 1: 13; Heb. 12: 23, 27), New Covenant or Christianity, which was the subject of prophecy, and the manifestation of what had been a mystery for years (1 Cor. 2: 6-3). This only is true religion in these last days; the only bread of life for people today.

Jesus said that He was the bread of God which came down from heaven and giveth life unto the world (Jno. 6: 33) and "I am the bread of life; He that cometh to me shall never hunger; and he that believeth on me shall never thirst (vs. 35). . . "I am the living bread which came down from heaven: If any man eat of this bread, he shall live forever; and the bread that I give is my flesh, which I will give for the life of the world (vs. 51). . . "Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day; For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me" (vs. 54-7).

In these verses, Jesus shows how he is the bread of life. Eating and drinking are figurative terms showing how one partakes of Him and lives—has eternal life. In the first place, Jesus is the bread of life because of his death on the cross (the sacrifice of his flesh and blood). Eating and drinking Him is a matter of "Seeing Him, believing on him (vs. 40), hearing and learning, resulting in coming unto Him (vs. 44-45), dwelling in Him (vs. 56), thus living-having life. In this same way, receiving and doing the Father's will, Jesus lived by Him (vs. 57). When the disciples of the Lord failed to understand the figure of eating and drinking, He said "the words that I speak unto you, they are spirit, and they are life" (vs. 63).

Jesus is the only bread of life and those that feed on him are whoever hears and learns His word, believes on Him (Rom. 10: 17), cometh unto Him, and dwelleth in Him. People who thus responded at the preaching of the gospel at Pentecost (Acts 2) and thereafter, constituted the Lord's church (body-kingdom) and were called "Christians" (Acts 11: 26; Acts 26: 28; 1 Pet. 4: 16). So, as it has always been, the true bread of life is Deity, hearing, believing, and obeying His Word. No other one, thing, or system can save and give eternal life. Everything else is "a stone, not bread", "fools gold", "nardoo bread", "false religion" that can never give life to those feeding thereon.

One of the greatest tragedies at the judgment will be

the denial of many who were religiously active, doing many wonderful works, but failing to do "the will of the father in heaven" (Matt. 7: 21-23). They simply laboured for that which is not bread.

Many people are shocked at the thought of the devotees of religious systems, that do not accept Christ, being lost or dead spiritually. It is impossible to reconcile the revealed will of the all authoritative God with other systems arising from other sources or beings. We have already shown that all such is condemned throughout the Bible.

Even faith in Deity and partial submission to His revealed will is not life-giving bread. Christianity, so called, is fragmented by numerous sects or denominations because of the doctrines and commandments of men. Jesus says all such is "vain worship" (Matt. 15: 9), and will be "rooted up" (vs. 13). Those who go outside or beyond the teaching of Christ forfeit a relationship with God (2 Jno. 9).

It is always necessary to ask concerning every faith and practice, "What saith the Scripture?" "Is it from heaven or from men?" John warned "Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world" (1 Jno. 4: 1).

Indeed, there is in the religious world much deceiving bread—that which is called bread, but is lacking in certain spiritual ingredients essential to spiritual life. Devotees spend their lives feeding on this, and feel satisfied, but at the judgment, learn that they died spiritually long ago, or were never alive, and will be lost eternally.

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EXPOSITION: TEXT and CONTEXT

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GUARDIAN ANGELS

QUESTION: *In view of Matt. 18: 10, Acts 12: 15 and Heb. 1: 14 would you say that each Christian has a guardian angel?*

ANSWER: First of all, let us quote the Scriptures under consideration in order to see what they say. "Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven" (Matt. 18: 10). "... Then said they, it is his angel" (Acts 12: 15). "Are they (angels, WEW) not all ministering spirits, sent forth to minister for them who shall be heirs of salvation" (Heb. 1: 14)?

There is nothing in these passages that gives credence to "guardian angels." This idea developed out of pagan philosophy and Jewish superstition rather than divine revelation.

McClintock and Strong state: "It was a favorite opinion of the Christian fathers that every individual is under care of a particular angel, who is assigned to him as a guardian.... The Jews (excepting the Sadducees) entertained this belief, as do the Moslems. The heathen held it in a modified form. There is, however, nothing to support this notion in the Bible" (*Cyclopaedia*, Vol. 1, p. 228).

"Their Angels"

Notice in Matthew that Jesus said "their angels are in heaven, beholding the face of the Father," not on earth acting as personal protectors. The message Jesus was conveying seems to be that if the angels of heaven take special interest in and concern for the little ones, surely no Christian should despise, treat with disdain and contempt, even the most obscure disciple who shares in heaven's blessings in the kingdom of God on earth. What peculiar functions angels perform in heaven today on behalf of earthly saints are not revealed, except Rev. 8: 3 does indicate that angels are involved in conjunction with our prayers to God. However, they are servants in the vision of John (burning incense) and not mediators between man and God.

In contrast to this, several espouse the "guardian angel" position. *Pulpit Commentary* said on Matt. 18: 10, "the angels especially appointed to watch and protect them—their guardian angels" (*Matthew*, Vol. 2, p. 210). J. W. McGarvey commented on the verse, "the angels especially charged with ministering to them individually. The fact stated of these angels is that 'they do

always behold the face of the Father in heaven—a fact which shows the efficiency of their guardianship" (*New Testament Commentary*, p. 157). Adam Clarke stated, "Our Lord here not only alludes to, but, in my opinion, establishes the notion received by most all nations, viz. That every person has a guardian angel" (*Clarke's Commentary*, Vol. 5, p. 183). Others could be cited to show the prevalence of this view.

Although many noteworthy men subscribe to the "guardian angel" view, in my estimation they presume the position rather than establishing it from the Scriptures. As Clarke said, it was his opinion.

"His Angel"

It appears in Acts 12: 15 that we have stated a superstition that was widespread among the Jews. After Peter was miraculously released from prison by an angel (vv. 7-10) he came to the house of Mary, the mother of John Mark, where many were gathered for prayer. Rhoda, responding to Peter's knocking at the door of the gate, recognized his voice and rushed back in with gladness, proclaiming that Peter stood at the gate. They replied, "It is his angel."

Hackett wrote, "It was a common belief among the Jews, says Lightfoot, that every individual has a guardian angel, and that this angel may assume a visible appearance resembling that of the person whose destiny is committed to him. This idea appears here not as a doctrine of the Scriptures, but as a popular opinion, which is neither affirmed nor denied" (*Commentary on Acts*, p. 200). This interpretation is more plausible to me than any of the other positions postulated. Barnes wrote, "There is no evidence that they were inspired in these opinions, nor are their notions countenanced by the Scriptures" (*Acts*, p. 193).

"Ministering Spirits"

As to Hebrews 1: 14 we are not told how angels minister for the benefit of the elect. Conybeare and Howson translate the text, "Are they not all ministering spirits, sent forth to execute (His) service, for the sake of those who shall inherit salvation?" This is a general statement, contextually showing the inferiority of angels to Jesus, and nothing is stated about the service rendered by these angels on behalf of God for those inheriting salvation. To read "guardianship" into the verse is, again, being presumptuous. The verse says, "ministering FOR," not "TO the saints." This is significant.

Angels have had various roles as set forth in the Bible. In the Old Testament angels were used for various and sundry reasons. An angel ordered Abraham to refrain from sacrificing Isaac (Gen. 22: 11), protected Jacob (Gen. 48: 16), escorted the Israelites through the wilderness (Ex. 23: 20-23), fed Elijah in the desert (I Kgs. 19: 5) inflicted disaster on the Assyrian army (2 Kgs. 19: 35), and several other things that could be listed.

In the New Testament an angel(s) announces the birth of the Lord (Lk. 2: 8), strengthens Jesus (Matt. 4: 11), rolls away the stone at His tomb (Matt. 28: 2), releases apostles from prison (Acts 5: 19), directs Philip (Acts 8: 26), and appears to Paul in a dream (Acts 27: 23).

Angels rejoice over one sinner that repents (Lk. 15: 10), desire to look into God's way of saving man through the gospel (1 Pet. 1: 12), behold the manifold wisdom of God demonstrated in the church (Eph. 3: 10), carried Lazarus to Abraham's bosom (Lk. 16: 22) (Would not this indicate that angels accompany all the redeemed after death to their dwelling place to await the resurrection?), will come with Jesus when He returns (Matt. 25: 31), will separate the righteous from the wicked (Matt. 13: 41, 45) and will hear Jesus confess or deny those who confess or deny Him before men (Lk. 12:8-9).

From Genesis through Revelation angels have been actively involved in the service of God and the affairs of men. Their work continues as God executes His purposes, and it will persist through the consummation of man's redemption, and for eternity. Let us be cautious that we do not take verses where angels appeared on earth and worked in a miraculous way and try to apply those instances to possible angelic interventions today in the lives of God's people. Miraculous operations have been suspended!



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The Mystery of Iniquity

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A LETTER FROM ITALY

As I write this, Pope John Paul II is on another of his famous world tours, this time to Latin America. I received the following letter yesterday, dated January 16, 1985, from brother Vincenzo Ruggiero of Salerno, Italy. We are glad to know that this paper is being read in many parts of the world, and of course we think it should be read by everyone.

As you read the letter, please remember that much of it is a translation into English from another language, and the wording is not always as we write in this country.

Dear brother Britnell,

I read often your articles in **Searching the Scriptures** and I know you like to have news about the Pope, useful for articles. Recently on the daily paper "La Repubblica" of January 15, 1985 there was published an article of Domenico Del Rio whose title is "How much travel this Pope" and the sub-title "And the great actor cried aloud: Peace in the world." I suppose the translation would be interesting for your articles. I shall write one in Italian for our paper, "Sentieri diritti."

The beginning is this: "What is the difference between God and Wojtyla? That God is in every place and Wojtyla has already been there." The witty remark, a little irreverent, which gets about into the roman curia (Holy See) describes the most remarkable and characterizing aspect of the Pontificate of Giovanni Paolo II, and with the travels and image that the Pontiff gives of himself to the world.

"I could define him a charismatic man," says Emile Poulat, historian, author of books of analysis on church problems, "however he knows too well the usage of mass-media. He is the Pope-Show, like Reagan, who is actor. There are two great actors in the world: Wojtyla and Reagan. (That's a matter of opinion, E. B.) Cemienko isn't an actor; he works in twilight. For the pope, travels are an instrument to govern the Church. Charles the Great sent to the Empire lands his 'missi dominica' (master's servant). Today Wojtyla does by himself his own 'missus dominicus'.

"I ask myself if it isn't the time to think to a different style of these papal travels," says the jesuite Garcia Perez director of the cultural centre of Madrid. "It would be necessary that were less triumphal and with possibilities of greater results. It is true, people rush to see the pope, but these travels seem to me like a powerful wind, which arrives, moves a little and then disap-

pears, letting everything like before. One of the most glamorous papal travels has been that in the United States. Crowds, stadiums of people, went into raptures for Wojtyla. Well then I have heard this remark by an American: 'We like the singer, but not the song.' He wanted to say that in the United States they were impressed more by the Pontiff's personality than by his message."

"A papal travel, in order to be apostolic," says Jose Maria Gonzales Ruiz, theologian of Malaga, Spain, "would undress itself of all triumphalism by which it is surrounded. But the popes like these things. I don't think that Wojtyla is vainglorious, but he thinks that all that makes the papacy a kind of power to contrast other powers. And that forms part of Poland mentality. A pope should introduce himself around the world with a more evangelical aspect, without political personal marks. I remember when Wojtyla met the poor Ernesto Cardenal to Managua airport, who knelt before him, and the pope scolded him, waving his finger on his head, telling to regulate his position, abandoning his office of minister. But how? You scold the monk Cardenal because he is minister, and you, pope, are chief of State; you arrived like a King, received with military bands and music and salute of guns, as generally is done with kings and emperors! I am in agreement there mustn't be minister priests in governments of right nor in governments of left. Bishops and priests must not become political leaders. It is known what leaders are like to the people, every leader is holy... The pope is a good actor and is able to do his part of holy person—kisses the earth, waves the hands, catches hold of children—this is a Devil temptation. Christ was persecuted by the mighty ones. The pope is welcomed by the mighty ones. In Spain, here, all the socialist government has welcomed the pope in the city of Seragozza. Never Jesus was welcomed by the Sadducees or by the chief priests nor Pontius Pilatus went to salute him when he got out from Jerusalem nor Herod Antipas went paying his respects to him when he went to the other bank of Jordan River. The pope yields to the diabolic temptation. It has been the great temptation of Jesus: the peoples of earth will applaud you; you will have at your feet all the world's kingdoms... Vade retro, Satan (Begone, Satan). And on the contrary, I pope, I have visited with all the world's kingdoms and they applauded me. But that is what the Devil told Jesus."

These are the most important pieces translated, but many others I have of Josip Turkinovic, Yugoslavia, of Machel Demaison of France, Miguel Lamet of Madrid, and many other priests.

I think all this material you can use for a good article I shall read when Searching the Scriptures will publish it and when it will arrive at my home (after some months).

I hope and pray you and family and brethren in Little Rock enjoy good health.

In the daily paper "La Repubblica" of January 16 there is the news that journalist Domenico Del Rio has been excluded from Papal airplane by which he has to fly from January 26 to February 6 in order to be in

Venezuela, Ecuador and Peru. Domenico Del Rio was included in the list of journalists accompanying the pope during his journeys till January 15, but his articles and his interviews are offensive for the pope. In this case he isn't different from communists of his Poland. May God's richest blessings be with you always.

Vincenzo Ruggiero

Commending you to

THE WORD OF HIS GRACE

Marshall E. Patton

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OUR LORD'S INCARNATION—(2) HIS VIRGIN BIRTH

Skeptics, materialists, and destructive critics of the Bible have long rejected the incarnation of Jesus. Especially, have they made the virgin birth a focal point of attack. True, some regard the virgin birth as unimportant according to their view of His Sonship. However, from the viewpoint of His being the Son of God in the sense of deity, the virgin birth is the very foundation of His incarnation. Furthermore, the Bible makes the virgin birth an integral part of the whole scheme of redemption.

It is involved in the curse pronounced upon the serpent which curse gives to fallen man his first ray of hope: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Gen. 3: 15). In symbolic language victory over Satan is foretold. The seed of woman triumphs by inflicting a fatal blow to the head of the serpent while only being bruised in the heel in the process. The expression "seed of woman" involves an idea contrary to all biological experience. We read of the seed of man—Abraham, Isaac, Jacob—but never do we read of the seed of woman except in this instance.

Sometime later the prophet Isaiah throws some light on the meaning of this expression: "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel" (Isa. 7: 14). Thus, the Messiah was to be born of a virgin, which idea harmonizes with the expression "seed of woman." From these verses we learn that He was begotten by deity, conceived and born without an earthly father, and His very name means "God with us" (Matt. 1: 23)—hence, His incarnation!

"Almah"

The word "virgin" (KJV) in Isa. 7: 14 is from the Hebrew word "almah" which according to authorities may be translated "young woman." Hence, forces of opposition sometimes deny that this verse affords evidence of the virgin birth. The translators of the RSV (all Modernists) make this verse read "young woman." While "almah" is generic enough in meaning to allow the translation "young woman," most of the time it was used to mean a "young woman" who was a virgin. The context, circumstances, and conditions determined the issue.

In Isa. 7: 14 the context—even the verse itself—demands the idea of "virgin." Note: "Therefore the Lord himself shall give you a sign; Behold a virgin shall conceive...." The "sign" exists only if the idea of "virgin" is involved. A young woman giving birth to a child was a normal experience.

It is significant that the Septuagint Version, which is a Greek translation of the original Hebrew text, translates "almah" using the Greek word "parthenos," which has only one meaning, namely, "virgin." Thus, the translators of the Greek Old Testament understood the meaning of "almah" in this verse to mean "virgin." Furthermore, this is the version that Jesus and the apostles quoted from in their day.

But this is not all. When Matthew wrote, using the Greek language, the Holy Spirit moved him to use the word "parthenos" when he quoted Isa. 7: 14 in Matt. 1: 23. Thus, we have the Holy Spirit's own commentary on the meaning of "almah" in Isa. 7: 14. To deny the idea of the virgin birth in this Old Testament passage is to take issue with the Holy Spirit.

Paul and the Virgin Birth

It is sometimes alleged that Paul never one time mentioned the virgin birth of Jesus in all of his writings; that his silence shows his lack of faith in it, and that such silence minimizes its importance. Such, however, is not true! There are a number of verses from his pen which can be understood only in the light of the idea of the virgin birth of Jesus.

For example, consider the following: "But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law," (Gal. 4: 4) While the expression "made of woman" is sometimes translated "born of woman" in modern versions the word "made" is different from the word "born" generally used in reference to the birth of man, e. g., the birth of John—"born of women" (Matt. 11: 11; Lk. 7: 28). The word "made" in Gal. 4: 4 is the same word used elsewhere when the idea of divine creation is involved (Cf. Jno. 1: 1, 3, 14; Phil. 2: 5-7; Rom. 1: 3). From this I conclude that the Holy Spirit moved Paul in Gal. 4: 4 to use a word that would embrace the idea of divine creation—hence, the virgin birth. Remember, Paul is the author of the following verses already cited: Rom. 1: 3; Phil. 2: 5-7. Again, Paul wrote 2 Cor. 5: 19: "To wit, that God was in Christ, reconciling the world unto himself," and "God was manifest in the flesh" (1 Tim. 3: 16). These verses can be understood only in the light of the virgin birth by which He became incarnate.

Why His Incarnation?

While there are a number of verses that answer this question rather pointedly in part, the one passage that most fully and clearly answers the question is Heb. 2: 9-18.

Look at verse nine: "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man." This verse not only affirms His incarnation with the objective, namely, that He might "taste death" without which there could be no atonement for sin. This death was to be experienced "for every man." Thus, the doctrine of limited atonement is refuted, and all the rationalism of Calvinian theology cannot set aside the universal atonement here affirmed. What a paradox! He accomplished in death what all the power of angels could not. Yet, in order to do it, He became lower than the angels, who are not subject to death. Truly, by reason of His incarnation, power was made perfect in weakness.

Verse ten amplifies this objective by showing that His experiences in a flesh and blood body perfectly qualified Him to be the "captain" or "author" (cf. Heb. 5: 8, 9) of our salvation. He was made "perfect" not in the sense that He finally attained the level of sinless perfection—this He had from the beginning for He never did any sin, neither was guile found in His mouth (1 Pet. 2: 22). However, by this experience He perfectly qualified Himself to be our Saviour. He could never have authored salvation for anyone—become a "propitiation" for sin—without the sacrificial blood of the innocent. His earthly experience made this possible. His incarnation was necessary!

The remaining verses of this passage set before us other objectives of His incarnation which time and space forbid discussing fully just here. Notice, however, that by reason of His incarnation He was able to destroy the devil and his power over death (v. 14); deliver us from the fear of death (v. 15); and become "a merciful and faithful high priest (v. 17), and is therefore, "able to succour them that are tempted (v. 18).

Let us maintain faith in the incarnation of our Lord. Let us thank and praise God for the incarnation of His Son. By reason of it, we cherish in our hearts the hope of immortal glory.

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THE ALIEN AND GOD'S COVENANT

One of the most difficult questions that arises when we come to a study of the divorce and remarriage issue is stated in the title of this article. And, even though some might not be able to see the difficulty involved, many brethren who teach and write on the subject have made it one of the "major issues." What does one's being an alien sinner, or for that matter a Christian, have to do with what is taught in the New Testament on the marriage and divorce question? Many think it has a great deal to do with it.

First of all, some do not believe that one is subject "to the covenant" unless he is "a part of the covenant or in the covenant." Thus, it is reasoned by proponents of this position, that unless one is a Christian he is not amenable to the New Covenant or New Testament.

Meaning of the Word "Covenant"

The word "covenant" is from the Greek word *diatheke* and, "primarily signifies a deposition of property by will or otherwise. In its use in the Sept., it is the rendering of a Hebrew word meaning a covenant or agreement (from a verb signifying to cut or divide, in allusion to a sacrificial custom in connection with covenant-making, e. g., Gen. 15: 10, 'divided' Jere. 34: 18-19). In contradistinction to the English word 'covenant' (lit., a coming together), which signifies a mutual undertaking between two parties or more, each binding himself to fulfill obligations, it does not in itself contain the idea of joint obligation, it mostly signifies an obligation undertaken by a single person" (W. E. Vine's Expository Dictionary of New Testament Words, Pages 242, 243). In view of what Paul said, the new covenant was established by God, through Christ, that He might "... reconcile the world unto himself..." (II Cor. 5: 19).

Now then, in view of the above definition by Mr. Vine, there only has to be one party involved in the making of a covenant. However, the thing set forth in the covenant may or may not involve an agreement by another party. Let me illustrate. In Genesis 9: 8-17, God made a covenant with Noah and with all his seed which should follow after him, that He would never again destroy mankind with a flood. The rainbow was to be a sign or memorial unto the people, that this would never happen again. It should be obvious to everyone that man did not have to agree with what God had said in order for Him to either make or carry out this covenant.

A Covenant Involving Man

Actually, no covenant of God has to be accepted by man in order for God to make it. It is obvious, however, that some covenants must be accepted by man IF man is to be the recipient of the blessings that are promised by the one who makes the covenant.

For example, God made a covenant with Abraham. In Genesis 17: 2-8 God said, "And I will make my covenant between me and thee, and will multiply thee exceedingly. And Abraham fell on his face: and God talked with him, saying. As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be called Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God." Now it should be obvious to everyone that God could make the covenant. However, if Abraham and his seed were to receive the blessings that were promised, then they would have to meet the conditions set forth by God in His covenant. The covenant, then, was made by God with Abraham. Even though God made the covenant with Abraham and his seed after him, many of his seed did not receive the blessing **promised because of their disobedience**. Nevertheless the covenant was still in existence, and was still applicable to all those who were the seed of Abraham **whether they accepted the terms of the covenant or not**. The covenant and its terms were announced. God gave man a choice. He could either accept the covenant or reject it. However, and this is very important, the covenant was in existence **regardless of man's choice**. Those of Abraham's seed were amenable to it. And regardless of whether they were willing to accept the terms of it or even had knowledge of it; God still held them accountable for either obeying it or not obeying it.

God Gave Abraham Laws

In Genesis 26 God told Isaac that He had sworn with an oath to his father Abraham, "And I will make thee multiply as the stars of the heaven, and I will give unto thy seed all these countries: and in thy seed shall all the nations of the earth be blessed; Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws" (Genesis 26: 4). You will notice that God said He gave Abraham laws.

God Made A New Covenant

In Hebrews 8: 6-10, the Hebrew writer describes a "new" covenant that God said He would make with the house of Israel. The text here is a quotation from Jeremiah 31: 31-34 and states that this "new" covenant would be "... a better covenant, which was established on better promises" (v. 6).

This "new" covenant is referred to in Hebrews 9: 15-17 as a "testament," which is in harmony with the

definition given for a "covenant" in the first part of this article. Paul said, "And for this cause he is the mediator of a new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance." Thus God has established a new covenant.

With Whom Did God Make The New Covenant?

According to Matthew 28, Mark 16, and Luke 24, after His death, burial, and resurrection, Christ, now having all authority both in heaven and on earth (Matthew 28: 18), instructed His apostles concerning those with whom the covenant should be made. Matthew 28: 19 "Go ye therefore and teach all nations.. ." Mark 16: 15 "... Go ye in to all the world, and preach the gospel to every creature." Luke 24: 47 "And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." Now, Christ died to establish the covenant (Hebrews 9: 16-17). And just as God stated the covenant to Abraham and promised that Abraham's seed would be the recipients of the covenant, God, by the Holy Spirit, through the apostles, stated the terms of the covenant to the people on Pentecost (Acts 2: 36-38); and as God told Abraham, so the apostles told these people, "For the promise is unto you, and to your children, and to all them that are afar off, even as many as the Lord our God shall call" (v. 39). Thus the new covenant was to be with every creature, all nations, both Jew and Gentile. And, besides that, by approximately 62 A. D. Paul wrote to the Colossians and said that the gospel (this good news of the coming of the Messiah who "... by the grace of God should taste death for every man"—Heb. 2: 9, and by doing this establish His covenant), "... was preached to every creature which is under heaven..." (Colossians 1: 23).

Thus the new covenant (for every creature, for all nations), was established on the first Pentecost after the resurrection of Jesus Christ. And just as the covenant was made with Abraham, and all his seed were amenable to it, in like manner today all men are amenable to the new covenant regardless of whether they disobey it, refuse it, or never heard of it. Who can deny that this is the truth? But, you may ask, what does all this have to do with marriage, divorce and remarriage?

Everything! It means that those who are not Christians are amenable to every law on marriage, divorce and remarriage just like those who are Christians. What Jesus said in Matthew 19: 3-9) (and all the other passages that we have studied in previous lessons involving marriage, divorce, and remarriage) is applicable today to all men, everywhere.



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ELEMENTS OF DISCIPLINE

Communication—The Key

Earlier we observed that discipline is "the treatment suited to a disciple". If a disciple is a "learner" it follows that discipline involves the learning process, the process by which one gains information.

The seed or root out of which grows all discipline, good or bad, is **communication**. **Webster's Twentieth Century Dictionary** defines this word to be "1. the act of imparting, conferring, or delivering, from one to another; as, the communication of knowledge, opinions, or facts. 2. intercourse by words, letters, or messages; interchange of thoughts or opinions, by conference or other means." This same work says the verb communicate means "to have or hold intercourse or interchange of thoughts; to give, or give and receive, information, signals, or messages in any way, or by talk, gestures, writing, etc."

A Two-Way Street

Regarding the parent-child relationship, communication is, or should be, a two-way street. It is meaningful to both parent and child to whatever degree each party is benefited or injured by the other. Too often, I fear, parents see communication as a military arrangement wherein the captain tells the troops what to do, when, and where! This is not to fault a parent's right or responsibility to "nurture" the child but it is to warn parents that they are under divine orders not to provoke the child to anger on the one hand or to discouragement on the other. I caution: **let the parent who wants wisdom be warned!**

Whether it is a word and its sound, a facial expression of pleasure or displeasure, or a physical touch which soothes or pains, the fact remains that all of these expressions of mind and emotions are media through which parent and child communicates approval or disapproval to one another. This is why we say that **communication**, yes, **two-way** communication, is the basis of ultimate success or failure of parental discipline or treatment of the child. The child becomes the teacher of the parent if the parent is willing to learn from the responses of the child to the stimulations imparted by the parent.

We make the same point another way by identifying "stimulation" and "response" as the "cause" and "effect" constituting the disciplinary process. Because of

maturity parents are in better positions than the child to weigh objectively the temporary effect of the stimulation they give the child through word and deed from birth to adulthood. The wise parent learns from observing what treatment succeeds and fails in the formation of the child's overall personality, i. e., the child's complete self—physically, mentally, socially, morally and spiritually. In many ways—by action and inaction (both are forms of reaction)—the child informs the parent of the education it is receiving as the object of parental interest or disinterest.

Parents May Prove Themselves Stupid

Parents who fail to learn about themselves from their child's reaction to their treatment of that child are fools! Even trainers of lower animals learn what is needed to cause these unhuman beings to react to various stimuli. (Is a man no different from a sparrow or a sheep? See Matt. 10: 31, 12: 12) True it is that the child matures rapidly but the maturing is not so rapid that observing parents cannot correct the misdirection if they will give attention to what is happening to the child's moral and spiritual character. All parents know that there are physical defects observable in newly born children which can and must be corrected while they are young. Likewise, to neglect character infirmities in the days of childhood is to bring sorrow, and often shame, to the neglectful parent.

Biblical Abundance

The Bible has too much to say about good and evil influences of parents over their children for any Bible believer to deny that morality and spirituality cannot be taught effectively by the parent and learned and exemplified by the child. Whether it be by impartation of facts, commands, promises, admonitions, reproof, warnings, correction, punishment or examples of the effects of good and/or evil conduct, these and other parental procedures may quite properly be called "communications" to the child while the child's reaction to such stimulations is its "feedback" from which parents learn the degree of effectiveness of their efforts.

Regardless of the direction the cause moves in effectuating **change** over parent or child the interchange and exchange is "communication". This word summarizes all the elements of the disciplinary process. Hopefully, we shall look at various expressions of this basic concept in future columns. Meanwhile let us not forget that though the parent is in the driver's seat, in discipline the most effective teachers constantly learn from the pupils!

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SIMPLICITY IN CHRIST

P. J. Casebolt

P.O. Box 1487
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THE "TRY OUT"

Before writing this article I considered a number of titles for its heading, but I would probably have said the same things anyway. It is something on the order of what A. C. Grider said about propositions for a debate—the disputants will generally say what they want to say anyway.

We've heard of the Miss America Pageant, and the various satellite pageants associated with it, or similar to it. I almost called this article the "Preacher Pageant," but restrained myself. Still, there are some things which need to be considered, and I think I can say them objectively. I've been preaching long enough that I don't need to establish a reputation for myself by pretending to be an expert on some thorny problem. And, I have never had a problem finding enough preaching to keep me busy, so no one can accuse me of the "sour grapes" syndrome. I have preached part time, full time, been supported by the church full time and part time, and have supported myself full time and part time, and have experienced about every combination of the aforementioned conditions. I have rented property, purchased property, lived in housing furnished by the church, have paid my own moving expenses and have had those expenses paid by the church. I have no pet cause to champion.

Over the years I have witnessed this preacher-related practice called a "try out," and at times it takes on some of the characteristics of a pageant or a phenomenon. A time or two I have found myself right in the middle of, as one preacher aptly put it, "laying out my wares."

I can understand that when a preacher is just starting to preach that he may not be well known among the brethren. Also, it is possible that a preacher may be well known in one area, but not in another. Even Saul needed a recommendation at one time in his ministry (Acts 9: 26, 27). But this doesn't account for some of the things I've seen and heard.

I've known of congregations having a dozen preachers in the "try out" line, and they expected the first ones in line to wait until all had filed across the pulpit and through the "confirmation hearings" of a business meeting. Needless to say, such a practice may be an extreme example, but it points out the waste of time and money for all concerned. And, the problem is compounded when a congregation doesn't have elders.

At present, good preachers are in demand, and this

fact may swing the pendulum the other way, tempting some preachers to play one congregation against another. Some congregations seem to think they are entitled to the best preachers in the brotherhood, and one preacher told me that he "had served his apprenticeship, had a typewriter, some books, and a mimeograph, and was entitled to a larger church." A preacher may not be a powerhouse in the pulpit, a specialist in the study, or a Dale Carnegie in the community, but he can still be a good, solid man for some congregation.

It would be difficult for a congregation to find a preacher who would please everyone, or for a preacher to find the perfect congregation. (I always figured a perfect congregation didn't need me anyway). But, it does seem that a congregation should have some idea of the kind of man they need, contact such a man from personal knowledge or recommendation, then go on from there. Otherwise, while the preacher is waiting for the decision of the judges, he must contact some other congregations to protect himself in case his first "try out" fizzles. Add to this picture the fact that most preachers—congregations need to give a reasonable notice of a change in plans, and at the last minute you have congregations trying to get the house ready between preachers, moving vans jostling each other in the drive-way, children trying to graduate from one school and enroll in another, while the post office and utility companies are trying to unscramble the mess.

It is strange that brethren are so concerned about "how they spend the Lord's money" when it comes to paying the preacher they already have, but will pay the expenses of several "try outs," end up paying moving expenses for someone, and even refurnish or remodel the house for a new preacher.

No, we don't need a conference like the sectarians to decide when and where preachers should move. Neither do we need to sign a long-term contract, as one preacher suggested. Nor, does a congregation have to keep a preacher beyond his effectiveness, or take the first man who applies for the job. Just a little plain old common sense and courtesy will solve most situations, and the rest would fit under some "Believe It Or Not" column in some publication.

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LITIGATION AND THE CHURCH

**G. Spencer Miller
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Most members of the body of Christ have become familiar with the civil suit in Collinsville, Oklahoma where a member of the church who had been withdrawn from received a judgment in the aggregate of \$390,000.00. The theory of recovery pursued by the plaintiff in that case included the concept of invasion of privacy with a request for actual and punitive damages. Since the verdict in the Collinsville case, lawsuits against the church and/or individual members have been reported in Garden Grove, California; Lafayette, Louisiana, and Del Rio, Texas. As a result of these activities, brethren everywhere are pondering what they ought to do to prevent the possibility of a disastrous verdict against the local church where they are members. Although there is not a simple answer to that complex inquiry, this article will propose certain actions which may be taken to alleviate the problem.

Fulfilling Our Responsibility

Initially, it is noted that a proper course of conduct does not include the decision to stop withdrawing from those wayward members who need to be disciplined. As faithful members of the Lord's church, we have a God given responsibility to comply with the commands set forth in passages such as 1 Cor. 5.

Shirking our responsibility is not now nor has it ever been a proper response to adversity.

Consistency

Now more than ever before there is a need for congregations to be consistent with their application of discipline. In the past there have been circumstances where withdrawing fellowship was applied on a hit and miss basis with no consistency at all. Such a course of conduct is not only inconsistent with sound doctrine, but it could also be used against a local church.

In almost every case that has been filed against various Churches of Christ, there has been a claim for punitive damages. Historically, punitive damages have been allowed only in those cases where there has been intentional conduct that has been motivated by malice. Malice has been legally defined to include "hatred, ill will or spite". Like many other matters, malice is seldom, if ever, susceptible of direct proof. Rather, there is usually an attempt to prove malice by circumstantial evidence. It could be argued that the fact that one particular member is singled out for withdrawal while others who have been guilty of similar conduct were not circumstantial evidence of ill will directed to the person from whom the congregation has withdrawn.

In light of these circumstances, it is imperative that God's people consistently practice God's plan for discipline. Inconsistency will certainly not be tolerated by the Almighty and may not be tolerated by a civil jury.

Authority and the Use of the Lord's Money

Another threshold question that must be addressed is the issue of what a local congregation may do with the Lord's money in this context of lawsuits against the church. It is not the purpose of this article to provide an extensive analysis of this issue. However, it has been assumed that there is scriptural authority for a local congregation to own a meeting place and the property associated with it. If that is true (and the author believes that it is) then God expects us to be good stewards. We can not squander the Lord's assets or allow them to be misused. With this concept in mind some of the recommendations set forth herein will be more meaningful.

Insurance

Probably one of the most cost efficient methods for approaching the problem of lawsuits against the church is the procurement of a liability insurance policy which includes coverage for claims of invasion of privacy, libel, slander, defamation, etc. Such policies are available on the market. Two companies which issue such policies are Church Mutual Insurance Company and Lumberman's Mutual. The cost is not expensive. If we have secured insurance policies in the past in order to protect against the loss of the church building by fire, then there is even a greater need to protect the Lord's property from a rebellious member and his or her attorney.

In purchasing an insurance policy there are several important considerations. First, the policy must be designed to provide the coverage needed. It is more than just a fire insurance policy. Advice from an attorney or independent insurance agent may be necessary to insure that the policy purchased is adequate.

Second, the policy must have a very broad definition of who is an insured under the policy. The definition of "insured" should include the church collectively and those acting on behalf of the church such as evangelists and elders. In the cases that have been filed to date individuals have been sued as well as the church collectively. Therefore, broad coverage is essential.

Third, consideration must be given to the possibility of purchasing coverage in addition to the basic coverage. An endorsement is available with some policies which includes counseling malpractice which would involve those situations where marital counseling by the elders or the preacher results in a claim that the situation was mishandled. Also, umbrella coverage may be purchased in addition to the basic coverage which would increase the applicable limits of liability. A question to consider is related to the value of the local church's property. It would be unwise to believe that a \$100,000.00 liability insurance policy would be sufficient to protect the assets of a congregation where the fair market value of the church building and preacher's

home is in excess of \$300,000.00.

By purchasing an insurance policy, one item that is covered which is extremely important is the cost of defense. That means that the attorney's fees and associated defense costs which includes expert witness fees, deposition expenses, etc. will all be paid by the insurance company. Without an insurance policy those expenses necessary for protecting the Lord's property will probably be paid out of the church treasury. Those expenses could be substantial and could put a strain on any church's finances.

In The Event There Is No Insurance

Obviously, there are some situations which already exist, where a lawsuit has been filed and there is no insurance. In that event, the case must be defended. It would be improper to simply allow a rebellious member to receive a default judgment and allow the church building to be auctioned on the Courthouse steps or the Sheriff take the contribution every Sunday in order to satisfy a judgment. Action must be taken.

One pitfall that must be avoided is the selection of counsel to represent the church who will do an adequate job defending the case. There is probably no way that any of these cases may be settled. If we are doing God's will by withdrawing fellowship from wayward members, then we can not pay such a member any money simply to settle a lawsuit that is filed against the church. Although it is proper to take money from the church to defend a lawsuit in order to protect the Lord's assets, there is no authority that would allow money to be taken out of the treasury to pay a sinner for a law-suit. Therefore, since the case will not be settled, a well qualified attorney is critical.

Perhaps, a member of the local church is an attorney who will know who to hire. Perhaps, a member of the local church because of unrelated matters knows of a good trial lawyer. On the other hand, if information is not available in regard to the employment of an attorney, it is recommended that an attorney who is a Christian be contacted even in another city or state so that information may be obtained to aid in the selection process. A bad lawyer is almost as bad as no lawyer.

Conclusion

The popularity of lawsuits against the church will probably pass with time, but in the interim action must be taken to prepare for the possibility of such a suit. It is hoped that the information set forth in this article will assist in making the necessary preparation. We can not allow the affairs of the world to interfere with God's plan to keep the church pure.

(Editor's Note: The author is an attorney of the firm of Miller & Dougherty of Kansas City, MO, and is one of the deacons of the Vivion Road church.)

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NEW CONGREGATION IN QUEENS, NEW YORK CITY

RON ROARK, 26 Raker Dr., Poughkeepsie, NY 12603—After much prayer and hard work, a church has been established in the borough of Queens. This work began in January, 1985 and for the first six weeks an average of twelve met for worship on the Lord's day. New York City is the largest city in the United States and is composed of five boroughs, is just under 10 million. Queens has 2.5 million. To my knowledge, in all of N. Y. C. there is only one other English speaking church attempting to follow Jesus without building and/or supporting human institutions and that church is in Brooklyn.

The church is renting a storefront in the city of Flushing (a city inside the borough of Queens). It is located between La Guardia and Kennedy airports at 36-24 Union St., 2-R, Flushing, NY. Union St. is just one block east of Main St.. Telephone number at the building is 718-445-1512. We meet on Sundays for worship at 3 P. M. with classes at 4:15 P. M. On Wednesdays we meet at 7:30 P. M. for classes. Please pray for these efforts and send us names of people you know in the area who might be interested in the gospel. There is much to do. If you are planning a visit to the city, please visit us. Better yet, why not move up and help us? In addition to my address above, my phone number is 914-462-0045. Or you may contact Jim Swann, R. D. 3, River Rd., Stanhope, NJ 07874. Phone 201-347-9372.

ALABAMA SONG LEADERS SCHOOL

JOHN M. KILGORE, 10918 Hazen, Houston, TX 77072—R. J. Stevens assisted by Sewell Hall, James Walker, Dane Shephard, David Pickup and myself will conduct a song leaders training school in Athens, Alabama, July 14-19, 1985. The curriculum will include: music theory, conducting, sight singing, song service preparation and voice training. All interested men 16 years and older please contact me at the above address for brochure and other details, or phone me at 713-498-8782.

MEL ROSE, 176 B. Street, Brawley, CA 92227—After four pleasant years with the church in Hillsboro, Oregon, I have moved to Brawley, California. While in Hillsboro, I still was able to be involved in the Spanish speaking work, holding meetings in Mexico each year. Since Brawley is only twenty-two miles from the Mexican border, and since the population of the city is predominantly Spanish speaking, I will be much more active in that work than before. My primary commitment is to the English work in the Brawley area, but the elders will help and encourage me in devoting a portion of my time to the Spanish work.

Correspondents please take note of my new address.

PHILIPPINE PREACHER DIES

PETER B. HUPA, Buug Church of Christ, Zamboanga del Sur, Philippines—I am sorry to inform you that LENGHANAN SENDIL of Buug, passed away on January 17 in the Provincial Hospital at Pagadian City. We had two successive night services for family and friends and on January 20, final services were conducted in the Buug meeting house. Ramon G. Carino delivered a comforting message and was assisted in the services by brethren Bedia, V. Lumantam and F. Mandao. Brother Sendil preached the gospel for 18 years and led many to Christ. I will continue in the work of the Lord here along with the elders and deacons. His death has already resulted in the restoration of some family members. His death is a great loss to the work in this area.

PREACHER NEEDED

FALLBROOK, CALIFORNIA—The church in Fallbrook needs a gospel preacher. We are a small congregation in a community of 25,000, sixty miles north of San Diego. Liberalism is strong in this area and we will need a man well grounded on that among other things. Camp Pendleton, a Marine base, is located nearby. We can only supply \$300 a month, so obviously we need someone who can raise additional support. Those interested may contact Roger Borst at 619-723-8808; Jim Freeman at 619-728-7870 or write to P. O. Box 692, Fallbrook, CA 92028.

PREACHER AVAILABLE

R. T. (TED) MITCHEL, P. O. Box 61029, Fairbanks, Alaska 99706-1029—After nearly five years with the Chena Small Tracts Rd. church in Fairbanks, Alaska, I have given my resignation, effective May 31, 1985 and desire to relocate with a congregation in the "lower 48" states. Due to personal business, I will not be available until after mid-August. I am 32 years old, married and have no children. I have been a Christian for 10 years. Fairbanks is my first full-time preaching experience but I had quite a bit of experience prior to moving here. An integral part of my work with a congregation is an adult Bible class curriculum that I developed with the help of two Christians with degrees in education. Much of my preaching is coordinated with this curriculum. Until May 31, I can be reached at the above address or by calling 907-455-6312 (home) or 907-79-6170 (church building). After May 31, you may write me: c/o W. F. Mitchel, P. O. Box 52, Bremen, IN 46506.

EDITORIAL LEFT-OVERS**FLORIDA COLLEGE AND EDUCATING YOUR CHILDREN**

In these days when educational approaches often desensitize our children and grandchildren to spiritual values and godly principles, when secular humanism so dominates the atmosphere in which they are daily schooled, there is more than ever a need for schools like FLORIDA COLLEGE. It is not perfect. But it has a lot going for it which would help your children build a solid bridge between high school years and the last two or more years of college work.

What does it have going for it? For one thing, all of the administration and faculty are Christians. The study of the Bible is encouraged and opportunities are given to include that along with training in secular subjects. Effort is made to provide a moral climate in which study, dating, drama, music, sports and other things may be pursued without losing sight of reverence for God and his word. I am amazed that many parents do not see the value of these things and that more young people are not encouraged to take advantage of such opportunities. Private education is one of the best hedges against humanism available to us.

I attended Florida College and greatly benefited from my experiences there. It was there that I met Bobbie and that we planned for a life together. We sent our two sons there and both were richly rewarded. Over the years we have encouraged a number of young people to go there and have watched them become successful in various endeavors in life. Many young people have been helped a great deal by their experiences in faithful churches in Tampa area while students. We urged our sons to worship under the preaching of H. E. Phillips and both were richly rewarded through the influences of that great man and his family. Scores of others have been similarly helped, not only where brother Phillips has preached but in other area churches and by other good families interested in young people.

The school has many critics. At times, I have been one of them. Ask the administrators. Ask various teachers. Ask the board. I have tried to be a responsible critic and have addressed such efforts to those in position to do something about them. I shall continue to do that. But my wife and I thought it was the best alternative we could find to start our sons on a college education. We have watched many of our friends agonize over the educational experiences of their children. I do not believe, and am not arguing here, that there are no other alternatives in educating young people. But it is a sensible alternative. "But don't they have rules"? We gave our boys an option. "Spend your first two years of college work there and we will help you all we can financially. If you want to go elsewhere, then you will have to find the money." Do you think that was too hard? Do you think they hate us for it? Ask them. They are of age.

Nobody asked me to write this. Nobody at the college knows about it. They will learn of it when they read it in the paper. I think they need a helping hand at a critical time for them. It is also a critical time for YOU and for YOUR CHILD when it comes time to leave home and go off somewhere to college. Do yourself and your child a favor and look into it. It might help a lot of things.

TO THE WRITING BRETHERN

We have on hand a considerable backlog (180 articles) of material from various writers. Most of this material is good, reflecting careful study and capable writing. Some of it has been on hand for a long time. Perhaps a word of explanation is in order. SEARCHING THE SCRIPTURES has about a dozen men who have been asked to contribute articles under assigned headings. This is designed to create balance in subject matter and to assure that the bulk of material appearing here will be supplied by men familiar to our readers and known for their faithfulness in life and work and ability as students of the Bible and writers. Many of our older readers have come to look upon these men as "family". Newer readers soon come to feel the same way and look for material from their favorites. Since these men have been asked to do this work, we give preference in the space available to their writings. That means that material other than theirs must appear as space is available and as the material is suitable. We try to avoid as much overlapping in subject matter as possible.

Also, the length of an article may well determine how soon it can be used. I have some excellent material I have not been able to carry yet because it is too long. Three and a half pages double-spaced will fill one page of copy in the paper. Articles which run to five or more pages are going to have a tough time finding space anytime soon. An average issue of STS will carry ten or eleven articles along with a news column and contracted ad space. That is not to say that we never carry longer articles, for readers of the paper know that is not the case. But conciseness is one quality of good writing. Instead of writing five sentences to say the same thing, using in each sentence a different synonym, why not decide which word says it best, use that one in a well-worded sentence and be done with it?

On occasion, we have gone to the trouble and expense of having an article set in type only to see it appear in another paper before we could get it in print. We ask writers not to send to us any article which has been submitted to another paper. We prefer that our readers have material which was prepared only for this paper. That does not apply to news items which need as wide coverage as possible.

Also, we ask writers not to engage in personality attacks on those with whose views they disagree. We are not opposed to error being exposed, nor even to identifying the proponents of error by name. But we do expect writers to exercise restraint, write with dignity, practice the "golden rule" and not grind personal axes in these columns.

We appreciate the desire of writing brethren to have their material appear in this paper. If we have material from you which you sent sometime ago and you wish to submit it to some other paper which might be able to use it sooner, then please let us know and it will be returned to you. Writing is hard work and I don't blame anyone for wanting to see his work used as soon as possible.

IN THE NEWS THIS MONTH

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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 XXVI

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Number 5

Things Most
Certainly
Believed

Julian R. Snell

4724 E. Manslick Road
Louisville, Kentucky 40219



WHAT IS WRONG?

In a growing number of instances preachers and congregations are divorcing after a very brief and tempestuous marriage. Obviously something is wrong when a relationship lasts a year and sometimes less with the entire period, excepting the first few weeks of the honeymoon, a continuous conflict. Honest observation and unbiased judgement concludes that in most cases the blame is not all on one side. Generally it must be shared. There are some congregations that have the unenviable ability to maintain a touchy and suspicious, even volatile, atmosphere. Some preachers, lets face it, are unable to exert a stabilizing influence within these situations and when the two come together it is not long until an explosion. In all truthfulness, we must say the Lord himself could not handle some of these situations so as to establish peace and harmony and a workable relationship. In fairness then the preacher is not always to blame and when he is, it is not totally his.

Let me establish a sort of scenario that may help to see our failings and shortcomings with a view to correcting a deplorable and disgusting situation. The Podunk Holler church has had three preachers over the past two years. One was a college man with plenty of book learning and he could really talk. He had been preaching nigh on to forty years and had worked with some big churches. Podunk offered a real challenge and the church felt so fortunate to have him move in. They even put his picture in the weekly issue of the county

paper and his name on the sign in the yard of the church building. They had decided at a business meeting not to paint the name of the preacher on the sign anymore, just to use the stick on type letters, since they were changing pretty often. From the first service they all began to settle in with the expectation that having arrived at such an enviable point in their history they would grow by leaps and bounds.

But alas, after only a few sermons it began to look like, at least to some, that the preacher was not what they needed. He used words that were much too big for most to understand. In fact at one of the first business meetings, held every first Sunday afternoon, a couple of the younger men who had been to college said they could not understand half of what the preacher said. Asked for some examples by the preacher so he could eliminate these from his vocabulary they could not come up with anything. Finally, one said it might have been a word beginning with a "v" and since he did not know one he could not have possibly understood.

Podunk church business meetings were a classic. Rules of order were a bit hard to identify even if there were any. Usually someone stood up in front of the four or five men who attended to be chairman. Someone was called on to pray and that got the sanctified part of the meeting out of the way. From now on it is no holds barred, everybody can get whatever in his craw out and whoever had better look out. It was a time for the loud and the bully type to have their say. Most of the time the hassle went on for a couple of hours with the main topic of argument, conversation and discussion being how to spend the money, who was going to cut the weeds, if the preacher had been putting in enough time in the church's work and was he effective. It became apparent that the latest preacher stacked up about four for him and three against him and that he was in for a rough time. Meeting dismissed. Everyone goes home mad at everyone else, in a hurry so they can get on the phone and tell those not there what happened. "Ma Bell" delights in servicing the members at Podunk, especially if they are on a "per call" rate. They are really busy with that telephone.

Looks like the preacher had better look for other pas-

tures, the congregation has crystallized the factious spirit into two identifiable groups, one for the preacher and one against him, one defending and one condemning everything. The atmosphere becomes volatile and the preacher decides to go and leave them to their own devices.

Several months searching produces a young man filled with zeal and determination coupled with love for the gospel who wants to change his field of labor. He is encouraged to move to Podunk. He arrives and everyone is thrilled. A young man with his enthusiasm will cause this church to grow by leaps and bounds, is the general opinion. After a couple of months the murmuring begins as usual. This time it takes a little different tack. "The preacher does not dress as sharp as some, have you noticed? And his wife, she must buy her clothes at the Goodwill Store and she has such a few. The kids are so sweet but they do not dress too well. Lets talk to him and tell him to clean up his act and dress like the preachers at the big churches do." Nevermind that he is having a hard time making ends meet on what he is paid. The appearance is the thing. The young fellow takes this kind of criticism of wife and family just so long and decides anything will be better than this. Podunk is looking for a preacher.

"Who will we be able to find? This is a good church with no problem but two or three hardheads that no one can get along with. If we can just get rid of them everything will be fine. Besides there isn't a church in the country that treats a preacher any better than we do and the last two just did not appreciate what we had done for them. They just did not know a good thing when they saw it, probably preaching for the money any way." Again and again the same scenario. Do you see anything that is familiar?

Podunk Holler may sound like some place you know, probably does. What is the solution? As always the solution revolves around the matter of attitude, "the mind of Christ" (Phil. 2: 5) and "spirit of Christ" (Rom. 8: 9). The disposition to "bite and devour one another" ultimately consumes the guilty and must be identified with the works of the flesh (Gal. 5: 15). The guilty shall not enter the kingdom of heaven. Where such is the prevailing disposition within a congregation there can be no true identity with the church of the Lord. Like Sardis of old there may indeed be a few within such congregations "which have not defiled their garments; and they shall walk with me in white" but the candlestick of the church is in jeopardy (Rev. 3: 4). Repent is the plea and clean up the situation is the need that the course of truth and the growth of the church may result.

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Editorial

Connie W. Adams

P.O. Box 69
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BOBBIE IS AT REST

On Sunday, March 31, at 1 P. M., my beloved Bobbie was released from the pain and suffering which had intensified over the last few weeks and transported to a better world where pain and death are no more. A void is left of such magnitude that words cannot express it. For years I have kept the poem which follows which was written by the late and lamented W. Curtis Porter near the approaching death of his wife, who also lost her battle with cancer while claiming her prize in a better world. His sentiments are so clearly my own that I offer them here as my editorial for this month. My heart is too full to write more.

THE FATEFUL HOUR

My heart is torn with sorrow,
My mind is dulled with pain.
As by your bed in sadness
I long to see you gain;
But grief o'er me has fallen —
My soul is filled with woe
Because the dreaded reaper
Has called for you to go.
You've manifested courage —
Your fortitude's sublime —
As with a broken spirit
You near the heavenly clime;
Death's knell is sounding loudly,
With pathos and with power,
And I, so sad and lonely,
Await the fateful hour.

I know your love is fervent,
A love so full and free —
As I pray God in anguish
To hear my humble plea:
To grant that you may linger
My troubled soul to bless,
But if you can't stay longer,
That you may suffer less;
And when you reach the crossing
That heaven be your home —
That God may give me comfort
While sadly here I roam.

I love you still more dearly —
Your pain but breaks my heart
This fateful hour of darkness
Is tearing us apart.
The fateful hour approaches —
It blinds my eyes with tears
As I without you, darling,
Must face the coming years;
But if you go and leave me,
My love will stronger grow,
As faith will look to heaven
To which your soul will go.
And there you'll be a treasure
To beckon still to me
To strive for that reunion
Upon that shore with thee;
With sorrows all forgotten,
With tears all washed away —
We'll then be home forever
Through that eternal day.

— W. Curtis Porter (written near the approaching death of his wife)

MEMORIAL EDITION IN JUNE

Bobbie was a vital part of what made this paper succeed. She was the business manager, kept records, attended to the mailing list, handled billing and worked behind the scenes to see to it that things were handled on schedule and in a business-like manner.

At the suggestion of several of our writers, the June issue of the paper will be a memorial edition, not just to eulogize her memory, but to provide occasion to look again at the scriptures which the writers of the special feel were manifested in her life. We mean for it to be a teaching effort and think all our readers will want to keep it.

FUNERAL SERVICES

Funeral services were conducted on April 2 at the Expressway building in Louisville by Weldon Warnock and Dee Bowman, both longtime friends. Over 400 people packed the house. Congregational singing was led by Rollin Morris. Her body was laid to rest in Hebron Cemetery, a short distance from our home in Bullitt County.

Restoration Footnotes

Earl Kimbrough

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SELF-SUPPORTING EVANGELISTS

The first American preachers to advocate a return to "the ancient order" were by and large self-supporting. They worked at secular jobs to provide for themselves and their families, or depended on a private income, while they preached the gospel. Funds from congregations were not adequate to free them from concern about their livelihood. William Martin Smith wrote a book on the early concepts of the ministry of the Campbell-Stone movement, and appropriately called it "Servants Without Hire".

1. **There Was a Bias against Paid Preachers.** This was especially true in the Campbell branch of the movement. The Restorers blamed the clergy for much of the division, ignorance, and confusion in religion, and they were afraid the "clergy" would dominate the churches they had freed from sectarianism. Alexander Campbell, himself a wealthy business man-farmer, castigated the clergy as "hirelings" who were more interested in lining their pockets than in saving sinners. Of course, he later changed his views on some things that he had so bitterly opposed, but when the controversy over "located preachers" began in the 1850s, his earlier writings were used against the practice.

Campbell's opposition to the clergy and the brotherhood's fear of clergy domination, together with the general practice of the preachers supporting themselves, resulted in preachers receiving little or no pay for their services. This had a direct influence on the evangelism of the early Restorers. Being self-supporting, they became fiercely independent. They worked on their own often in isolated places, and so they preached in the manner that suited them. They were not nearly as ready, as some think, to accept what Campbell and other editors and writers said. And where they were prone to follow Campbell, many preferred the iconoclastic Campbell of the 1820s to the more moderate Campbell of the 1840s.

The preachers' independence also contributed to differences in doctrine and practice. While unity was stressed and differences did not seriously affect their sense of oneness, the early Restorers thought for themselves. Having to rely on their own resources, financially as well as scholastically, they did not always come to the same conclusion on every point. This independence was furthered, fortunately in my opinion, by the absence of Bible Colleges. The pioneers of the Restora-

tion movement were not schooled at the feet of any particular group of men whose peculiarities in practice and Bible exegesis molded their views of the gospel.

2. **Located Preachers Were Very Rare.** A distinction was made by some between preaching and teaching, with the idea that preaching was for outsiders and teaching for Christians. Campbell said: "There was teaching, there was singing, there was praying, there was exhortation in the Christian church; but **preaching in the church, or to the church, is not once named in the Christian Scriptures.** We preach the gospel to unbelievers, to aliens, but never to Christians, or those who have received it". (*Millennial Harbinger*, 1862, p. 154.)

Such thinking led to traveling evangelists who preached mainly in "revival" meetings. The practical result was that preaching was mostly on "fundamentals of the faith". And while many were converted, very little was done to follow up and strengthen the converts. Those to whom the duty of teaching the church fell more often than not were unqualified for the work. Campbell's error in thinking on "preaching" and "teaching" has continued to plague the Lord's people until the present day.

The nearest thing to located preachers in the early days were the men who preached by appointment at various stations, somewhat like the Methodist circuit riders. These usually divided their time among four churches, with the fifth Sunday reserved for a fifth congregation. This practice encouraged large crowds on "preaching Sunday" and scant crowds on "non-preaching" days. Even in this arrangement, much effort was given to converting sinners, and the church suffered for lack of solid spiritual food on which to grow.

As might be expected from a system of self-supported and self-regulated preaching, many unworthy men entered the ministry and inflicted untold harm on the body of Christ. Reviewing earlier times, B. W. Johnson said: "I have known preachers who would leave home, without deigning to inform their family when they would return, or upon the other hand, would promise they would be back in a day or two, break their word and be away for weeks, without a word in the meantime to relieve the anxiety of the lonely wife". (*The Evangelist*, 1870, p4).

While this system may have been about the best possible under frontier conditions, it failed in some important areas and prepared the way for a number of problems concerning evangelism in later times. We still suffer the lingering effects of some mistakes in evangelism that became engrained in the Restoration movement in its formative years.

But even though they were under handicaps, they were successful to a greater extent than might be expected because they relied on the word of God rather than their own power or knowledge to lead men to Christ. They appealed to people steeped in denominational error to stand out on the Bible alone. They held out the simple gospel that could be believed and obeyed without doubt or fear. They asked denominationalists to "come out of Babylon", their term for Catholic and

Protestant error. Through the zealous preaching, New Testament Christianity was restored, and churches patterned after the apostolic example sprang up throughout the land. There are many faithful Christians today who can trace their spiritual roots to the work of these pioneers.

Using the

SWORD OF THE SPIRIT

Ken Green

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



AN ANTIDOTE FOR THE BLUES

Basketball in Alabama is but a poor stepchild. It cannot hope to compete with its firstborn gridiron brother. These folks who have enshrined The Bear are unmoved by hardwood courts and short breeches.

Sonny Smith, Auburn's basketball coach could take no more. He thought he could succeed where others have failed. And he did succeed after a fashion. For the last couple of years the Tigers have pulled off winning seasons. Last years 20-11 record earned for them the first-ever invitation to the NCAA tournament. At this point (this was written in mid-Feb.) it looks like that may happen again.

Still, the student body, townspeople, and alumni are stoic. Filling the building is a rare thing. It's usually about half-full, barely averaging 6, 000. They don't even sell out for contests against the arch-foe Alabama. Smith has felt nothing but frustration.

Sound familiar?

We preachers get frustrated too, don't we?

There are things that serve to discourage. But one biggy in most places is brethren that you just can't light a fire under. The ones that don't help fill the building on Sunday nights and Wednesday nights. The ones that do well if they make two nights of a gospel meeting.

Whether the congregation is winning or losing doesn't make a lot of difference to these folks. They're just not that enthused about this particular game. Other games will continue to hold center stage in their lives.

So the preacher tries to fight the good fight of faith, and constantly fights the blues. Eventually he will look for Utopia elsewhere, either with another local congregation or in another kind of work. He may find something a bit less frustrating where there are more fans of the game. He may not.

But the only way he's going to beat the blues is to change his perspective. Frustration will continue so

long as he must have a big cheering section to rally him on.

I heard one of the "big" preachers say once that he wouldn't stay at a place where there was any appreciable difference between the attendance at all the services. Well, let us be thankful that there are several churches' where there is not that great difference. But from my observation and experience they are in the minority, and any preacher who made that commitment would be very limited as to where he could preach.

That man, by the way, is no longer preaching the gospel.

By way of contrast, I remember a morning service during a week-long meeting at a good-sized congregation. Only a few showed up. There were no more than 15 or 20 present. Granville Tyler was the preacher. If he was disturbed or frustrated it didn't show. His attitude seemed to be "It's wonderful that 15 or 20 people have come out this morning to study God's word! I so appreciate that and hope I can help make this hour one that will be for your profit!"

It was profitable to me. Some 12 or more years later, I still remember the lesson he brought. I've preached it myself a few times. But more precious to me was that disposition of heart. He gave me an antidote for the blues.

God's words to Elijah are applicable in every generation. **"But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal. Even so then at this present time also there is a remnant according to the election of grace"** (Rom. 9: 4, 5).

Crowds are relative things. Sonny Smith gets frustrated over a crowd of 6, 000. Wouldn't it be great to have that many assembled together to study the word? **But at this present time also God has His seven thousand.** Let's not forget it!

I once heard a fellow say, "If I could go back and change anything, I would want to change a few lives."

If we can manage to change a few lives, brethren, our days will not have been lived in vain.

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THE SECURITY OF THE SAINT (4)

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FACTORS IN OUR SECURITY

We started this study with some Bible passages showing the confidence that some early Christians had in regard to their salvation. I believe it is possible for us to have that same kind of confidence today. That blessed assurance comes, not from the teachings of men, but from the word of God. When we have a proper understanding of the Bible's teaching about the limitations of the devil, the longsuffering of deity, and the loyalty of the disciple, I think we can then realize why we can truly have confidence.

The Limitations of the Devil

"No temptation has overtaken you except such as is common to man; but God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will also make the way of escape, that you may be able to bear it" (1 Cor. 10: 12). It should be reassuring to know that Satan cannot force me to sin. The saying "The devil made me do it" is false. While it is true that the old Dragon will surely tempt me, it is also true that God will always provide the door of escape. It is up to me to enter through that door, instead of yielding to the wiles of the devil. It should strengthen our faith and determination to know that when we "resist the devil... he will flee from" us (Jas. 4: 7).

Some brethren who have tried to give a false sense of security often use hypothetical situations to counter the teaching of the word of God. This effort is similar to the denominationalist's situation of the tree limb which falls on the man who is on his way to be baptized. This case is made up to offset God's command for the alien sinner to be immersed for the forgiveness of his sins. A case supposed by our brethren is "What about a Christian who has tried all of his life to live faithful to the Lord, but when splashed by a careless driver lets out a curse word, and then is hit and killed by a passing bus before he has time to repent and pray for forgiveness?" Let us take note of a Bible character who had lived a life of faithfulness and yet sinned in a moment of weakness and ignorance.

The Bible describes Job as a man who "was blameless and upright, and one who feared God and shunned evil" (Job 1: 1). Satan wanted to destroy this righteous man. He even accused God of building "a hedge around" Job so that Satan could not tempt him to do evil. God permitted Satan to take away the material blessings of Job and finally to afflict Job himself with a physical

ailment. During the course of the debate with his three friends, this "blameless and upright" man sinned. Job accused God of afflicting him "without cause" and laughing "at the plight of the innocent" (9: 13-24). He said God regarded him as His enemy (13: 24) He said, "There is no justice" and declared that God was persecuting him (9: 7, 22). As Job later accounts, he did these things because "I have uttered what I did not understand, things too wonderful for me, which I did not know" (42: 3).

While Job was saying these rash things against God, why didn't Satan cause a passing chariot to run over Job and kill him? He had Job where he had wanted him. Satan did not, because he could not. Before Satan began his affliction of Job, God had said to the devil. "Behold, he is in your hand, but spare his life" (2: 6). Elihu and God spoke to Job to point out his sins to him (32: 3; 33: 12; 34: 7-10, 35-37; 35: 2, 16; 38: 1-3; 40: 6-8). Once Job became aware of his sins he repented "in dust and ashes ... And the Lord restored Job's losses" (42: 5-6, 10).

The Longsuffering of God

In the case of Job we see God's patience of longsuffering with Job. He did not strike Him down dead the very moment he sinned. Such is not in keeping with the character of God.

"Longsuffering is that quality of self-restraint in the face of provocation which does not hastily retaliate or promptly punish" (W. E. Vine). God is longsuffering (Ex. 34: 6-7; Psa. 145: 8; Rom. 9: 22; 1 Pet. 3: 20). God is longsuffering because He is "not willing that any should perish but that all should come to repentance" (2 Pet. 3: 9). Therefore we can have confidence knowing "that the longsuffering of our Lord is salvation" (2 Pet. 3: 15).

However we can be guilty of trying God's patience. God said that His longsuffering would forgive "iniquity and transgression and sin" but "by no means clearing the guilty" (Ex. 34: 6-7). The Jews are an example of some who abused God's longsuffering. "The goodness of God" should have led them "to repentance," but because of their "impenitent heart" they were "treasuring up... wrath" for themselves "in the day of wrath and revelation of the righteous judgment of God" (Rom. 2: 4-5). God's longsuffering will end (1 Pet. 3: 20, Gen. 6: 3). I think we would be safe in saying it ended for Nadab and Abihu (Lev. 10: 1-2), for Uzzah (2 Sam. 6: 6-7), and for Ananias and Sapphira (Ac. 5: 1-11).

Not only do we read of the longsuffering of God, but we can observe the longsuffering of Jesus in his dealing with the seven churches of Asia. He urged Ephesus to "repent and do the first works, or else I will come to you quickly and remove your lamp-stand from its place" (Rev. 2: 5). He exhorted Pergamos to "Repent, or else I will come to you quickly and will fight against them with the sword of my mouth" (Rev. 2: 16). He had even been longsuffering with the false prophetess Jezebel at Thyatira. He "gave her time to repent" but she abused the Lord's longsuffering and "did not repent." Because of this continuing in sin, he would "cast her into a sickbed, and those who commit adultery with her into

great tribulation" (Rev. 2: 20-23).

The Loyalty of the Disciple

How grateful we should be to God for His patience with us! This divine character should cause us to respond with greater dedication to His service. We should not continue to wallow in the mire of sin and try His patience as Israel did, but forsake our sins and do His will.

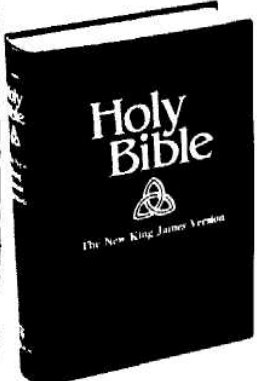
While God "upholds all who fall, " we have to look to Him and "call upon" Him with fear and love (Psa. 145: 14-20). While God "shall not... utterly cast" us down, we must "depart from evil, and do good" (Psa. 37: 27). While God will "establish... and guard" us, we must "do the things" commanded (2 Thess. 3: 3-4). While we "are kept by the power of God, " it is also "through faith" (1 Pet. 1: 4-5). While God is "able to keep" us "from stumbling, and to present" us faultless, " we must keep ourselves "in the love of God" (Jude 24, 21).

Conclusion

Satan is limited; he cannot force me to be lost. God wants me to be saved. He has done and is doing all that is in his great power and will to do to save me. I must show my loyalty to him in obeying his word. Realizing these things will help me have the assurance of salvation.

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ELEMENTS OF SUCCESSFUL DISCIPLINE BEGINNING EARLY

As surely as God's moral and spiritual power is expressed through his written word—the scriptures of the Old and New Testaments—just that certain it is that no other power can wield the moral and spiritual influence over the developing child's moral and spiritual life as can the sacred writings. This assumes, of course, that loving parents care enough about their child's moral and spiritual knowledge and growth that they give early and continuing attention to Biblical influence over the child from the earliest possible point of the child's ability to learn God's word and its personal amenability to the God who gave that word. Happy is that child whose parents expose him early and continuously to the Bible!

Growth is Gradual

The discerning parent realizes that just as the developing child crawls before walking and walks before running so he proceeds mentally, morally and spiritually. I heard of a famous educator who, following an address to a group of mothers, opened the meeting for questions from the floor. One anxious mother inquired, "How soon should I begin the training of my child?" The lecturer asked, "When do you expect the birth of your child?" To this question the mother glibly responded, "Oh, my little boy is already five years old!" With concern the speaker came back cautiously but pointedly. Said he: "My dear lady, I hope you will not be offended by what may appear to be a pert reply to your question, however, I think that you want me to be frank in my response. In all candor I want to impress you and all others in my audience with the need for an early start in training your children. Don't wait a minute longer. Leave this meeting now. Go home and get started with that precious child. You have already missed the five most important years of its life!"

Parents Must Supply Stimuli

Well did the wise man say, "A child left to himself causeth shame to his mother" (Prov. 29: 15). The fact that a little child is impressionable to spiritual stimuli is clearly observable in the usage Jesus made of such an one when he took it in his arms, saying, "Whosoever

shall not receive the kingdom of God as a little child, he shall in no wise enter therein" (Mk. 10: 15). This should challenge every parent.

Children Learn What Parents Teach

Some one has observed that the time to being training a child is "two generations back" i. e., with its grandparents! Certainly there is evidence that one of the most famous New Testament characters received a "double portion" of spiritual attention, i. e., from grandmother as well as mother. Paul reminded Timothy of his earliest training when he wrote him about "the unfeigned faith that is in thee; which dwelt first in thy grandmother, Lois, and thy mother Eunice" and later exhorted him, "Abide thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a babe thou hast known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus" (2 Tim. 1: 5; 3: 14, 15). After thinking through these statements, who can successfully deny that the prevention of juvenile delinquency begins not in the church house, school house, court house or White House but in the child's own house at parental knees!

Children Won't Wait

Seldom does a baseball team come to bat in the last half of the ninth inning when the score is 10-0 against it and yet win the game. So it is with the parent who waits till the child is in its teens before starting the disciplinary process. The game is already lost at that point. Children won't wait. Constant alertness to the mental ability, habits, likes and dislikes, strengths, weaknesses and its aptitudes are "musts" for the parent who succeeds in the awesome responsibility of rearing the child to maturity!



GO ABROAD, YOUNG MAN—GO ABROAD

Fred C. Melton
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Houston, TX 77070

Young man, if you are looking for your place in the kingdom of God, perhaps you should consider a European field of work. However, a word of caution is in order at this point. As Homer Hailey has said, "Don't preach unless you have to!" Of course, it must be understood that you will know if you "have to preach."

One objection that is sometimes heard, or perhaps thought but not expressed openly, is that the "visible results in foreign fields are relatively insignificant compared to results obtained at home." Yet, a soul is a soul wherever you find it.

The Power of "insignificant" Influence

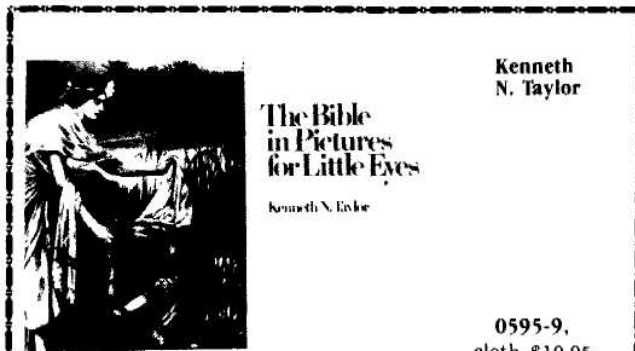
The wisdom of God delights in using the insignificant to accomplish the profound and the satisfaction of this great principle seems to find its very fulfillment in foreign work.

I suppose we have all heard about the gospel preacher who was asked how one of his meetings turned out. He replied, "Oh, we only had one response, a barefoot twelve-year old girl was baptized; and how that little girl grew up and raised a "mess of gospel preachers" who in turn, directly or indirectly, influenced hundreds—perhaps even thousands—of souls to call on Christ. Everyone of us may thank someone else, whether mother, father, friend or neighbor—they were all preachers—for playing an influential part in our own salvation, and that is certainly the way that God intends for it to be.

Some obscure bank clerk in a hot and dusty Oklahoma town, now known only to God, may be credited with picking up my own mother, then a young child, and taking her to Bible class every Sunday morning, thus introducing the truth of the gospel of Christ to future generations of my own family.

I know of a family in England comprised of six faithful men together with their families who were introduced to Christ by some unknown insurance man that came to call on the mother for insurance premiums each week.

David King, one of the most powerful and influential preachers the British brethren have ever known and contemporary with Alexander Campbell, was led to conversion by means of a tract stuffed into his pocket in a London railway station. The tract lay crumpled in his coat pocket for months, then after reading and reflecting on it, it took two months to find and attach himself to the brethren who had given it to him. So it is that something small and insignificant to us could become a force of God to move entire worlds.



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It distresses me just a little bit when some of our older brethren seem to disparage younger and less capable preachers from engaging in foreign fields because of their youth. It has been said, "Don't send a boy to do a man's job." I wonder how many of David's brethren reflected the same thoughts when he stepped up to meet the mighty Goliath? Even so, that may be very well put with respect to many situations, but in foreign work you can't get many "men" to leave their "stateside work" and go abroad except for a brief preaching tour. A few have gone and done a good work, but this is the exception and not the rule. Again, I am not at all persuaded that foreign folk are that impressed with those among us we call "men." It has been my own observation that a foreign worker does not need a great deal of experience in congregational type preaching in the United States to be a good and effective field worker abroad. What is he to learn here that he could not learn just as well or better in the field? A man already has the basic prerequisites for a profitable foreign worker if he is devoted to teaching sound doctrine and has an understanding and love for people.

It is quite possible, even probable, that one highly qualified in American congregational preaching will make some fundamental mistakes in foreign fields. It seems to be an irresistible temptation of some preachers to "Americanize" already existent foreign churches and reject foreign customs (I am speaking here of things which fall strictly into the realm of opinion). If changes really need to be made, extreme care must be taken to maintain the confidence of foreign brethren.

I do realize there can be problems with immature and "wide-eyed youth" but there are many competent young men whom God has blessed with very good judgment. Wives and children have probably been responsible for the return of more foreign workers, both young and old, experienced and inexperienced, than any other one factor. In this respect, "youth" itself can work to one's advantage. When children are preschool or elementary school age, the cultural shock of going abroad is often minimized. Many times the family is drawn closer together, lessening the power of peer pressure when the children reach that critical age. A number of older and proven foreign workers have been forced home because of children approaching adulthood with highly questionable futures if left abroad to compete in an extremely restrictive society.

For the most part, foreign fields require trench people who will receive very little attention from anyone except God. Homesick, isolated from family and friends, they face multiple disappointments and sometimes persecutions. Isn't it more reasonable for one to spend his trials of apprenticeship among the very problems he will be facing day by day than to run the risk of developing an "American love of" and expectation for "dynamic results" which will only magnify his frustrations and probably limit his effectiveness and time spent in foreign fields.

Misplaced Trust? In the past, some good churches have heartily supported a foreign worker who they feel failed—for whatever reason. They consider themselves "burned" and are therefore "wiser now" and determined never to repeat their mistakes "ever again" (possibly the Lord did not consider him a failure). I thought we all understood the principle of responsibility which does not always hold us at fault for another's eventual deficiency or failure. What church is there among us that would never "ever again" hire another preacher just because some previous man did not live up to their expectations?

Again, it has been objected that after all, we are stewards of the Lord's money and dollar for dollar, money is spent more effectively here than there. Are we to understand then that the cost value of a soul is too expensive in the rest of the world? and must we "write off" the multitudes beyond our immediate doorstep? Certainly, we should do our work at home, but let's not forget foreign fields.

Young man, if you have Bible knowledge and a talent for teaching others, can perhaps learn a new language, and are willing to face frustrations and disappointments daily, you should soberly consider a foreign field as your life's work. Seek out and correlate all the human counsel you can, and lay that desire before the Lord with much prayer and meditation. If you still feel compelled to evangelize, "go abroad, young men—go abroad."

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.

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RESTITUTION OF ALL THINGS

QUESTION: *What does Acts 3: 20-21 mean, particularly the "restitution of all things"?*

ANSWER: The verses state, "And he shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."

The sending of Jesus in v. 20 is undoubtedly the second coming of Christ (Heb. 9: 28). In view of Jesus' return, Peter declared in v. 21, "Whom the heaven must receive until the times of the restitution of all things."

When Jesus ascended from Mt. Olivet (Lk. 24: 51), heaven received Him. The word, "receive," is from the Greek word, *dechomai*, and is defined by W. E. Vine to mean, "receiving, said of a place receiving a person, of Christ into the heavens, Acts 3: 21; or of persons in giving access to someone as a visitor... by way of giving hospitality to a visitor." Hence, Jesus was received in heaven, as is a welcomed guest in one's home, and he will continue there until the time He comes again to judge the living and the dead. Some translations have, "Whom the heaven must retain," but Hackett accurately says, "*receive*; not *retain*, which the usage of the verb forbids" (*Acts of the Apostles*, p. 82).

Peter said "the heaven MUST receive Him," indicating the necessity of His returning to heaven so that the scheme of redemption could be executed and consummated. Jesus returning to heaven allowed the Comforter to come (Jn. 16: 7), enabled Jesus as High Priest to enter the holy of holies (Heb. 9: 24-26), permitted Him to direct the welfare of the church (Eph. 1: 20-23) and to act as our intercessor (Heb. 7: 25).

The expression, "the times of restitution" (v. 21), conveys the same idea as when Jesus said, "Elias truly shall come, and restore all things" (Matt. 17: 11). Both passages are speaking about a moral and spiritual restoration. Elijah (John the Baptist, Matt. 17: 13), came to prepare the minds and hearts of Israel for the acceptance of Jesus as the Messiah. Now, through faith in Jesus and obedience to Him through the gospel, both Jews and Gentiles, may be restored from moral and spiritual degradation to a covenant relationship with God.

The "times of restitution" is the gospel age and it will continue until the long suffering of God ceases (2 Pet.

3: 9-10), and the last enemy, death, is destroyed (1 Cor. 15: 24-26). The "times of restitution" involves the same period as "the regeneration" wherein Jesus sits on His throne and the apostles sit on twelve thrones, judging the twelve tribes of Israel (Matt. 19: 28). The regeneration is now, the gospel age (Tit. 3: 5) where sinners by God's mercy are saved by the "washing of regeneration and renewing of the Holy Spirit."

Furthermore, this period of restoration or restitution is the period the holy prophets spoke about (v. 21), the period when Jesus would be Prophet (v. 22), the days of which all the prophets from Samuel onward, foretold (v. 24), and the time when all of us would be blessed in turning away from our iniquities (vv. 25-26). Obviously, therefore, the "times of restitution" is the present dispensation wherein men are brought back to God through the blood of Christ.

SIMPLICITY
IN
CHRIST

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"THE CHILDREN OF THIS WORLD"

Jesus said, "... for the children of this world are in their generation wiser than the children of light" (Lk. 16: 8). In the days of Christ and the apostles, there were those "not of Israel" which surely put the fleshly Israelites to shame, in spite of all the advantages which the Jew had. I think I can still see examples of the principle taught in the above passage.

An incident happened in the life of J. D. Tant (and, I think, recorded in **J. D. Tant, Texas Preacher**), which will serve to introduce the line of thought I wish to pursue. Bro. Tant had just finished conducting a meeting, and needed transportation to his next appointment, in the form of a horse. None of Tant's brethren could see their way clear to providing the needed horse, so a Methodist loaned him one. (Maybe those were the same brethren who promised to pay Tant for the meeting when their cotton crop was harvested!)

At one time in my life, I was helping to support myself so that I could preach for smaller congregations. The ideal arrangement would have been for some larger congregation to support me, but many are not interested in that simple method, so I just chose the shortest distance between two points, which constitutes a straight line, and supported myself.

At any rate, I continued to preach in meetings within driving distance (70-80 miles), and sometimes obtained leave from my construction job, or quit it, to travel long

distances. During one such meeting some seventy miles distant, I asked the brethren if they could delay the starting time of the meeting by fifteen minutes or half an hour, to give me more time to make the trip after work. They refused my request, and even said they would like for me to conduct a half-hour of singing before the regular meeting. Whereupon, I went to my foreman (a worldly man), and he told me I could leave work a half-hour early each evening, so I would have time to get to the meeting. The children of light did their best to hinder me in the preaching of the gospel, while a child of this world helped me to do my duty!

When I first began preaching, some of my over-Sunday appointments were more than a hundred miles away. My boss, who was a Catholic, told me that on such trips I could wait and return to work on Monday, and he would fill out my time card himself. I made certain that I did him a favor every time that I could.

I remember one young preacher several years ago who was ready to quit his job, and devote full time to "the work of an evangelist." I helped him find a place to preach, and all he needed was a little additional help from his home congregation so that he could have a salary near what he was making at his secular job. He was told that a preacher had no business making as much as those who were employed in secular positions. Now, twenty years later, the same man is still working at a secular job, serving the church as best he can.

I have had "the children of this world" give me time off to preach in meetings, or such portion of a day as I needed in order to conduct a funeral. One foreman told me that if all the world was like him, it wouldn't be a fit place to live, so for me to "get on out of there and go preach." Another said, "We have to take time to bury the dead, or else they will stack up." One told me that the preaching I was doing was worth more than the entire construction project of some seventy million dollars (at 1969 prices).

At the same time, elders in a congregation were considering docking me part of a week's wages, if I spent part of that week travelling to or from a meeting with another congregation. I told them the only thing I knew for them to do was clock me when I left and entered the city limits, and prorate my salary accordingly. I must have made it sound absurd enough that they relented and decided to pay me for the whole week. At least they didn't suggest evicting my wife and children from the preacher's house (which belonged to the church), for that portion of the time when I was preaching in another town.

Some preachers and brethren have not yet learned that they are "workers together" in the Lord's cause, instead of adversaries. We could learn a few lessons from "the children of this world."

Using Great Plainness of Speech

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THE ALIEN AND GOD'S COVENANT—OBJECTIONS

In our last lesson we discussed the meaning of the word "covenant" as used in the Scriptures, and the fact that all men everywhere are amenable to it today. Some brethren have objected to this position stating that they do not, for varying reasons believe a non-Christian is amenable to the new covenant. If this is true it would, of course, change completely the condition of one, as viewed by God, regarding the marriage, divorce, and remarriage question.

In this lesson, I want to examine some of these objections and state some reasons why I believe they are not Scripturally correct.

OBJECTION NUMBER ONE: The objection is made that one is not subject to the covenant until he is a part of the covenant. In other words, one is not subject to the New Testament until he becomes a Christian.

This objection is carried a step further by saying that if one who is not a Christian is subject to the conditions of the covenant, then everyone who is not a Christian is responsible before God to partake of the Lord's Supper, give on the first day of the week, etc.

ANSWER: First of all, to take the above position, one would have to say that the "first principles" ("those things one must do in order to become a Christian), are not a part of the "new covenant." But as I pointed out in my last lesson, when the apostles began to reveal God's covenant or testament to the people on the first Pentecost after the resurrection of Christ, the conditions that were to be met (that they might be recipients of the covenant) were a part of the covenant.

Let me illustrate. God said He was going to make a covenant with Abraham. He told Abraham that he must leave his father's house and go to a strange country that he would later receive for an inheritance. Not only was this condition required of Abraham, but a great number of conditions were required for Abraham and his seed in order that they might receive the blessings of the covenant.

As we also mentioned in our last lesson, this was not the case of the covenant that God made with Noah and his seed concerning His promise that the earth would never again be destroyed with a flood. This obviously sets forth the fact that a covenant may either be conditional or unconditional. This is the reason, I believe, that the Greek word normally translated "covenant"

could also, according to definition, be translated "testament" in Heb. 9: 16-17. The benefits of a testament or will are subject to the conditions set forth in the will and are certainly a part of it. Hence those who are to be the recipients of a covenant, or will, are amenable to it. Now since God has stated in His covenant that He is "... not willing that any should perish, but that all should come to repentance" (II Peter 3: 9), then all are amenable to it.

In reply to the second part of the objection, many things are taught in the New Testament which all Christians would not be held accountable to perform. For example, the regulations given to "fathers" are not binding on one who is not a father. He would not be subject to the regulation until he met the qualifications. The same principle would be true of one who had never obeyed the gospel.

OBJECTION NUMBER TWO: According to Romans 2: 14-15 Paul discusses the "... law written on the heart." Therefore, the reason that all men today are not amenable to the Law of Christ should be obvious. The Jews were the covenant people of God and were subject to the Law of Moses. At the same time the Gentiles, to whom Paul is having reference in Romans 2: 14-15, were not subject to it. Therefore today neither Jews nor Gentiles, who have not obeyed the gospel, are a part of the covenant but are subject to "... the law written on the heart" just like the Gentiles were while Moses' Law was in effect. The "law written on the heart" is that sense of what is morally right and wrong that was implanted in man's heart by God at the beginning of time.

ANSWER: The Law of Moses was given to the Jew and not the Gentile. It is therefore true that God did not condemn the Gentile for not keeping the Law of Moses. Now the question is this. Where is the evidence that this "law on the heart," this moral law, to which the Gentile was amenable while the Law of Moses was in effect, was implanted in man by God in the beginning of time? And where is the evidence that it is still in effect today for those who are not members of the Lord's church, (covenant people)? I deny that it was or is. Here's why!

First of all, I do not believe that which Paul was discussing was some moral law implanted in many by God in the beginning of time. For you will note that there is more to Paul's statement than that which has been presented thus far. Paul said of the Gentiles that they "... show the work of the law written in their heart" (Romans 2: 15). More about this later.

Even though we have no record of God coming to the people before the promise to Abraham and the bondage in Egypt and telling them specifically to do this or not do that, we know they had law. For example, I read in Genesis 15: 16 where God said, "But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full." The very definition of the word "iniquity" suggests that there was law. The word "iniquity," as used in the Old Testament, is described in W. E. Vine's Expository Dictionary of Biblical Words, page 199. "The word (iniquity) signifies an offense, intentional or not, against God's law." Thus man had law, for he was committing iniquity.

Also in Romans 1: 18-19, Paul sets forth at least three things which he would prove: 1. That the Gentiles had law. 2. That they would not let the law be known (which signified injustice). 3. That the wrath of God revealed because of their ungodliness and unrighteousness. This shows us that they were not fulfilling their responsibilities to God or man. What responsibilities? Those revealed by God's law. Remember Paul said in Romans 4: 15, "Because the law worketh wrath: for where no law is, there is no transgression." Thus when we say that God's law is being violated, we are simply saying that we are violating truth, for God's law reveals truth. But how did this truth come from God? It either came immediately, as God spoke directly to man as in the case of Adam, or mediately through angels or inspired men. Since Paul had already pointed out that the Gentiles had the truth, it should be obvious to every Bible student that if they had truth, they had law. Paul expresses the many ways the Gentiles had sinned at the close of Romans chapter one. Thus When Paul says in Roman 2: 12-15 that there were those who had sinned "without law," he is simply referring to those who did not have a revelation from God on tablets of stone like that given to the Jews. The law the Gentile had came through "nature" (tradition), which is not to say that they **were without law**, but theirs was truth handed down from generation to generation. In violating it he sinned just as surely as the Jew did when he violated that which was written on tablets of stone.

"Yes," someone is heard to say, "but the law that was being violated was that 'law on the heart' that Paul discusses in Romans 2: 14-15." Let's notice that expression as it is used in the New Testament. The expression is also used in Hebrews 8: 10, 10: 16. In these passages Paul is describing the gospel being given to mankind in the beginning of the gospel dispensation. Why should one think that the expression meant anything different for those in the Old Testament?

Also, as we have already mentioned, the text in Romans 2: 15 says that these people "... show the work of the law written in their heart." If you will observe the list of sins in the latter part of Romans chapter one, you will see that they are comparable to those things that were condemned by the Law of Moses. The deeds that were done were such as the Law of Moses required. Many of them not only knew them, but in contrast to Romans one, many of them also kept them. They loved truth, and desired to know anything that God had spoken concerning their salvation (cf. Acts 10).

Even though the Jew was under the Law of Moses and the Gentile under other instruction given by God, the fact of the matter is there were not two laws to which the same people were amenable. Today, since ALL men are amenable to the "new covenant" (testament) as we have already shown, then if there is another law (law on the heart) to which man is amenable, he is subject to two laws at the same time. Obviously this is not true.

OBJECTION NUMBER THREE: If the above statement is true, then why did Paul, who was amenable to the new covenant in view of the fact that he was

"a covenant person" (in the covenant), state that there were still those who were without law? "And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law" (1 Cor. 9: 20-21).

ANSWER: The explanation of this passage, in light of the book of Romans, seems a simple matter to me to explain. Paul was simply contrasting Jew and Gentile and in an accommodative way is talking about those whom he was trying to convert as being "with law" (the Jew who had a written law that he was trying to hold on to) and those "without law" (the Gentile who did not have a written law as did the Jew).

HOW TO BE A CHRISTIAN IN A WICKED WORLD

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If a preacher has never experienced labor in the secular world it will be easy for him to neglect this topic. He may not be as understanding of those who are daily confronted with the secular world.

The greatest paradox for the new Christian after baptism is the realization (and frustration) that so much has changed and yet so many things have not. He has a new commitment but still has the same responsibilities. He has a new goal but still has the same family, the same neighbors, and the same job. He has been forgiven but is still bombarded by the media's sensual stimulations (vulgar music, TV, etc.). Thus, when a person is converted a new tension comes into his life—the tension of a life which is turning against the everyday current of the world! Every church needs a spiritual maternity ward for its newborns. In a recent study with some new Christians we arrived at six points which will help us face the world.

I. LEARN TO RECOGNIZE THE NATURE OF SATAN AND SIN. Satan is deceptive. He doesn't wear a sign telling you who he is. He appears the opposite of what we would expect (2 Cor. 11: 13-15). His ambition is to destroy man (1 Pet. 5: 8, 9). Filled with trickery, snares, and traps, he is the "deceiver of the world" (Rev. 12:9).

Sin is also deceptive. It wears a false face of beauty, appealing to the five senses. But all that glitters is not gold. Sin wears a false face of fulfilled blessings, but it can never deliver what it seems to promise. It wears the face of being advantageous, saying you can get ahead

by being dishonest. As Horace Greeley once said: "The darkest hour in any man's life is when he sits down to figure out how to get rich without earning it. " Sin also wears the face of servitude, though it is always the master of those who embrace it. Sin won't "play second fiddle" to anybody. It can also switch its disguise. About the time you learn to recognize it, sin will then appear as a cure for the problems it caused! Some turn to prostitution to finance a drug habit; some turn to theft to finance a gambling habit, etc.

II. DEVELOP A HATRED FOR SIN. "Through thy precepts I get understanding; therefore I hate every false way" (Ps. 119: 104). If this is not our attitude then something is wrong somewhere and we need to back up to point number one. Learn the nature of sin and take a look at the trail of sad consequences it leaves behind. "Sin is a reproach to any people" (Prov. 14: 34).

III. REMEMBER HOW JESUS MET TEMPTATION. He was tempted in every way we are (Heb. 4: 15). He met every temptation with scripture (Mt. 4: 1-11). Should you memorize scripture? Yes. The Psalmist memorized. "Thy word have I hid in my heart, that I might not sin against thee" (Ps. 119: 11). This is the best reason for memorizing. Jesus' memory of scripture prevented sin.

Like Jesus, Simon the sorcerer was tempted following his baptism. Unlike Jesus, he wasn't able to quote scripture and he fell (Acts 8: 13-24). The contrast between Jesus and Simon and their encounters with sin immediately following baptism should be embedded in our minds. It seems Satan tries harder during the first year of a Christian's life than at any other time. He knows if he is to conquer, this will be the best time—before their roots have time to grow (Lk. 8: 13).

IV. PRAY. When Jesus was tempted to forego the crucifixion he prayed, "not my will, but as thou wilt" (Mt. 26: 39). He prayed immediately after his baptism, a most appropriate time to begin (Lk. 3: 21). Our Lord prayed when his popularity was at its peak (Mk. 1: 33-37). Everyone likes popularity, but we are endangered by thinking too highly of self (Rom. 12: 3; 1 Cor. 10: 12). Some men love fame to the extent that they will seek the praise of men at all cost (Jn. 12: 42, 43).

The last thing Jesus did on the cross was pray (Lk. 23). This had to be the point at which temptation was greatest. How easy it would have been to call down the angels and forego any more agony! How we underestimate the importance of prayer!

V. CHOOSE PROPER COMPANIONS. A blessing is upon the one who walks not in the counsel of the ungodly (Ps. 1: 1). We cannot exaggerate the value of this wisdom. Peer pressure is the downfall of many. Evil companions lead to corruption (1 Cor. 15: 33). The phrase "be not deceived" is a caution sign to alert us to the danger. The wise man gives a description how sinners entice (Pro. 1: 7-19). He concludes, "Surely in vain the net is spread in the sight of any bird. " When a bird sees the trap being set, he will not get caught. We must be wise enough to see the end (consequences) of a thing. It is easier to be a Christian when you spend your leisure with those who are upright. Contrary to popular opin-

ion, you can have fun without doing anything wrong. Plus, you will be able to sleep at night.

VI. RESIST. This is a novel approach in meeting sin that many have never considered (J.s. 4: 7). You may have to say it out loud, but if you do it with conviction the devil will go away. Jesus did and the devil did. God does provide a way of escape and never leaves us with a choice of two evils (1 Cor. 10—13). We are not promised that it will be the easiest path to follow, but it will always be there. Continued strength will come if you avoid idleness. We are what we think (Prov. 23: 7). Therefore, use Phil. 4: 8 to make a list of worthwhile things to think and do.

CONCLUSION: If you are a new Christian, welcome to the kingdom! Godspeed to you along the journey. You are not alone, for there are many who care about you. If you have been a Christian for a number of years and your life seems stale and you have thought of quitting, please don't. If you are lost, you will not be lost alone. Probably, you will influence others. May you be encouraged in knowing there is hope for you and you can help others. You may need to freshen up on the principles we have discussed. Be assured that Jesus cares (1 Pet. 5: 7) and so do many brethren.

**GOOD FRIENDS AND
GOOD FOOD**

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Every family has its own peculiar practices and distinct rituals. We all do different things in different ways. We are not alike, and that's good. Chances are that your family carries on certain routines and traditions which are practiced with predictable regularity. It may be Monday night family time, or it may be Saturday morning breakfast out, or perhaps it's a standing appointment at grandma's for Sunday dinner. Whatever the case may be, we all carry on our cherished kindred customs. Ours? Well... Ours is pizza. Piping hot Sunday night pizza with extra cheese and pepperoni. Company and pizza. Good friends and good food to close out a good day. Now, to us, that's especially special.

Do Christians socialize as much as they used to? I tend to doubt it (although I've never seen an official "poll" on the subject). Perhaps we're too busy or in too much of a rush or maybe we're just not interested in that sort of thing. That's sad. Maybe we spend too much time arguing that social events are not a responsibility of the church but, rather, the home (which is true)

and NOT ENOUGH TIME MAKING THEM A PART OF THE HOME! Christians should enjoy being with Christians.

I suppose one of the closest unions possible on earth occurs when folks eat together. There is a feeling of commonness present—of sharing, of warmth, of concern, and of love for one another. And who can forget the feeling of feet fighting for position under a crowded table or elbows trying to keep to their restricted air space; all the while laughing, talking and occasionally eating. It's what memories are made of.

Some of my fondest recollections growing up center around good friends and good food. Just Christians being together and enjoying it. I can still see brother Seaton working up a sweat cranking that homemade ice-cream on a warm Kentucky evening. I'll never forget the Brown Street ladies huddling together at the pot luck gatherings worrying about whether or not there would be enough to feed everyone (there always was!) And I'll always remember the visiting brethren from other places coming by to share our "Sunday roast". Those are precious memories because those are great people.

And I can't help but believe that some of the most cherished memories in the life of our Lord were like that. Consider the time He spent at Bethany with Mary, Martha and Lazarus. He went there often and obviously enjoyed the gracious hospitality and warmth of their home. Good friends and good food meant a lot to Jesus.

Listen to Solomon: "Here is what I have seen to be good and fitting: to eat, to drink and enjoy oneself in all one's labor in which he toils under the sun during the few years of his life which God has given him; for this is his reward" (Ecc. 5: 18).

Solomon says that when a man sits down with good friends and good food that he has a physical reward. To be able to eat and drink are a part of God's provisions and to share such with others produces an inner feeling of compensation and satisfaction like nothing else can. It's one of the joys of life.

Let's begin again to open our homes and hearts to hospitality. Let's begin to make some memories for our children. Let's begin to understand that bad company corrupts good morals but that good company produces the opposite effect. Let's begin to be around good company. Let's begin to have more social association among Christians. Good friends and good food. What could be better? Y'all come!

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THE RAISING OF LAZARUS

Don Martin
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The account of the Lord raising Lazarus from the dead is found in John 11: 1-46. Lazarus was the brother of Martha and Mary (Lk. 10: 38-42; John 12: 1-9). Lazarus, Martha, and Mary lived together in Bethany which was located on the eastern slope of the Mount of Olives. Bethany was about fifteen furlongs or two miles from Jerusalem, (Jn. 11: 18). Jesus had loved this family and had spent much time with them when he was in Judea (vs. 5). Lazarus and his sisters were obviously wealthy (the pound of "pure nard," ASV., which Mary used to anoint Jesus was "very costly," from about \$50.00— up,, and the tomb in which Lazarus was buried was indigenous to the wealthy of Jesus' day, Jn. 12: 3, 11: 28). The raising of Lazarus invincibly demonstrates the deity of our Lord and serves as another undeniable miracle.

PURPOSE OF LAZARUS' SICKNESS. John's account begins by saying, "Now a certain man was sick, named Lazarus..." (11: 1). Mary and Martha sent a message to Jesus (Jesus was in "Bethabara," KJV. or "Bethany beyond the Jordan," ASV., 10: 39, cf. 1: 28) informing Jesus of Lazarus' sickness (11: 3). Was there a purpose for Lazarus' fatal sickness? If there was, what was it? Negatively, Lazarus' sickness was "not unto death..." (11: 4). That is, death was not simply the object. There was a greater purpose in Lazarus' sickness than simply death. Positively, "... but for the glory of God that the Son of God might be glorified thereby" (vs. 4). The miraculous raising of Lazarus would glorify God and irrefutably display Jesus' deity. Also, Lazarus' resurrection would result in many believing on the Lord (11: 15, 45, 12: 9-11).

REASON WHY JESUS DELAYED COMING TO BETHANY. As we have already seen, when Lazarus became ill Mary and Martha sent word to Jesus. Mary and Martha both expressed the belief that if Jesus had come in time, Lazarus would not have died (11: 21, 32). After Jesus received the message, however, he continued at "Bethabara" for another two days (11: 6). Why did he tarry or delay his coming? Jesus' delay was not because of indifference (11: 5, 35). Jesus was busy at "Bethabara" in building on the foundation established by John the Baptist (10: 39-41). However, this was not the real, paramount reason. Jesus' delay, beloved, was "to the intent ye may believe..." (11: 15). Jesus intends not just to heal a sick person, or even raise a dead man—

but resurrect a dead man who had been in the grave four days (11: 17)!

AN OBSERVATION CONCERNING DEATH. Intelligent reader, have you ever thought about how Jesus described death? Notice the language Jesus used regarding Lazarus: "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep" (11: 11, all emphasis mine, dm). Death is often referred to as "sleep" (cf. Matt. 27: 52; Acts 7: 60). "It is a beautiful and tender expression," Albert Barnes wrote in commenting on "sleep" as used in the scriptures for death, "removing all that is dreadful in death, and filling the mind with the idea of calm repose after a life of toil, with a reference to a future resurrection in increased vigour and renovated powers" (**Barnes on the New Testament**, Vol. 2, pg. 297). In the case of saints, death is peculiarly a sleep in that there is no suffering, weariness, and pain (Lk. 16: 19-31).

SOME CONSIDERATIONS RELATIVE TO LAZARUS' DEATH. Lazarus' death was certain. He had been in the grave four days (vss. 17, 39); he had on grave-clothes (vs. 44); and decay had begun (vs. 39). Jesus had raised Jairus' daughter while she was still in her father's house (Mk. 5: 35-43); he had raised the widow's son while he was being carried to the place of burial (Lk. 7: 11-17); but there is no record of Jesus ever having raised one whose body was already in a state of decay— until Lazarus!

There is a marked difference in Jesus' miracles and the pretended miracles of the fakes of our day. Jesus went to the graveyard (place of the tomb) to a known, confirmed dead person (11: 39-44). After the stone has been removed, Jesus cried with a loud voice, "Lazarus, come forth" (11: 43). All attention is now placed on the tomb. "And he that was dead came forth, bound hand and foot with grave-clothes: and his face was bound about with a napkin. Jesus said unto them, loose him, and let him go" (11: 44). Even the enemies of Jesus had to acknowledge this miracle (vss. 47; 12: 10, 11).

WHAT THE RESURRECTION OF LAZARUS MEANS TO YOU AND ME. Lazarus' resurrection provides more faith producing evidence of Jesus' power and deity (Jn. 20: 30, 31). The raising of Lazarus also evinces that the resurrection of the body is not impossible for the Lord, (Acts 26: 8). Jesus can and shall raise all the **dead** (Jn. 5: 28, 29; I Cor. 15: 20-23, 51-58). Hence, Jesus is the resurrection and the life (Jn. 11: 25).

Conclusion: As a result of Lazarus' resurrection from the dead, many believed on the Lord and others had their faith enhanced (Jn. 11: 45, 12: 9-10, 11: 15). When the Pharisees, however, received word of this miracle, "then from that day forth they took counsel together for to put him to death" (Jn. 11: 53). What effect does Jesus' raising of Lazarus have on you?

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THE NEWS LETTER REPORTS

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RADIO PROGRAM CANCELLED

According to a news item in the bulletin of the Plainfield, Indiana church, station WXIR has cancelled a long running program which was heard five days a week. The station manager said the action had been contemplated for two years. The manager, Gary Arnold, said that the program had been "positive in approach," and "not unduly argumentative or confrontational." The reason for the cancellation was purely doctrinal. He objected to the fact that the approach was non-premillennial, advocated "one body" and insisted that the age of miracles was past. He found this objectionable and "harmful to young Christians" in the listening audience. It is certainly regrettable that freedom of speech on that station is reserved for those who teach false doctrine. The present preacher is DON TRUEX who was preceded by Johnie Edwards.

P. J. CASEBOLT, 2803 4th St., Moundsville, WV 26041—About July 1, I plan to begin work with the church in Chiefland, Florida, which meets at the corner of Second St. and Second Ave., S. E. For the past two and a half years I have been working with the Cedar Avenue church in Moundsville, having also worked with them for a two year period around 1980-81. The congregation has survived liberalism and other internal problems, had done extensive repairs to the building, and is engaged in an extensive program of work both locally and in other places. Lord willing, I shall return to this area for meetings from time to time. Stop and visit with us in Chiefland.

P. S.—I personally appreciate the generous response to the needs of our son-in-law, David Joy, during and following his heart transplant. The prayers were especially helpful, and he is doing well at this writing (March, 1985).

REPORT FROM SALEM, OHIO

PETER McPHERSON, 1874 Allen Dr., Salem, OH 44460—The "Western Reserve" is rich in early "Restoration" history. Walter Scott preached throughout this area in the early 1800's. Churches were established in New Lisbon (now Lisbon), Warren, Youngstown, Sharon, PA. Salem and in many other places. Nearly all of these churches fell into digression ranging from the extreme modernism of the Disciples of Christ denomination to the somewhat less liberalism of the Christian Church. In some of these localities sound churches were established over the years and as history often repeats itself, they too accepted centralized cooperative machinery and human institutions to do the work of the local church, and "liberal" churches of Christ resulted. But once again in some of these places doctrinally sound congregations have been planted and Salem is just one such place.

In 1962 Bill Wallace helped to start a congregation here in Salem. He only stayed two months. For three years the church struggled to grow by the help of "appointment speakers" from other places (mostly Akron). Preachers that followed to date are Billy Farris, Jim Lovell, Marvin Noble, Larry Chaffin, Morris Hafley and the writer. From meeting in an old building on 2nd St., (which they outgrew) they moved into a lovely new meeting house in 1981. The church has not only been able to support its own preacher but has helped others as well as local benevolent work.

Attendance runs around 80 on Lord's Day morning. This area has been hit hard economically. We have many good families developing and we hope to have elders some day. Presently, cooperation, peace and zeal characterize this church. H. W. Eddy (81 and still teaching senior high school) has been heavy on good reading materials, special meetings and topics and that has contributed much to the work. We have other fine teachers and dedicated families. Personal evangelism has been one of my main targets. Progress has been made, though slow at times in that area. I have half a dozen outside classes a week. We have baptized some all along. We have mailed out 20,000 Bible

courses and have converted some from that.

In 1984 we had meetings with Bob Waldron (special on singing), Jim Needham (special on Humanism) and Lewis Willis (special on first principles). In 1985 we will have Bob Waldon (special on Bible Geography) and Gene Frost (topic not yet arranged). A host of other gospel preachers have held meetings here and to them we are grateful. One more thing. The teenagers ASKED for a special class. We are conducting this in our home. So far they love it. If you have any good ideas, let's share. We must not forget the young people. Families must provide outside get together times for them also.

DON GIVENS, P. O. Box 7181, Bellevue, WA 98008—The church at Waipahu, Hawaii has invited me to work with them and I have agreed. I was recently there in a meeting. There is a great need for a stable and experienced preacher. They have found it difficult to get an experienced man to move that far and live in isolation from the mainland. I have been preaching 24 years and worked for 9 years in small, struggling churches in Canada. We are familiar with hardship and isolation. I need to raise some \$1700-\$1800 in monthly support, and about \$4000 in moving expenses. The church in Waipahu will supply us with living quarters. We will sell about 80% of our household goods to cut down on moving costs. Our departure time is the end of July, Lord willing. Could congregations (or individuals) help with either (1) monthly support (my biggest concern) or (2) moving expenses? Any amount would be gratefully received and acknowledged. For personal references, contact Homer Hailey, Hoyt Houchen, Robert F. Turner, Ken Sterling or Joe Corley. For further information, phone me at (206) 747-9719.

DAVID COCHRAN, Rt. 2, Box 203, Bristol, WV 26332—The congregation which began three years ago in Clarksburg, West Virginia, still meets in the Conference Room at the Towne House (West) Motor Lodge and is known as Westside. Preaching has been done by our members and other faithful preachers including Paul Casebolt, Marshall Patton, Connie W. Adams and Barry Hudson. We meet on Sundays at 10 A. M. and 6: 30 P. M. and on Wednesdays at 7: 00 P. M. The church here began with a few Christians meeting in a private home. Attendance now runs 25-30. This is the only sound congregation in a four county area. We invite travelers to meet with us. If you have relatives or friends in this area, please put us in contact with them. Phone (304) 782-2132.

VIVION ROAD LECTURES

VIVION ROAD CHURCH OF CHRIST, 2026 N. E. Vivion Road, Kansas City, MO 64118—The church here announces a lecture series for June 24-27, 1985 with Harry Pickup, Jr., Peter J. Wilson and Ken Van Duesen as speakers. Each morning Harry Pickup, Jr. will discuss "The Church of God's Eternal Purpose" and Peter J. Wilson will discuss "Discipleship." In the afternoons Ken Van Duesen will discuss "Restoration." In the evenings, Harry Pickup, Jr. will speak on "Fellowship" and Peter J. Wilson will speak on "The Power of Positive Christianity." Phone (816) 452-3684 for more information.

RICHARD W. TERRY, Rt. 1, Box 293A, Houston, MS 38851—We have just had a successful meeting at the Thorn congregation on "Crisis in the Family." The five lessons were (1) Choosing a Suitable Spouse, (2) Maximum Marriage, (3) Rearing a Godly Family in an Ungodly Society, (4) Discipline in the Home, and (5) The Dilemma of Divorce. Tapes of these lessons are available to those interested. Write me at the above address.

CHARLES F. HOUSE, P. O. Box 1031, Douglas, AZ 85608-1031—I am looking for a faithful retired family. We need a man who can lead singing and help in house to house teaching work. I have a small two

bedroom house next to the church building which I will provide rent free in exchange for this help. It would also help if he were a "handy man" who could make small repairs as needed. This is a Catholic stronghold on the Arizona-Mexico border. The sun shines here 360 days a year. Let me hear from you. Call (602) 364-9649 between 4 and 8 A. M. (Arizona time only).

CARLOS A. CAPELLI, Casilla #83—1665 Jose C. Paz, Buenos Aires, Argentina—The church in Jose C. Paz does not have the necessary funds to make needed repairs on the old building we bought. We need about \$5000 for this work. As individuals, could you help us? I also need help for a copying machine to assist in the work in Buenos Aires. It would expedite matters if you would send to my account in a bank in Phoenix, Arizona. It is "Valley National Bank, P. O. Box 2951, Phoenix, AZ 85062 c/o Carlos A. Capelli account #1051-4208. (Editor's note: I recently visited with brother Capelli while he was in the states and appreciate very much the work he and others are doing in Argentina and Chile—CWA).

FROM THE PHILIPPINES

DOMINADOR D. ARCEGA of Tarlac, Philippines reports that 20 have been baptized and 5 restored at San Felipe congregation, in San Manuel, Tarlac. There were four preachers working in this province but now there is only one. One preacher died and two other moved seeking work to support their families.

RODY C. GUMPAD, Tanza, Tuguegarao, Cagayan 1101, Philippines—February 25-28, 1985 we had a successful lectureship/preacher training and gospel meeting. Brethren Bob Buchanon of Bowling Green, Kentucky and Howard Jones of Paden City, West Virginia were our guest speakers. They are good men of God, sound in the faith and able teachers of the truth. We prayed together, sang together, joked together, laughed together and studied much together. There were 30-40 preachers (including their wives) in attendance. We saw 15 baptized into Christ. Three of these were former denominational preachers. One preacher left the liberals to stand for the truth. We are much edified.

NEW CONGREGATION

ROBERT W. TRASK, SR., P. O. Box 1505, Chiefland, FL 32626—On January 27, 1985, after much prayer, the Rosewood Church of Christ came into existence. We are meeting in a house being loaned to us which is located 1.9 miles west of the intersection of County Road 345 and State Road 24, about 7 miles east of Cedar Key. In our first month, we have averaged 18 for Sunday morning worship with an average contribution of \$50. Two have been baptized. Visit us if you are in this area.

PREACHERS NEEDED

PARIS, KENTUCKY—We are in immediate need of a preacher in Paris. We now have 27 members and attendance runs 30-35. We are in process of purchasing a permanent meeting house from the Church of

God and hope to be in it in April, 1985. Some outside support will be needed. Contact Don Bishop, 135 Echo Dr. Paris, KY 40361. Phone (606) 987-1273; or Jim Sizemore, Rt. 4, Box 212, Cynthiana, KY 41031. Phone (606) 234-9432.

GREENTOWN, OHIO—The church here is seeking a preacher on a full-time basis. We are presently a group of 30 meeting in an American Legion Building in Greentown, a small town halfway between Akron and Canton. I have been working at a secular job and preaching here for four years. Members are interested in and supportive of Bible study opportunities beyond the regular assemblies and we have worked together in peace and harmony. We can supply about \$400 per month with the rest being secured elsewhere. I can assist in seeking help from nearby congregations. Contact: Phil Duren, 1112 Cosmos St. N. W., Hartville, Ohio 44632 or call (216) 877-3903.

MOBILE, ALABAMA—The Tillman's Corners church is looking for a preacher. He will need some outside support. Attendance runs about 70. Contact J. P. Halbrook, Rt. 2, Box 45 A-1, Grand Bay, AL 36541. Phone (205) 865-6292.

PREACHERS AVAILABLE

KEITH STORMENT, 808 Bond Ave., Barnesville, OH 43613—I am interested in relocating. I am 31 years old with several years preaching experience. Would like to relocate with a sound, mature congregation on or before June 1, 1985. References will be gladly supplied. Call (614) 425-3233.

J. M. KENNEDY, 401 Business U. S. 31 S. Peru, IN 46970—I am interested in relocating with another faithful congregation by or before June of this year. I am married, 56 years old, and we have four children, one of which is still at home but working here in Peru. I have been preaching for over 38 years, 32 of which have been in located work. Write me at above address or call (317) 473-6850.

DENNIS E. ADAMS, Rt. 1, Box 123F, Newburg, PA 17240—I am interested in working full-time with a congregation in need of a preacher. I am 35 years old. Write me at address above, or call (717) 423-6492.

Please Renew Promptly

IN THE NEWS THIS MONTH

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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.

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BARBARA COLLEY ADAMS
AUGUST 16, 1931—MARCH 31, 1985

ABOUT THIS SPECIAL EDITION

As most of readers know by now, Barbara C. Adams beloved wife of the editor of SEARCHING THE SCRIPTURES, died on Sunday, March 31 and was laid to rest on April 2. She was known and loved by many people throughout this country and by many in several other countries. She was the business manager of this paper and the rock on which its editor leaned in all of his life and work.

We hope this edition will not only pay fitting tribute to her but also to that host of godly women without whom much work in the kingdom of God would never be done.

The editor and family deeply appreciate the many expressions of sympathy which have come in great volume. While it is impossible to personally acknowledge all of these, we want everyone to know how much your love and concern has helped us.

ROY E. COGDILL IS DEAD

It is with much sadness that we report the death of our friend and brother Roy E. Cogdill of Katy, Texas. He was 78. The power and influence of his life were great. His writings have been translated into other languages and v continue to bless all who read them for years to cor Funeral services were conducted Wednesday, May 15 at the Frye Road building in Katy, Texas where he was a member the last few years. Harold Fite, James Yates and James W. Adams conducted services before a large audience. We will have more to say about the influence of the life of Roy E. Cogdill in another issue.

● *****

H. E. PHILLIPS SUFFERS HEART ATTACK

H. E. Phillips, former editor of this paper, suffered a mild heart attack on May 14 and has been hospitalized in Tampa. At this writing he is improved and out of the coronary care unit and hopes to be home soon. Keep him in your prayers.

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SEARCHING THE SCRIPTURES makes a fine gift at any season of the year. If you have been personally helped by reading it, then think of your children who have left home for college, military service, or marriage and jobs away from home. You would do them a favor to start them on wholesome reading material from faithful servants of God. How about it? Would that be worth \$9 a year to you? Write Us: P. O. Box 69
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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, home-maker, 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.

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Editorial

Connie W. Adams

P.O. Box 69
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"HER HUSBAND SHALL PRAISE HER"

She was young, full of life and with a twinkle in her eye when I first began to notice Barbara Rose Colley of Fulton, Kentucky. I was a sophomore and she a freshman at Florida College. From the middle of October, 1949, when she accompanied me to a church service, I dated no other girl. Our love grew as the days passed and we began to plan a life together. As we sat by the Hillsboro River, or wandered across campus, we dreamed and planned of the days ahead. She knew that I was a preacher and had determined to give my life to that work.

Our plans always were built around the work of the gospel. We even talked of spending part of our life in another country planting gospel seed. We promised ourselves that if children should bless our home, we would do the best we could to bring them up to serve the Lord. And so, on August 14, 1950, in Fulton, Kentucky, we exchanged wedding vows and began what turned into over 34 and a half years of life together. From the first, she reflected uncommon wisdom in her conduct among the brethren. It was soon evident that she was the greatest asset I had. When we returned to college, after a year's absence to work with the church in Lake City, Florida, she worked to help me finish and took pride in what I did.

She did not flinch about going to Bergen, Norway in 1957 even though she was six months pregnant at the time we sailed from New York. I suggested that we wait until after the baby arrived to begin our work. She thought we ought to go on and said the Lord would look after us. He did. Our older son, Wilson, was born on December 29, 1957 in Bergen. She always shared my interest in gospel work in different parts of the world and encouraged the efforts in Canada, the Philippines, Norway, Italy and a number of other places. It was she who suggested that I ought to go again to visit the brethren in the Philippines in 1975 and "see how they do." Our younger son, Martin, was born on March 2, 1961 in Fulton, Kentucky.

Through lean years, when support was meager and we had to count pennies, she never complained or reflected any jealousy because other women her age had things we did not own. In the last several years in which much of my preaching has been in meetings scattered throughout the land, she urged me to go and do what I could. When possible, she went along and that always

helped the meetings. When she could not, she kept the home fires burning and saw to an increasing work load as the years passed. In 1973, when H. E. Phillips asked me to take on the task of continuing the work of SEARCHING THE SCRIPTURES, we prayed much about it and she urged me to take on the work and said she would stand by and help. And help she did. She quit her job as a High School Business teacher and took over the office work essential to the publication of such a paper. For many years she handled the mailing list, billing, and a host of business activities for the paper and left me free to handle only the editorial responsibilities along with preaching commitments. For the last twelve years she has worked behind the scenes to see that the business end of the paper succeeded.

Bobbie did not seek the limelight. She was always embarrassed when extra attention was focused on her. Yet, she was a woman of strong spirit and deep convictions. The women who sat in her classes can testify to that. So can I and so can our sons. She was not in the least sympathetic with the Feminist Movement. She saw it as a threat to what the Bible teaches about family relationships. Yet, she was not a shrinking violet. She was of the opinion that the lack of sensitivity on the part of men (including many professed Christians) gave an aura of credibility to the movement. But she was also persuaded that better women helped to make better men and she worked on the problem from that angle, with some success, I might add.

She was impatient with preacher's wives, or other women, who whined. She could, and did, make short conversation with those who offered sympathy to her when I was off preaching and she was left at home. In no uncertain terms she made it known that she believed as much in what I was doing as I did and that she did not want such misplaced sympathy. Sometimes she did it with a biting wit. Once a sister tried to tell her how sorry she was for her that "Brother Adams was off again somewhere to preach." Then the sister made a mistake by asking "What do you do with yourself when he is gone like this." With a twinkle in her eye, she replied "Why, that's when I put on my blond wig and go to town and have a big time!" End of conversation!

I liked her attitude toward rearing our children. She did not think they were any different from anyone else's children. We never made decisions as to what they could or could not do based on what the brethren might think. It was always, "What is right for a Christian?" She did many extra things for our sons, Wilson and Martin. It was her hard work and thrift which helped so much in getting them through college. She took great delight in their accomplishments. She joined me in encouraging both sons to do in life what they felt best suited to do, all the while remembering the need to "seek first the kingdom of God."

While being the very heart of our home, she did not forget her parents. An only child, she was most attentive to the needs of her parents. Her father spent his last 18 years as a total invalid. She stood by and helped her mother right to the end. She had many of the noble attributes which her mother, Virginia Colley, demon-

strated so well. Nana, as we call her, moved into our home a year and a half ago, and remains part of the household, even now that Bobbie is at rest. No parents could ask more of a daughter than she gave.

She was not only my wife, she was my best friend. I both loved and liked her. No husband could ask more than she gave and no wife could have given more. For nearly 35 years my life has been so intertwined with hers that it is most difficult to consider myself or my life apart from her. Her race is run; mine must go on. Her pain is now ended while mine remains intense. She has gone to be with the Lord while I am still pressing for the prize. But her memory is etched in the hearts of our children, in her mother's heart and in my own heart. Rest well, sweet Bobbie. You cannot return to us, but my heartbeat quickens at the thought that I shall join you one day in the land that is fairer than day.

Meanwhile, the lyrics of a song I used to sing haunt me. Let me share them with you.

"She slipped into the silence
Of my dreams last night
Wandering from room to room
Turning on each light
Her laughter spills like water
From the river to the sea
And I'm swept away from sadness
Clinging to her memory.

Sweet memories, sweet memories
And I'm swept away from sadness
Clinging to her memory. "



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There was a crisp New England chill in the air that March morning as I stood on the bow of the *John F. Kennedy* as it made the trip from Staten Island across New York Bay to Manhattan's south side. Just ahead stood the massive steel skyscrapers of Wall Street's famed financial district, while off the starboard lay the sprawling boroughs of Brooklyn and Queens which by this time were bustling with rampant activity. The Brooklyn Bridge, the world's most famous—and most purchased—bridge was visible as were the waterfront buildings of the Watch Tower and Tract Society of the infamous Jehovahs Witness cult. Each of these were recipients of nothing more than a quick glance, for several hundred yards off the ferry's port side, rising 307 feet high, stood the object of my attention and affection. There was the nation's leading lady, though crippled by repairs, she still stood tall and proud as the grand Lady of Liberty. I came to see her. I came to think.

I thought about a young couple my age who some twenty-eight years earlier had stood upon the deck of another boat and with great emotion, they too, watched this Lighted Lady while wondering if their decision to leave their homeland for one yet unseen was entirely sensible. He was twenty-seven and she twenty-six and to this union of seven years there were born no children. Like Hannah of old they had desperately prayed for a child but none was forthcoming. Though disappointed they never despaired.

As a preacher, the young man had always carried within him a burning desire to take the gospel to a distant place and scatter the precious seed where it had never gone before. The time seemed right. They were young and full of energy and without children to nurture and nourish they both could devote several years to establishing the Lord's work in a foreign land. Plans were laid, a place selected, and support gathered. It was settled. Come summer they would leave for Bergen, Norway.

Then word came—a child was on the way. Due date: end of December. Though filled with exuberant joy at the prospect of at last having a child of their own, a cloud of uncertainty and indecision hovered about them. How could a man even think of taking his wife to a foreign land with her pregnant? Plans had been laid but plans could be cancelled. Or could they? He didn't know, but she did. "Connie," she said sternly, "We have

looked forward to this move for a long time and, besides that, you have spent the last several months asking brethren all over the country to support us and stand with us and they have agreed. And furthermore," she continued, "Aren't we going there to do the Lord's work? If we are, then He will watch over us. And, by the way, are you so uninformed as to think that the United States is the only place in the world where babies can be born?" Thus with her assurance, determination and conviction they boarded the S. S. *OsloFjord* and sailed out of New York Harbor toward the land of the mid-night sun.

December finally came and so did the baby but all did not go easily. There were custom differences to overcome, a new language to learn and a dreaded decision to be made that snowy night on the twenty-ninth. Complications in delivery had arisen and the prospects for survival of both mother and child were minimal. The young man was filled with anguish. All alone he couldn't help but remember that the decision to come to Norway had, after all, been his decision and now it appeared as if their coming was, as some others believed, foolish and unwise. How he longed for home with a nice American hospital for his wife with doctors who actually spoke English. What he got was the University Hospital in Bergen (which refused to allow him to wait at the hospital during delivery) and a doctor for his wife who was an avowed Communist.

The time passed ever so slowly. Prayers were offered on two continents that both might live. Finally the call came. It seems that the mother had refused to give up and that somehow, somehow both she and the child had survived the ordeal and a wiggling, screaming baby boy was the result.

They went on to remain in Bergen for another two years (which turned out to be two of the most profitable years of their lives) before returning to the states in 1959. By the way, the reason I'm so interested in all of this is because, well—that little fellow whose mother refused to let him die—was me!

And, so, I couldn't help but think about all of that as I gazed at the Statute of Liberty that March morning in New York. The next day I phoned and talked with her briefly about going there but after she spoke just a few words she was out of breath and our conversation had to end. I said goodbye. Three days later she was gone.

This is the hardest article I've ever had to write because while to everyone else she was "Bobbie," to me she was—"mom." Everyday now I think about her. There is an empty void within the pit of my stomach that will never be filled. I hurt like I have never hurt before. And, yet, I'm consoled by the Spirit of God who said in Revelation 14: 13—*"Blessed are the dead who die in the Lord from now on! Yes, says the Spirit, that they may rest from their labors for their deeds follow with them."*

O The Precious Memories

1. **I'll remember her smile.** She enjoyed living and she

taught me by her example to smile at life even when life gets pretty tough. One of her doctors recently remarked—*"I've never seen a lady quite like her, she never lost that sense of humor."* O the precious memories linger on... Of the nights around the fire when we would pop some corn, unfold the card table and break open the Rook cards. She was always my partner (no one else ever volunteered) and I can still hear her say, *"Wilson, you crazy nut—what in the world are you doing?"*... and she would smile and laugh even though I had just buried us 300 in the hole! But win or lose (and we did win a few) we just enjoyed being together.

2. **I'll remember her spiritual consistency.** There were many occasions growing up when dad was off preaching in some distant state or country—but I can't ever recall her complaining about it. What I do recall with vividness is that under her direction things went on as usual. Each night, in dad's absence, she would get down the big Bible and read to us and help us with our prayers. We would talk about why he was away and she caused us to understand that his work was the most important in the world. She encouraged me so much.

3. **I'll remember her work-ethic.** Mom worked hard at everything she did figuring that if something were worth doing it was worth doing right. Laziness and idleness were words unknown in her vocabulary of living. She never pushed Martin or me to be more than we possibly could be but she always insisted that we do our best. And she set the example.

4. **I'll remember her patience—with me.** There were a few years there when I wasn't the easiest person in the world to get along with, but she never gave up. And she never stopped loving me. She cared, and that meant everything.

O The Glorious Hope

Let not your heart be troubled; believe in God, believe also in Me. In My Father's house are many dwelling places; if it were not so, I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you to Myself; that where I am, there you may be also. (John 14: 1-3).

That was one of her favorite passages. She told me so after I had read it at her father's funeral two years ago. The other day I had to explain to our children that they wouldn't get to see their "Granny" again for awhile. Our son Dale blurted out that she had gone up to heaven. After a moment little Sharon spoke up and said, *"Dad, some day I'm going to go to heaven and see Granny again."*... I am too sweetheart; I am too. *Her children rise up, and call her blessed, Her husband also, and he praises her, saying: Many daughters have done worthily, But thou excellest them all Grace is deceitful, and beauty is vain; But a woman that feareth the Lord, she shall be praised.*

Give her the fruit of her hands; And let her works praise her in the gates.
Proverbs 31: 28-31

FROM THE PEW'S POINT OF VIEW

Martin W. Adams
Rt. 1, Box 99
Lovettsville, VA 22080

Driving across Kentucky early Monday morning I began to see familiar sights that let me know I was getting close to home. Being the son of a gospel preacher, I have lived in several states, but by-in-large my parents made our home in the Louisville area. Over the past fifteen years, Daddy worked with three congregations in the area and it is here that they raised my brother and me into young men. For this reason I find it difficult to listen to a playing of "My Old Kentucky Home" without thinking of the home place and a tear welling up in my eye. However, this trip was different, a one time occurrence, for my brother's family and mine were on our way home to bury our mother, a most difficult thing to do. Someone has said that "Home is where the heart is" and Mom was the heart of our family like most mothers. This week the meaning of "home" took on a new meaning for our family, because of the passing away of Mother.

Since Dad became editor of Searching the Scriptures I have taken the utmost interest in its work though never having contributed any material for print. I am not a full time gospel preacher, an elder, or a deacon, and right now I do not even teach a Bible class at church. However, let me share a few thoughts now from the pew's point of view, rather than the pulpit's about some lessons my mother has taught me even after she is gone.

LESSON #1

Home and mothers are something we take for granted at times. Home being a place where shoes can be kicked off at the door, and Mom a place where support can always be found. Yet time has a way of changing things, and this is one of the many lessons I have been taught the last two days. For home is not a two story brick house on a few acres of Kentucky sod, it is wherever loved ones are living. Part of our home is now resting in paradise receiving a small part of her reward of faithfulness while awaiting the resurrection. This alone has made my desire for heaven all the stronger and the reward that it will be all the sweeter. Yes, time does indeed have a way of changing things.

LESSON #2

Mom taught me this week the true value of tears. Never have I had to rely on them so heavily. They are God's way of relieving the pain of those left behind who

have a hard time understanding his methods and are slow to accept them. They soothe the human spirit. Jesus knew the value of tears in Jno. 11: 32-36. The apostle Paul likewise used his tears as a means of overcoming worldly sorrows and struggles. Through grief comes better understanding of passages of scripture which refer to other's lamentations. I hope I can relate that to other people in my teaching.

LESSON #3

In addition to the value of tears in times of calamity comes the value of true friendship. Let me share the closing lines of a poem received from one such friend, "Life's completeness and richness depends on the things we share with our loved ones and friends". Having close friends come running to your side when you need support is more encouraging than one can imagine until he is on the receiving end of such support. Indeed, how rich and blessed a family can be by having and cultivating close Christian friends. Another lesson Mom taught and I have learned.

LESSON #4

Many sermons are preached on our influence on the world around us. We are to guard our reputations with the utmost care for it is through this vehicle that we must reach out to teach those around us. Mom and Dad have some good neighbors, of varied religious backgrounds, and perhaps some with little or no religious connection. Over the years, they have been invited many times to come to hear Dad preach or attend Gospel meetings, and as far as I know few have ever accepted our invitations. Out of respect for mother, many of these families came to the funeral home and some came to the funeral services at the church building. It was a special teaching opportunity for all who came. As a result of the services, some neighbors have told Dad that they have a "whole list" of questions to ask. Because of the beautiful congregational singing, one question was "Is it a requirement for members of the church of Christ to know how to sing well?" For some of us, we can be most thankful that such is not the case! Due to one good influence several people may study the Word of God more seriously. Brothers and sisters, no one can convince me that personal influence is not important. You can rest assured yours will outlive you! Only you can control whether the influence you leave behind will be for the Lord or against him.

Now I know why it is better to dwell in a house of mourning than a house of feasting; it is because of the insight to be found within its walls. Thanks, Mama, for these lessons and all the others throughout life that you tried so hard to drill into my sometimes uncooperating head. I needed them all (as she well knew).



FAMILY REFLECTIONS

J. Wiley Adams

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A godly woman of many talents—that was Barbara Rose (Colley) Adams. She was the only child of Doron and Virginia Colley of Fulton, Ky. Perhaps no one in that extremely southwestern Kentucky town of a few thousand people ever considered that one of their own would rise to such a place of prominence and influence in the church of the Lord. There was a becoming refinement in her parents. They were industrious, her father was skilled in woodwork and in later years was an antique dealer. He was a good provider and a quiet man. Her mother possessed qualities of strength which made themselves known in a special way when she tended to her invalid husband for the last eighteen years of his life. Bobbie was a composite of those qualities of her parents. This was to become a great asset in her own life and in a unique way prepare her for her role as a preacher's wife, editor's wife, mother, and grand-mother.

Although there were many times when she was no doubt very lonely after her boys went to college and her husband began to devote himself to full-time meeting work, special classes and to editing **Searching The Scriptures**, she knew how to handle loneliness. Perhaps she learned some of this as an only child. She was amazingly self-reliant and well-ordered in every aspect of her life. She was the coordinator and organizer in the family. This was not only a good quality but an especially advantageous one. Bobbie knew how to compact all the loose ends and details together into a workable arrangement. This is a rare ability.

Pretense and sham were unknown and foreign to her nature. No matter where she lived or whom she associated with she remained the same basic person. Her pronounced Kentucky accent never changed nor was it even modified. A modest woman, she never lost the ability to blush. She was never coarse nor would she tolerate it in others. She possessed the virtue of purity.

How does one in such limited space aptly portray such a fine person? After seeking information and impressions from family members and friends, this writer now has the task of weaving the wealth of material together so as to present Bobbie's life to the readers for what it really was—a wonderful example of God's woman. Here is what they said.

A sense of humor... contagious laughter... a merry heart... considerate to children... given to kindness... pretty special... quietly efficient... given to family and loved our get-togethers... optimism and hope... deter-

mination in the face of difficulties... always learning... a frankness never to be misunderstood... witty with a love for friendly banter... versatile... a deep spirituality... a fine daughter and daughter-in-law... and much more.

Please permit this writer now to personally recall glimpses and flashbacks of scenes and events since becoming Bobbie's brother-in-law in August of 1950 until her passing in March of 1985.

The wedding at Fulton, Ky. (I was best man)... their first preaching work at Lake City, Fla... Florida College (called Florida Christian College in those days)... preaching appointments throughout Florida as students at FC... campus life as married students... hard times... struggle... faith grows... time for fun and country music... times of decision... a time for strong faith... issues in the church... trips to Virginia at Christmas and summertime... Palmetto, Fla... Atlanta, Ga... preparation for going to Norway... a child conceived... the trip over with the Kickliters and Mary Russell... Wilson is born in Bergen... the language barrier... homesickness and the exchanging of tapes back and forth among family members... Mrs. Colley introduces "Grits" to Norway in Care packages... the first convert. Dag Bjornstad baptized in a fjord... home again and happy reunion... Newbern, Tn. and financial recovery... things get better... another son, Martin, is born while at Newbern... Orlando and new horizons... expansion of gospel meeting work... on to Akron, Ohio. .. buying a house... the boys and school days... a dog named "Trouble"... life gets more complex... influence and responsibilities increase... Louisville, here we come... a business degree for Bobbie... Bobbie the schoolteacher... Manslick Rd... Hebron Lane... a dear friend dies of cancer... Bobbie gets her dream house... Connie on full-time meeting work... Wilson to Florida College... Bobbie's cat, Alexander Campbell, "Alex" for short... they become new owners of **Searching The Scriptures**... winter classes at Expressway... Martin to Florida College... days of transition... increase in teaching work load... Connie, the editor... Bobbie, the business manager... death of Bobbie's father... Nana (Mrs. Colley) moves in with them... a brief respite... cancer... declining health... faith in adversity... days of prayer and reflection... the 1985 lectures at FC... back home again... just a few more days... asleep in Jesus.

It is hoped that these brief family reflections relative to the life of Bobbie Adams will serve to teach others down through the years some lessons of value in their own lives as they read this in days to come. Farewell, Bobbie, for now!

"... Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them" (Revelation 14: 13b).

READ YOUR BIBLE TODAY

**BOBBIE COLLEY ADAMS
AS AN EDITOR'S WIFE**



H. E. Phillips
P.O. Box 1631
Lutz, FL 33549

"Who can find a virtuous woman? For her price is far above rubies. The heart of her husband doth safely trust in her, so that he shall have no need of spoil. She will do him good and not evil all the days of her life... Give her of the fruit of her hands; and let her own works praise her in the gates" (Prov. 31: 10-12; 31).

It takes a special kind of person to willingly share the life of an editor and not complain. In 1973 when Connie W. Adams took the helm of this religious journal, he had not arrived at that point alone. His dutiful and efficient wife shared his plans and had accepted the responsibility of attending to the business side of this venture. She was his loyal advisor in both the purchase of **Searching The Scriptures**, and in revising the business arrangements and the plans for making the mailing list more efficient.

Barbara Colley Adams was especially prepared intellectually, emotionally and spiritually to be an editor's wife. She had a quick, sharp mind, and was fully qualified to handle the business side of **Searching The Scriptures**. She was willing to take the tedious and arduous task of setting up a system of bookkeeping that paved the way for **Searching The Scriptures** to operate in the black within a few years. Not many religious papers ever do that, and I believe Connie Adams will give the full credit to Bobbie for making the business plans and keeping the paper on track from the time it was purchased until a very short time before her death.

I first met Connie and Bobbie Adams very shortly after they were married. From that time to this day my appreciation for Bobbie as a helpmeet for Connie in his work as a gospel preacher has abounded. In no greater area did it shine than in her work as an editor's wife. She shared her husband's joys and anticipated his successes with him. She participated with him in his plans for the paper and its operation. She helped him chart the course that made it a successful business operation. Above all else, she enthusiastically shared his zest for advancing the cause of Christ both on this continent and in Europe, as well as in the Philippines.

Bobbie met the challenge of bearing the unseen burdens of an editor and his wife. Many people think the work of an editor is relatively easy, and the glory and power that is usually thought to belong to that position will far outweigh what labors may be required. It is just not that way. One does not have to be an editor to know that fact; he need only be related to an editor or close to

him. To be the wife of an editor is to be in the most vulnerable position for insults, heartaches, disappointments and abuse even from friends, that one can imagine. It takes a strong faith, a lot of patience and love for the truth and the souls of men to survive.

Bobbie Adams had just the right qualities to make a very successful editor's wife. When her husband was unjustly treated in his effort to do his work of teaching, she had the fire to help him meet the challenge. She could give the reassurance when it was needed, but she could also deal with the adversary effectively when necessary. She had that mixture of zeal, endurance, understanding, hard work, compassion and love for truth and right that made Connie Adams a good editor.

But I have known of the times when Bobbie put in her "two cents" when she did not think Connie was making the best judgment, particularly with the business end of the paper. She usually prevailed because he had a great respect for her judgment and her ability in that field. She will not soon be replaced in this area of work.

But after all is said and done, the wife of an editor does not usually share in the tributes of praise given him for his work. Like the wife of a preacher, she works hard and then stands in the shadows and is happy to see her husband receive the words of praise and encouragement. Well, hear this: neither preacher nor editor reaches his peak of success without the labors and sacrifices of his good wife. That was especially true of Bobbie Adams.

Those hands that rendered so much service to the editor are now folded in rest. The eyes that sparkled with fire on some occasions, and caressed with compassion on others, are closed in sleep. The tongue that once spoke words of encouragement, instruction, or rebuke now lies silent in rest. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them" (Rev. 14: 13).

I shall miss her, but it is the beloved editor of this paper that will miss her most of all, for she was not only his faithful wife, she was his helper as editor. There is an unlimited reservoir of power and comfort in Almighty God through Jesus Christ our Lord. To Him we all can go for our needs. Connie, my brother and friend, I love you.

Lilies Of The Field

By Fay Mobley

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BOBBIE ADAMS AS A TEACHER

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Louisville, KY 40213

When it was suggested that I write this article, my first thought was that it might be a prejudiced article since I would be writing about the life of one of my favorite individuals. After having some time to think about what I wanted to say, several thoughts came to my mind.

I first began to ask myself "Why was Bobbie Adams so special?" The following points best describe why this lady was a special servant of the Lord.

She was a faithful Christian, always striving to know more about the Lord's Word. She loved to hear it read and taught; and what she learned, she was eager to share with others. In Bible Class, as a pupil or as a teacher, she was always prepared for the occasion. When I summed up the above, along with many other attributes, I knew why one enjoyed being associated with Bobbie Adams.

Having good Bible teachers is one of the most difficult tasks elders have in a local congregation. In every congregation there are a number of classes consisting of students who have varying degrees of knowledge of the Bible. For an individual to be the teacher the Lord expects, one must have set some personal goals. The local elders can help but much of the preparation in becoming a teacher must be done by an individual.

We often think of a teacher from one viewpoint—the ability to communicate to another. A teacher is far more than that! One must be a good example to others with whom they come in contact.

For one to be an effective teacher, she must understand and practice what the apostle Peter said in 1 Pet. 3: 1-6. Bobbie understood verse 6, being a daughter of Sarah. She had a chaste conversation and a meek and quiet spirit in the sight of God. In old times, Peter said, women with these characteristics denoted holiness and were teachers of good things. Holy women are to teach the younger women to be "sober, to love their own husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands that the Word of God not be blasphemed" (Titus 2: 5). Bobbie understood Paul's statement to Timothy (1 Tim. 2: 9, 10) that women professing godliness will be modest in their appearance and they will want to be an example to those within the family of the Lord and to those to whom she desired to teach by a godly life.

Bobbie Adams had the love and determination of Priscilla to teach or explain to a man what she believed the Bible to be teaching on a given subject. I admired the keenness with which she listened in class and the

humble response she gave when she felt a particular point had not been clarified.

We have worked hard to have a good teaching program at Expressway. As one of the elders assigned to arranging teachers and materials for classes, I often asked Bobbie for help. Sometimes she would have an immediate answer but often she would say, "Let me think about it." Her contribution to the teaching program was in a suggestive and humble manner and she will be missed by all of us.

The Bible says for women to be teachers and further explains an area where they have expertise. We asked Bobbie Adams to teach a special, elective class for women at Expressway. She, having been trained as a school teacher in our public schools, had extra credentials (in our eyes) as to ability. She enjoyed and was most effective in teaching different grade levels, and that seemed to be her first love.

We saw the need to have a young girls and other women's class and Bobbie was instrumental in this endeavor. She spent several months preparing lessons that would be taught to the women at the Expressway Church. This was not a class where the students sat around and gave personal testimony of what they thought. It was a class that taught women what God expects out of women.

Bobbie had the unique ability to separate what the Bible demands and those things that fall within the realm of judgments and opinions. She was able to give a sense of meaning to Bible verses so that women of the church would not feel that they were secondary members of the church and that God's order of creation of woman was not an inferior one. It was a position of honor and respect. With her knowledge of the Bible, she was able to share this rich information with other women.

Ladies in the church who want to be godly will not argue over what their judgment is on the word "modesty". They understand that going naked in public is not just immodesty but a sin. Bobbie explained there is a way of life which fits people who have their minds on going to heaven. With that in mind many of the argumentative questions disappeared. Questions such as "How should one dress for the assembly of the church, and in the privacy of one's own home?" Individual members that I talked with understood better that judgment and opinion were not separate relationships in life but that one's judgment and opinion should always be to give honor to whom honor is due—magnifying the God and Creator—serving Jesus as King of Kings—helping others to be happy in whatever state of life they faced.

Bobbie had a strong faith in God and believed and taught the immortality of the soul. In her life she expressed it and in her death she magnified her confidence in the Lord, for she believed that nothing in life or death could separate her from the love of God.

All of this is why Bobbie Adams will be missed as a teacher, as a wife, as a mother, and as a sister in Christ. She was Special!

GIVEN TO HOSPITALITY

Weldon E. Warnock

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The Bible says, "Honor all men" (1 Pet. 2: 17). That is, "give honor to whom honor is due" (Rom. 13: 7). In this issue of Searching The Scriptures, we give honor to the late Bobbie Adams, our long time friend, and the beloved wife of our dear friend and brother, Connie Adams.

In this tribute I want us to think of Bobbie as a person given to hospitality. After nearly 35 years of close acquaintance with Bobbie and Connie, having been in their home many, many times, especially while we were students at Florida College, I know somewhat whereof I speak about her generosity and kindness. Many others have equally been recipients of her goodness. Indeed, she was a woman that pursued hospitality.

Bobbie reflected in her life the Scriptures that teach, "Distributing to the necessity of the saints; given to hospitality" (Rom. 12: 13), "Using hospitality one to another without grudging" (1 Pet. 4: 9) and "Be not forgetful to entertain strangers: for thereby some have entertained angels unaware" (Heb. 13: 2). She believed these divine injunctions and acted accordingly, not just out of a sense of duty, but out of a heart of beneficence.

She exuded the spirit of Christ in showing hospitality. Jesus practiced hospitality in feeding the multitudes (Mk. 6: 30-44; 8: 1-10) and the disciples (Jn. 21: 9-14). Mark specifically states that Jesus was moved with compassion toward those who had been with him three days and had nothing to eat (Mk. 8: 2).

Jesus would have been a welcomed guest in the home of Bobbie, like he was in the home of Mary, Martha and Lazarus (Lk. 10: 38-42; Jn. 12: 1-9), Levi (Mk. 2: 14-15), Simon the leper (Mk. 14: 3) and the Emmaus hosts (Lk. 24: 29). She was a combination of Martha and Mary, and if Jesus had come in the flesh to her home, she would have served him a good meal to satisfy his hunger, but above this, she would have spent most of the time sitting at Jesus' feet learning more of the words of life.

Gospel preachers through the years have made their home with Bobbie and Connie during gospel meetings or stayed with them while passing through on their way to or from protracted meetings. Such hospitality was evident in the lives of many first century saints. Lydia, after her conversion, constrained Paul and his companions to come into her house and abide there (Acts 16: 14-15). The home of Aquila and Priscilla was open to Paul when he preached in Corinth (Acts 18: 1-3), and after Paul returned from his third missionary journey, he,

along with his fellow-laborers, abode with Philip the evangelist at Caesarea (Acts 21: 8).

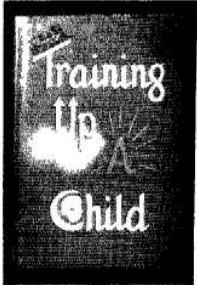
I believe that the motivation for hospitality in the life of Bobbie was for several reasons. First, she was hospitable because of *love*. For a person to be the kind of a Christian God expects, he must have love—love that is kind, benevolent, unselfish and of good-will. Hospitality is a part of the quality of love. Hebrews 6: 10 states that "God is not unrighteous to forget your work and labour of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister."

Second, she was hospitable because she realized that such helped to *further the gospel*. Every person cannot be a preacher, but we can provide sustenance of life to enable others to preach. John said, "We therefore ought to receive such (that is, we ought to lodge gospel preachers) that we might be fellow-helpers to the truth" (3 John 8).

Third, she was hospitable because she looked on hospitality as a *divine gift*. After Peter said, "Using hospitality one to another" (1 Pet. 4: 9), he stated in verse 10, "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." Our being able to help others is a gift of God. Bobbie, as a good steward, exercised this gift and ministered unto others.

Jesus does not overlook our generosity and kindness, even the very small things we do. "And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward" (Matt. 10: 42). In the day of judgment Jesus will say to the faithful, loving, generous and compassionate disciple, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (Matt. 25: 34).

Luke's beautiful eulogy of Dorcas is equally fitting to Bobbie: "this woman was full of good works and alms-deeds which she did" (Acts 9: 34). In hope we can confidently say, "Great is her reward in heaven."



Training Up A Child

by Gwendolyn 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.

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BOBBIE, MY SISTER-IN-LAW

**Wilma H. Adams
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I first met Bobbie in the early fifties when Connie brought his finance' home to Virginia to meet the family. From the first we all loved Bobbie. Since she did not have any sisters, nor did I, we became sisters to each other in every way except one. We never had a disagreement or spoke a harsh word to the other one in the thirty-six years we were acquainted.

While we were all at Florida College together we wore each other's clothes. We shared joys together as our husbands studied to prepare themselves to preach the unsearchable riches of God's word. We shared meals together and, since money was not very plentiful during those college days, we would each make a dish of something and eat together every Saturday night. One night Bobbie came in with an aromatic smelling casserole which proved to be very delicious. We asked her what the name of it was. She said, "I don't remember. I got the recipe out of a magazine. Just call it THAT. To this day all of us in the family make "THAT". It is still delicious.

We shared the joys of our children being born. When she was expecting her second son, Martin, I was expecting our daughter, Karen. They were both born in March. We share the joy of Martin's birth the first of March and the sorrow of the death of our daughter, Karen, when she was born the last of March. We truly learned "to weep with those who weep and rejoice with those who rejoice."

Bobbie was an excellent Bible student. She shared with me her desire to teach a young married ladies class. She received permission to do this and with her meticulous, keen mind set about to arrange a six month's course. She shared her notes with me and I received permission to teach it where my husband, Wiley, preaches. From the comments we both received, and especially from the comments she received, several marriages were enhanced. Some who had separated came back together. One wife remarked that she realized she had not been a good wife but she was going to take what she had learned from the class and try to improve herself. She did just that.

What a shock it was when Bobbie confided in me that she had been diagnosed as having that dread disease called CANCER. She never once became bitter or said, "Why me, Lord?" She accepted the diagnosis and the treatments with a calm, mature, Christian attitude. Bobbie had her eyes set on the cross of Christ. Even though she left us in the autumn of life and missed the joys of growing old along with her beloved husband, Connie; of watching her children grow older in the Lord; being able to teach her grandchildren the unsearchable

riches of the Word of God; we know we will meet again, (if we who are left remain faithful) in that home over there where there will be no more sorrows, no more tears.

As I filed by her casket for the last time and looked on her lovely, serene face, my thoughts were, "Goodbye my dear sister, we shall meet again over there. 'For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord'" (Romans 8: 38, 39).

MY FRIEND, BOBBIE

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The shortest verse in the Bible simply reads, "Jesus wept" (John 11: 35). Those who read this article will be familiar with the story of Jesus' friendship with Mary, Martha, and Lazarus. Lazarus died and Mary and Martha cried and Jesus wept with them in their sorrow. Jesus understands our sorrow and our tears at the death of our loved ones. Just as Jesus could miraculously raise Lazarus, so will my friend, Bobbie, be raised (1 Thess. 4: 16). But for the time she is no longer with us in the flesh, and even yet, it is hard for me to realize that never again on this earth will I hug, laugh, or cry with Bobbie, my friend.

Friendships are formed because of certain situations: common interests, personalities, and the "tie that binds."

Bobbie Adams and I had a lot in common, and, as circumstances would have it, we were living in the same place at the same time. Although I had known who Bobbie Adams was for many years, it was not until we moved to Akron, Ohio, in 1967, when Ferrell joined Connie in the work at the Brown Street church, that Bobbie and I became very close friends. It was January when we moved and the day was cold and somewhat dreary, but the Adamses' house was bright and cheerful; Bobbie had prepared dinner for us. We ate our first meal in Akron with the Adamses, and we spent our last night in Akron with them. Bobbie was always preparing a meal or making room for someone to spend the night. In one of her letters to me last fall she wrote that she had fourteen people invited for brunch when the doctor said, "You must go to the hospital now." Bobbie "practiced hospitality" (Romans 12: 13).

The most important thing that Bobbie and I had in common was that we were both Christians. And next to that were our husbands and their work—both preachers, both preaching for the same congregation at the same time. Bobbie often lamented that not many young girls aspired to be married to a preacher; we both

thought it was wonderful to be sharing our lives with men who preached the gospel. With the two-preacher arrangement at Brown Street, one of our husbands would be home and one would be gone in meetings. Bobbie and I would joke about the arrangement and say what we had here was one preacher with two preachers' wives. It was a most pleasant relationship and our friendship flourished. Bobbie and I shared a sense of humor; we could laugh at ourselves.

Bobbie and I shared many mutual interests. We had been at Florida College close enough in time that we knew several of the same people and had some of the same teachers. Bobbie Miller Owen had been our typing and shorthand teacher. Bobbie Adams and I were both business education majors, and Bobbie was doing some of her course work at Akron University while we were living in Akron. Bobbie would share with me the discussions in her classes, and we would discuss the pros and cons of the latest in teaching methods.

At the time we lived in Akron, the church at Brown Street was publishing and mailing *The Enlightener*. Bobbie and I spent many an afternoon in our basement making address changes, counting, and mailing the publication. It was a fun time and we enjoyed the work.

The Adamses had two sons and so did we. Bobbie and I would take the boys for hikes in the beautiful parks in Akron and in the winter sledding down the hill in Firestone Park. It was Bobbie who kept Ferrell, Jr., for me the first time I went to the Bible Lands.

It was from these days in Akron that our friendship began, but it did not end when we moved to Florida for Ferrell to edit the "Truth in Life" Bible class literature. We kept in touch by notes and phone calls and our once-a-year reunions. Bobbie and Connie had a standing invitation to stay with us during Florida College lectures every year (and I might add, Connie still has that invitation), and we looked forward to that time each year to catch up on family and mutual friends. We would pick up like it had been only yesterday that we saw each other.

The last time I saw Bobbie was when she and Connie pulled out of our driveway on January 31 after lectures this past year. I would not let myself believe it would be the last time I'd see her, but two months from that very day I received the call that she had died. I loved Bobbie very much; she was my friend, and I will miss her more than I can express. But God in his infinite wisdom has given us a memory, and in my memory will be etched the good life and the good influence of my friend Bobbie.

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.*

MY AUNT BOBBIE

**Stanley W. Adams
2426 Tahiti Lane
Alabaster, AL 35007**

She wasn't a queen, nor the wife of a ruler. She was not known for being in the limelight. In fact, one could live and never know her as anyone but Connie's wife. She was a quiet daughter of Zion, who went about doing good and shunning any glory which was offered. She truly loved working in the vineyard of the Lord, and made it her life. In an age when many women feel unfulfilled, she felt satisfied. She was my Aunt Bobbie, and I loved her and will sorely miss her. Others maintained a different relationship to her, but she was a special aunt to me.

She really loved her relatives. She liked being around them and having them call and talk, or drop by to visit. She considered all her nieces and nephews as a second family. My brothers and sister and I have many fond memories, such as the time she bought real cowboy boots and a real blackboard on a particularly lean Christmas. She loved doing things for others, and seeing the joy they would derive from it. She was not only my aunt, but also a sister to my mother. No, they were not blood related, but they were nonetheless sisters. At a time in my mother's life, when she needed a contemporary to talk with, Aunt Bobbie was there.

She was careful not to show favoritism nor hurt anyone's feelings. Aunt Glenda's kids remember her always buying for all of them, if she bought for one, she showed the same kindness to my younger brother when he was the only one home. None of us can think of a single negative thought about her. This in itself is notable. She was a great master of dry wit. I cherish this part of her the most. When I think of Aunt Bobbie, I picture a lady with a twinkle in her eye, who enjoyed a good laugh and could banter with the best of them. She was a delight to be with. She was carefree without being flippant. She always kidded me about breaking her antique bed, but she was never angry about it. We had a lot of laughs about many things, too numerous to mention, which I will let remain in my memory. She was always there when needed. I have a letter which she sent to me at a difficult time in my life. She offered encouragement and support, in all I undertook, which was just and right. She was a great aid in helping me to realize the proper things to look for in a companion. She really took time to care. I visited with her and Uncle Connie often before I married, and she took an interest in my future. She offered some great advice on whether I should preach or not. She told me that the one I choose for a mate should be one who enjoys being a Christian. She stressed the importance of a godly wife who would help me preach and not hinder me in that endeavor. She was pleased with my choice.

On the surface she did not appear sentimental, but it was there. She sat and shed tears of joy at our wedding, as a proud aunt. She said it was hard to think of "Little Stanley" as a married man. As years moved along her children and we grew as close or closer as brothers and sisters. This gave her great satisfaction.

She enjoyed life and being with people. Her outlook was never droll. She was a perpetual optimist, even in sickness. I will cherish the last time I was with her for a long time. We dined at a restaurant with my mother. Although she was feeling badly, she put forth her best foot. She was a delight to be with, but yet I could sense she was struggling. She would not say she was, for she tried to stay cheerful and peppy. This should be a great lesson for us all. So many lack joy in their lives. Her trick was to think of all her blessings and how good she had it and, while counting those things, she lost track of the negative things.

Aunt Bobbie was a peaceful lady. There was a certain calm about her, which said to the world: "It will be all right, this too, shall pass." She did not dwell on the minor things in life. She really knew how to be at peace with herself and others. This was amplified by the peaceful way she passed away. Just a few days before her death, my brother and his family visited her. They found that she did not want to dwell on herself but on the kids. She was quick to assure others that she would be "all right". I do not think any of us fully realized how she meant that statement. Although her body was tormented, her spirit was at peace, and she knew it wouldn't be long.

I never stopped learning lessons from her. Her death and funeral were full of valuable lessons. It would have been easy to grow sour and depressed and to ask, "why me?" But Aunt Bobbie had more class than that. She knew that a bad attitude only hinders a fruitful walk of faith. "Let's get on with it", seemed to be her attitude, even in death. She had developed the courage to accept the things she could not change. This outlook is what enabled her to accomplish so very much as a Christian. Romans 8: 18, 19 come to mind when thinking of her bright view of life. She had a handle on being optimistic, without being naive. She would be first to tell you if you were wrong, but it was always with kindness. She was very concerned about those who were not serving Christ, as they should. It grieved her heart to hear of those who were casting their souls away, through moral problems.

The many people who came to pay their respects, speaks, more than words, of the calibre of life she lived. I sat and listened to the words of hope and comfort and, although sad at her passing, I became envious of her better state. It is to be hoped that all Christians would leave their relatives with the same bright hope she left her family.

I regret that time did not allow her to work out the Adams' Family Reunion she desired so much, but maybe, in a way, she did have it?

There will be a family reunion, one day, in a far better land. I trust that I will be able to attend. The hope that she has given, in death, will ever be a motivation for me

to try a little harder and excel a little more. Forgetting those things which are past, let us all press on to the mark of the high calling of Christ, which we can all attain, if we but persevere and bravely serve, without whining and complaining.

As Brother Warnock read the words of Sweet By and By, confidence, hope, joy and comfort became the message of Aunt Bobbie's life. I will forever cherish the precious memories of my sweet Aunt Bobbie.

REMEMBERING MOM ADAMS

**Terry Adams
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Riverdale, MD 20737**

The apostle Paul wrote in Titus 2: 3-5 directing the aged women to teach the younger women—"to be sober, to love their husbands, to love their children, To be" *discreet, chaste, keepers at home, good, obedient to their own husbands, that the Word of God be not blasphemed.* " As Bobbie Adams' daughter-in-law, I know first hand that the inspired writer could not have found a more suitable model for what he was asking than Mom Adams.

Her behavior toward others Was always kind and polite. One of the qualities that always impressed me about Mom was that she always found the good in others to comment upon. Mom was indeed a "teacher of good things." The Bible teaches us in Proverbs 22: 6: "Train up a child in the way he should go; and when he is old, he will not depart from it." Her sons are living proof of the excellent job she did in teaching them the will of God (of course I admit to being just a little prejudiced!)

Throughout her lifetime Bobbie Adams stood in front of various classes instructing her students, both young and old, from the Word of God. However, through her godly living on a daily basis she proved to be an inspiration to all of these and to all others who knew her.

Mom lived her life just as set forth here in Titus. She was sober, centering her mind on spiritual thoughts. She loved her husband and her children very, very much. And her love did not stop there for she had a strong love for her daughter-in-laws and for her grand-children too. She was their perfect example of discretion. She kept herself pure at all times. And she knew how to "keep" her house. She was the most organized house-keeper I've ever known. And was she obedient to her husband? You bet she was! When her husband made a decision she supported him 100% and stuck by him no matter what her feelings might have been. Surely, Mom was an asset to the cause of Christ not only in the word, but also in deed.

Thus, the lesson here in Titus 2: 3-5 is one I can easily recall for all I need to do is reflect upon the memory of Mom Adams. And although she is no longer with us, her influence will still be felt by many of us who had the privilege of knowing and loving her.

REFLECTIONS
ON A FUNERAL

Dee Bowman
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Deer Park, TX 77536



I arose early—about five o'clock. The day was bright, at least as bright as it can be when someone you love lies stilled by death. Ed Brand, my friend and host for a week of meetings in Vicksburg, Mississippi, drove me the forty miles or so to the airport in Jackson. The conversation was forced as we drove. We both knew why. I flew to Memphis and changed planes. The connection was close, so close in fact that I walked off one airplane and right on to the next. We flew on to Louisville.

My mind was flooded with thoughts. Bobbie Adams, sister, friend, wonderful lady was gone. Never again in this realm would I see that sparkling smile, that mischievous tum in her voice, that penetrating and sometimes biting humor she handled with such wisdom and skill. How could it be? Just a while back we had laughed together, talked of spiritual things, made plans for our families to visit soon. Now I must prepare a funeral oration. What to say, How to say it. And time—there's not time to do it justice. But in a couple of hours it must be said. I prayed. "God help me to say the right things, to be of whatever service I can to my beloved brother, to the boys, to the friends who are left behind."

As I perused the scope of life's dealings I was suddenly awed by the thought that death has a kind of personality, that it is possible to visualize it in it's ethereal garb as it goes about doing its dastardly deeds. I wrote it down. "Death is sometimes the silent intruder. It slithers, creeps, seeps into the private reaches of man's being. It comes unsuspectingly and without warning, entering the most secure rooms of our lives." As I let my mind entertain what I have learned about death, I was also impressed with another fact. I wrote it down. "Sometimes death is a monstrous invader. It is like an atrocious, savage night raider, bent on destruction. It comes with a loud, boisterous command, claiming its victims with pompous cries of victory. With disregard for influence, obligation, intelligence, nationality, or for our seeming indispensibility, it calls for us, one by one, lining us up in an unending column which stretches all the way from the dawn of creation to the brink of eternity." My mind was full of hate for death, full of disdain for what it had done. I gritted my teeth.

But I thought about how she had suffered in recent weeks. And my thoughts turned to relief. I wrote it down. "But sometimes death is a welcome friend. It comes as a means of relief from suffering, taking away

the pain, removing the hurt, bringing deliverance. It comes as a wide gate which, in the ethereal distance, looms as not only the means of escape, but also as the means of embracing the favor of Him who cradles and cares, who wipes away all the tears." "We will miss Bobbie Adams," I wrote, "but as much as we cared for her, we could rather wish to join her there, than to have her return to us."

The plane landed. Weldon Warnock met me at the gate. His usual bright and happy disposition was obviously palliated somewhat by the sadness of the occasion, but he courageously managed a smile and his always firm, warm handshake seemed to say thanks for sharing a bad time. We exchanged our pleasantries and proceeded immediately to the church building, stopping on the way for a soft drink and some cheese crackers. He is a nice man. And there was a rather deep, but unspoken bond between us, born I think of the fact that we both had doubts about our ability to do what we had been called to do. But deep down, we both knew we would do it. Because we wanted to. For Connie. For Bobbie.

The crowd was huge—somewhere over four hundred. By Bobbie's own request there was congregational singing. It was beautiful. Sober, emotional, richly fulfilling. It seemed to give the people an outlet for pent up emotions they had wanted so desperately to express. There was almost an air of gladness in it—not disrespectful levity, mind you—but expectant, joyful hope. I looked down from the podium to see the family—all of them—joining in the singing. It was a fine, strengthening sight.

Brother Warnock's remarks were made with simplicity and respect. His voice was strong, confident. And although his hurt was obvious, it had little effect on his flowing, expressive oration. Since his relationship with Connie and Bobbie goes back many years, he spoke of times gone by, of warm friendship, brotherhood, and joyful experiences. He then read passages from an article Bobbie had written sometime ago about being a preacher's wife. He read it brilliantly and I could almost hear her saying some of the parts he read. His remarks were carefully chosen and delivered with sadness and love.

I then spoke of some of the reflections I related earlier, how that death is an invader, a monster, but sometimes a welcome deliverer. I had determined that Bobbie would have been embarrassed by the whole affair anyhow, and so was disinclined to be too lavish in my praise of her. I related things I knew. How that she was a genuine helpmeet, a constant, concerned friend, a growing, resolute disciple. "She had faults, but more like foibles, and we shan't here speak of them, because they pale into relative insignificance in consideration of the good she so constantly radiated."

I rode to the grave site with Dr. and Mrs. Harold Byers, themselves close friends to the Adamses. We spoke of our love for her, of her goodness, of the family and how faithful they were, of the good work she and Connie had done through the years. The funeral entourage must have been a mile long. The day was bright

and sunny, the grass was that special Spring shade of green. The people huddled around the grave and we all listened to the word, prayed, wept together. And then we left.

It is not at all difficult to turn your mind toward more sober and serious things when in the presence of death. As I flew back to Jackson the next morning I pondered over the events of the preceding day. I thought about Connie, about his love for truth and honor, and how he so loved Bobbie. Her story has been told, I thought, but not all. She will live on through the work of her loving husband, her fine family, her grandchildren.

Bobbie, Sweet, sweet Bobbie. We will remember you, dear sister.

SHE, BEING DEAD YET SPEAKS

THE BLESSINGS OF A PREACHER'S WIFE

Barbara C. Adams

(EDITOR'S NOTE: Bobbie wrote this piece in December, 1972 and it appeared anonymously in TRUTH MAGAZINE in March, 1973 and then under her name in SEARCHING THE SCRIPTURES in March, 1978. It prompted much commendation each time it appeared. Weldon E. Warnock read excerpts from it at the funeral and there have been many requests for the entire article. I know of no better way to close this special issue than to let her speak for herself. Indeed, she being dead, yet speaks.)

Tonight is the 23rd of December. In another week a new year will be upon us. It naturally is a time for reflection and a time to count our blessings. We are blessed because we live in America and are free to worship God in the way he commanded us; we are blessed because we have plenty to eat and warm houses in which to live while people in other parts of the world are starving. But there is one blessing that I share with relatively few in this world. It is a blessing that I prize very highly and one that I am thankful God gave me the freedom and opportunity to choose—I am blessed in that I chose to become a preacher's wife.

I can almost hear some now saying: "That's a strange thing to say. She must be off her rocker in some way. A preacher's wife can't be thankful or call that a blessing. Why she is often criticized and put on the spot. Her husband is often gone for days at a time and she is alone. Her children are in the spotlight and their actions minutely inspected. Preachers never make much money or have fine houses. They must move every so often. How can she call that a blessing?"

Yes, I can hear all these comments, even though unspoken. And I grant that most of them are true. But I still count it a blessing. Until recently, I never gave it much thought. I just went along from day to day doing what had to be done. However, some recent events have prompted me to reflect on this blessing. Perhaps my reflections can help a few others to appreciate their lot in life a little more and also cause others to choose this way, if the choice presents itself.

Recently, I have heard some voice the opinion that they did not want to be a preacher's wife or that they did not want their girl to become a preacher's wife. I have heard of boys who want to give up preaching because their sweethearts did not want to be preachers' wives. You know, I never gave that a whole lot of thought.

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Maybe my mother wishes I had; but if so, she never spoke that thought. She did tell me that she wanted me to help make my husband a good one. Those of you who know him can judge how well I succeeded!

What is the life of a preacher's wife really like? There are others who have been "at it" far longer than I and who could tell far more about it, I am sure; but tonight let me give you some of my thoughts.

It will soon be twenty-three years since I decided to take that "giant step" and I never have been sorry for one minute. It has not always been smooth sailing or an easy course to follow. I have made a lot of mistakes—for these, I am truly sorry—but God forgives a preacher's wife on the same basis he forgives anyone else. The brethren where we have lived have "put up with," encouraged, laughed and even cried with use on various occasions. For this, I am grateful. Without their help, I never could have made it, I suppose.

I do not believe that I was consciously trained to become a preacher's wife. However, I never was discouraged. It just never really concerned me too much one way or the other. We had preachers in our family (though all are either dead or liberal now), and when we could all get together, it was a wonderful time. I am sure that when I left to go to Florida College in 1949 the thought must have occurred to my parents that I might marry a preacher, since that institution was (and is) well known for the marriages that are created there. I am an "only child" and when I left for college it was for good, except for short, infrequent visits. That is not the way I would like for it to be. However, because of our work it has had to be like that. So, being an only child is no excuse for not becoming a preacher's wife.

Next week is the fifteenth birthday of our older son. Some of you will remember where he was born. Not in some comfortable American hospital in my hometown, to be sure. No, he was born in a University hospital in Bergen, Norway, thousands of miles from either of our homes and parents, with a doctor who was a Communist and nurse and attendants who did speak or understand English. It was not an easy time. We had few friends there then, having been in Norway only four months. At the time, I came as close to not caring about anything as I ever have. But I thank God that I did not entirely give in. Even then, I did not regret being a preacher's wife. What I am saying is this: There may be times when you, as a preacher's wife, will have to leave this country. It is almost a certainty that you will have to leave your hometown and parents. But as Jesus said in Luke 14: 26 "If any man cometh unto me, and hateth not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple."

This is a time of protest and discontent. The younger generation are critics of the older generation. They say we are materialistic. But I just wonder what it is when a boy decides not to preach because the girl he wants to marry just does not want to move around every so often, or does not want to leave her parents or her hometown. She wants the security of a job and a house

in one locality all her life. Is this materialism? What else?

Preachers' wives are not a special breed. Why, God did not even give us special admonitions as he did the wives of elders and deacons. We have the same admonitions as all other women. However, there are a few commands which certainly pertain to a preacher's wife.

As with other Christians, we dare not gossip or bear tales. No Christian should do this. Certainly not a preacher's wife. She is in a position to know things about other Christians which do not need to be made public. Things are said to her in confidence and she needs to be able to keep such knowledge to herself, lest it hurt the person, her husband, and even the congregation. In fact, some things her husband should not even tell her. If I had any one piece of advice to give any girl who is about to marry a preacher, it would be, "Keep your mouth shut!" Neither is it her business to advertise decisions that the elders make, or for that matter, to try to tell the elders or her husband which decisions to make.

And which of us has not at some time engaged in a little self-pity? Some are more prone to this than others. But a Christian has no right or need to do this. We are called to serve God wherever and whenever we can. The preacher's wife cannot afford self-pity. There will often be times when her husband will be called away to the hospital to sit with a family during an operation; or to a funeral home after a sudden death; or to a person's home during a trying time when a marriage is on the brink of failure; or even to a local jail to help somebody in trouble. She must wait at home with a supper pushed to the back of the stove or in the oven. Or, he may be gone for several days at a time in a gospel meeting clear across the country, or to a lectureship, or to a debate. Maybe he will even be involved in his work half-way around the world.

I have never asked my husband not to go where he thought he was needed for God's work. Yet, I must confess that I came close in 1971 when he and J. T. Smith decided to go to the Philippine Islands. I knew there would be physical danger involved in such a trip; it would mean that the children and I would be alone for an entire month. What if one of the children got seriously ill? Or what if I became sick? However, I agreed that he should go. In fact, I knew he would go before he even finished telling me of the need. For some reason, I have always believed that it was up to me to let him go and that it was up to God to take care of him. So far, it has worked out that way. How glad I am now that he and brother Smith went. Because of their efforts and the efforts of others who have gone, the brethren there have been helped immensely. By mail, I have come to know many of those people. They have had many difficulties and troubles which many of us would find unbearable. Would I be willing for him to go again? You bet I would!

Congregations often expect too much of the preacher's wife. They seem to think that for some reason they "own" her and should be able to tell her what to

do and how to do it. This attitude can cause problems. Let me hurriedly and thankfully say that I have never really faced this problem. The congregations where we have worked have been very considerate along this line; but I do know that such things have happened. Just because the church owns the house in which the preacher lives or pays the rent for him, does not give the members the right to tell the wife how to run her house. This is their home for the time that they live there.

Neither does the congregation "hire" the preacher's wife. For the first twenty years we were married, I did a lot of secretarial work for my husband and the church. I knew how to do such work and was glad to do it. With one exception, I have never been paid for such work. However, a congregation has no right to expect more from a preacher's wife along this line than from any other woman in the congregation.

A preacher is not always as well paid as some in this life. He does not have many fringe benefits which workers in plants or offices have. Few churches pay social security, health insurance premiums, or pension plans. Yet, I do not know of many churches that will deny a preacher an extra day off at a holiday season or fail to continue his salary during a long, drawn-out illness. Though your daughter may not always have the "most" in this life, you can rest assured that there are fringe benefits which few others will ever have.

What am I talking about? For one thing: friends. Yes, our friends—from Maine to California; Washington to Florida; in Canada, Norway and the Philippines. We would not trade these acquaintances for any amount of money on earth. These are people with whom we have worked through the years and who now have scattered around the country and the world. They include preachers, and yes, their wives. They include sons and daughters of preachers who have grown up and married in the past few years. Whole congregations are included. These are all brothers and sisters in Christ, and all of them are (or should be) striving toward the same goal—an eternal home in heaven. These friends are the finest people on earth.

These "preacher-wife" years have meant a broader education for my children and me than would have been

possible had we always lived in the same place. How else could we have seen the midnight sun of Norway; the snow of northeast Ohio; the blastoff of a rocket at Cape Kennedy; the rock-bound coast of Maine; the lakes of Ontario; the cathedral of Worms, Germany where Martin Luther took his stand? I do not mean for this to sound as if we have been to these places just for the fun of traveling. That is not it at all. The work came first and that is what took us to these places, but I would be foolish to let you think that it did not benefit our lives. It has even helped our children in their school work.

One of the greatest fringe benefits is being the constant recipients of the prayers of the congregation. Who else has God's blessing invoked upon them in public prayers as much as the preacher and his family?

Most of all, a preacher's wife develops a better understanding of people and a desire to have a part in the saving of their souls. Who could describe the frame of mind a preacher is in after someone has obeyed the gospel, or a wayward church member has repented, or some evidence is seen of good resulting from your husband's efforts? Could it just be that I did have some part in making that possible? If so, then it has been worth it after all.

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(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 XXVI

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Number 7

ARROWS of
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Ward Hogland
Post Office Box 166
Greenville, Texas 75402



THE TWO A'S OF BIBLE UNITY

The dichotomy of Bible unity is found in two basic ideas—AUTHORITY and ATTITUDE. Without these all labor for unity is futile. When I was a lad I had the opportunity to hear many sermons on unity but very few on how it was achieved. Kind friend, the prayer of Jesus in John 17, and the plea of Paul in First Corinthians 1 still reads the same. We need to get back to the basics of Bible unity and that is where the two A's come in for consideration.

There can be no serendipity when it comes to Bible unity but rather an assiduous effort on the part of all to accept Bible authority and then have a proper attitude toward that authority. I have always been somewhat ambivalent toward these unity meetings. Within the last year or so several unity conferences have been conducted around the country. One was conducted here in Conway around the first of the year and another was conducted in south Missouri last year. I have read the speeches of one of these meetings and it is the same old story. All the speakers bemoan the fact that division exists, but offered no solution. They regret the disease but offer no cure! I would like just one time to hear some of these men give the SOLUTION to the problem. I don't need to be reminded that we have the disease, I have known that for years. What the world needs to know is the cure. I fear that when one is brave enough to tell people what it will take to have unity he will not win a popularity contest. Friend, sometimes the medicine we must take for a cure is not pleasant. That cure lies in

two words: Authority and Attitude. These points may be outlined under three headings: (1) We must all agree the Bible is our only standard of authority. (2) That it can be understood by all responsible people. (3) That when we understand it we will understand it alike. If you leave out number one, you are in trouble with the progressive revelation boys. If you leave out number two you are in trouble with the modernist. If you leave out number three you will have all kinds of trouble with the sectarians who yell, "interpretation."

Please permit me to be as explicit as possible in demonstrating the above principles. Two men come together trying to establish a dialogue for Bible unity. One believes the Bible to be the only standard of authority. The other believes the Bible as a standard but also believes the Book of Mormon as a standard of authority. When they get down to the basics of their problem they both find out it is AUTHORITY. Why? Because one man gave book, chapter and verse and the other offset his arguments by going to the Book of Mormon. Both men left in a state of frustration, and continued to believe and teach as they had before because of AUTHORITY. Now, what good did it do for these two men to have their unity conference?

Example two is when two men come together to discuss unity and one believes in the Bible as the inerrant word of God and his colleague believes in what he calls "an experience of grace." That is, he claims that every once in a while he has a talk with the Lord. When the two get down to discussing their differences man number one gives Mark 16: 15, 16 to prove that baptism is essential to salvation. Man number two says he understands the Lord did say that one must believe and be baptized to be saved but he cannot accept it. When man number one asks him why, he replies that the Lord had spoken to him while he was breaking land in the south forty and told him that baptism had nothing to do with salvation and he had been saved at the point of faith. Both men leave in a state of vexation, but remain divided over AUTHORITY. How much did their unity conference accomplish?

Our next example has to do with ATTITUDE. Two people get together to discuss their differences over the plan of salvation. Man number one gives the familiar

Acts 2: 38: "Repent and be baptized everyone of you in the name of Jesus Christ for the remission of sins." This time both men get bogged down in the field of logomachy. A battle rages over the meaning of a word! Man number one, feels the word "for" means unto and has a prospective meaning. Man number two feels it could have the meaning of "because of" as used sometime in the English. Therefore, he places a retrospective meaning on the word and argues that baptism is to be administered after a person is saved. So what can be done to bring about unity? This time it has to do with an honest attitude. Man number one granted that the English word "for" could sometimes mean "because of". However, he pointed out that in this case honesty demands a study of the context. He pointed out to man number two that the people did not ask "What to do because of something" but rather "what they must do to be saved" (see Acts 2: 37). He also pointed out to his friend that Matt. 26: 28 has the identical statement both in the Greek and English. Jesus said his blood was shed "for the remission of sins." If Jesus shed his blood "because sins were already remitted" then he died in vain. Even with all this evidence man number two did not capitulate and continued to hold his view on the word "for." Much to the chagrin of both men they departed divided. This time the problem was a dishonest attitude.

One final unity conference. Two brethren get together to discuss the music question. Man number one, gives Eph. 5: 19; Col. 3: 16; Acts 16: 25 and other passages which mention singing. He points out the New Testament says absolutely nothing about instrumental music. For that reason he pleads with his friend to give up the instrument and emulate Paul and Silas as they worshipped God by singing in Acts 16. Man number two agreed that singing was authorized but felt that if the Lord had forbidden the instrument he would have said, "Thou shall not have the instrument." Man number one pointed out that we must go by what the Bible says and not what it does not say. He then gave a corollary between using the instrument and using strawberry shortcake on the Lord's table. He pointed out that if one was authorized so was the other. Man number two had the acumen to understand the corollary but continued to use his instruments. Why? This time it was the second A—that is Attitude.

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Editorial

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ROY E. COGDILL

Once more the ranks of gospel preachers has been thinned. The recent death of Roy E. Cogdill reminds us painfully that a whole generation is passing from the stage of history and we are left richer for the struggles and sacrifices of valiant men and yet poorer in that we can no longer hear their voices nor can we rely on them to lead the way in future battles for truth.

Roy E. Cogdill was a giant among men. Very few of his calibre are left on the scene. Blessed with a strong physique, a strong, resonant voice and a deep sense of conviction and devotion to duty, he stood in the breach at a critical time in the history of the Lord's people in this country. He trained himself in the legal profession, was admitted to the bar in Texas and qualified to try cases even before the Supreme Court of this nation. His legal training gave him an advantage in preaching and especially in debating with the proponents of error. His preaching was distinctive. It was always scripturally based. He was not ashamed of the truth. His own courage under fire set a worthy example for younger men.

In the earlier part of his preaching, his talents were so obvious that he was in demand from the larger congregations throughout the nation. He was a frequent speaker on various college lecture programs. His writings were widely circulated. His book on THE NEW TESTAMENT CHURCH still provides the best of sermon or class material. That work has been translated into several languages and used for many years to teach people in many lands. For a number of years he was the publisher of the GOSPEL GUARDIAN and a regular contributor to its columns. When the issues surrounding the sponsoring church, the private institutions in the budgets of the churches, and church supported recreation surfaced with all their related practices, Roy Cogdill took a firm stand against such practices. The wrath of the powers of brotherhood influence broke upon him and others who dared to challenge the scripturality of such things. He was among the first to feel the scorn of men of power and influence who did their best to destroy his influence and curtail his activities. Meetings were cancelled. Invitations to preach for large churches dried up. But many were emboldened by his example to take a stand regardless of the cost. A number of younger men, including this writer, received letters from older preachers advising us that if we did not stop associating with such men and preaching what

some of us were preaching, then our influence would be lost and we would not even have a place to preach. But preach we have, all the same. And men of the stature of Roy Cogdill gave us courage.

He was a builder as well as a fighter for truth in crucial times. He not only preached to large audiences but also labored in many places where there were no brotherhood luminaries to notice. He spent several summers in Ontario, Canada with his first wife, Lorraine, living in a small trailer which they hauled all over the province, preaching for established churches but also helping struggling ones and planting new ones. The conversion of such worthies as Art and Lillian Corbett of Jordan, Ontario testifies to the quality of his work and its enduring nature.

Many were helped by his two debates with Guy N. Woods, now editor of the GOSPEL ADVOCATE. The first of these at Birmingham, Alabama resulted in several gospel preachers getting their eyes opened to the truth and taking a stand, among them, such godly men as David Claypool. I was the preacher at Newbern, Tennessee when these two giants met again in a six nights debate. I handled the correspondence with both brethren Cogdill and Woods which finally led to the discussion taking place. Prior to that debate in 1961, brother Cogdill preached in a meeting at Newbern in July of that year and stayed in our home. From that time forward he was counted a dear friend of our family. Though a good deal older than we were, he always had time for us and showed interest in our work. In the years since, our paths have crossed many times.

There was a side to Roy Cogdill that some never got to see. Some only saw him in moments of stress and controversy. Some remembered that he spoke with great authority and sometimes preached a long time. I never heard him preach but that I learned something from some passage I had not considered before. He did not deal in vague generalities. He was specific and uncompromising. But he had a very tender heart and I saw that side of him a number of times. He loved little children and they loved him. When he stayed in our home that first time in Newbern, Tennessee, our Martin was just a baby. In my mind I can still see him now sitting in the rocking chair with that precious little bundle gently pressed against his chest, rocking and soothing a baby to sleep. I have seen him weep over the cause of the Lord and at the misfortune of others. Brethren in the Philippine Islands still talk about his visit there in 1970 and what many of them remember more than anything else is his great love for the little children.

When word reached him of the death of my wife, he had Nita to dial the phone for him and spoke to me with a voice choked with emotion from his own bed of sickness. His words will always mean much to me.

He was not without fault. When he was younger he had a temper which brought him some criticism. He was emphatic and unyielding when he thought he was right. He did not mind standing his ground and expressing his indignation when he thought truth had been abused. In later years he came in for some criticism from a number

of brethren because of his appeal for preachers and churches which had received financial help from the Akin Foundation to help him defend the foundation against an effort to take it over by liberal brethren. He was a personal friend of the late J. W. and Nellie Akin who came in to great fortune by an oil discovery on their farm in Texas and who left a large amount in a foundation administered by men committed to the same convictions which brother Akin shared in his life. Brother Cogdill saw this attempt as a gross indignity against the will and convictions of two good people who were no longer here to defend the matter. Some thought he was making a blanket appeal for all churches to contribute to the foundation, whereas, the foundation was set up to GIVE money to churches. It was his view that the same churches that had a right to receive help from the contributions of these good people, also had a right to secure legal counsel to protect what was their own property.

I did not agree with Brother Cogdill in this and discussed it with him on two separate occasions: once in the presence of H. E. Phillips and the other time a few months later in the presence of my older son, Wilson. I told him I thought what he said was going to be misunderstood and that many younger men did not know him and had no knowledge of what the Akin Foundation was. What I feared did occur, for I have talked with a number of young preachers who interpreted what some had written about it to mean that he was appealing to churches to contribute to a human organization after years of opposing that very thing. I asked him if he could not write a little more and clarify that point. His first impression was that he had spent so much effort opposing church support of human institutions that nobody who took what he wrote at face value would think otherwise. Then, very soon after that, the judge hearing the suit ordered him and others connected with the suit not to publish anything about the case as long as it was in litigation.

It would be a tragedy of great magnitude for this event in his old age, which this editor firmly believes was a mistake, but which I also believe was blown way out of proportion given exactly what he said as opposed to what some tried to read into what he said, to cloud his memory and cause younger men who never knew or heard the man and who have no concept of the terrible struggles for truth and right in which this soldier of Christ engaged, to fail to appreciate his worth to the cause in this generation. Steve Wolfgang is working on a biography of the life of Roy E. Cogdill. I hope he can bring it to completion before long so that my sons and other young men may read of battles fought and victories won through the unceasing and untiring efforts of this giant of a man. We shall not see his like soon again. I shall miss him and so will a host of appreciative brethren. Our deepest sympathy is expressed to sister Cogdill and the children.

READ YOUR BIBLE TODAY

A GOOD WIFE

Irvan Lee
Route 2, Box 362A
Toney, AL 35773



It is not every man that gets a good wife. "The contentions of a wife are a continual dropping" (Prov. 19: 13). "A continual dropping in a very rainy day and a contentious woman are alike" (Prov. 27: 15). "It is better to dwell in a wilderness, than with a contentious and an angry woman" (Prov. 21: 19). "It is better to dwell in a corner of the housetop, than with a brawling woman in a wide house" (Prov. 21: 9). Solomon may have known these things by first hand experience. He married women who worshipped idols, so it is reasonable to say that he likely married some contentious women. These were his mistakes. He should not have married them.

The man who marries a virtuous women is very blessed. The number of such women is limited, but it is worth the effort to search for and find such a wife. The fine young man of wisdom should surely prefer this virtue to beauty of face and figure. Stop and think, young men. Your whole future is involved. Your hope of heaven may be at stake.

"Who can find a virtuous woman? for her price is far above rubies. The heart of her husband doth safely trust in her... She will do him good and not evil all the days of her life... She worketh willingly with her hands... She stretcheth out her hand to the poor... She openeth her mouth with wisdom; and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness" (Prov. 31: 10f). Is this the kind of wife you want? Then do not be deceived and misled by the product of some makeup artist or by some expensive perfume.

It is a serious reflection on men that so many are so easily led by the flatterer. "With her much fair speech she caused him to yield, with the flattering of her lips she forced him. He goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks... Let not thine heart decline to her ways, go not astray in her paths. For she hath cast down many wounded: yea, many strong men have been slain by her. Her house is the way to hell, going down to the chambers of death" (Prov. 7: 21f). Do not select such a woman for a bride or forsake a worthy wife for such an ungodly person. One who would destroy your marriage will not bring happiness.

If you have already obtained a virtuous woman for a wife and for a mother for your children, stand up with your children and "call her blessed. " Praise her and tell her: "Many daughters have done virtuously, but thou

excellence them all". (Prov. 31: 28, 29). Stop right now and go tell her and see how her face brightens up and how she stands taller. If she is often given her proper words of praise and love she will work even more willingly and do even more good. Did you try it? Did it work?

A woman is taught to recognize her husband as the head and to be in subjection to him (Eph. 5: 23-33; Col. 3: 18; 1 Peter 3: 1-6). Leaders of the feminist movement and other atheists deny this. The Lord knows best. Every school, business, government, and home needs some one in charge with the responsibility of decision making and worthy leadership. The head of anything should be skilled at listening to the advice and counsel from those with whom he is associated in the common task. Stop and think of this evident fact in each institution.

Some very, very foolish men think that since the husband is head of the wife she should keep her mouth shut and say no more than "Yes, Sir!" Should a teacher be able to talk to the principal? Should one in some cabinet post in government be able to speak to the head of state? Should an excellent salesman be able to talk to the manager? We are not taught by the Bible to recognize any one as having the power of life and death as a tyrant over his associates.

There may be thousands of husbands who claim to be Christians who strike their wives, making blue bruise marks on them. This is based on their false understanding of what it means for them to be head of their wives. Christians are taught to obey elders, to honor them, and to esteem them very highly (Heb. 13: 7, 17; 1 Tim. 5: 17; 1 Thess. 5: 12, 13). Does this mean that elders are free to slap the brethren and knock them into the wall? Are they free to revile them far beyond the proper reproof and rebuke? This type of behavior would destroy the church. Such treatment of wives will destroy the homes, too. Are there any too blind to see this? There is more of this kind of hot tempered, arrogant behavior than is generally known. Some wives suppose that this is their lot as wives.

Men, you do remember meeting and courting those who became your wives. Did you appreciate their pleasant smile and happy dispositions, their abundant energy and willingness to work, as well as outgoing personalities among their associates? Has all this dulled by this time? Who crushed and destroyed the beauties of these good lives? Much of it melted away when you first slapped them, thus humiliating and destroying their freedom to be their beautiful and useful selves. They need room to "guide the house," functioning freely as neighbors and active members of the church, showing hospitality to your friends. Your abuse will prevent their being the helpful companions they could have been to you.

Read those verses again that teach that wives should submit to their husbands. Does not the context also teach husbands to love their wives, and to honor (respect, shield) them as the weaker vessels, joint heirs of the grace of life, or your prayers will be hindered? God does not appreciate the prayers of abusive husbands,

evidently. In Christ "there is neither male nor female: for ye are all one in Christ Jesus" (Gal. 3: 28). Husbands, you do have special responsibilities to your wives and children, but not liberties to discourage and abuse (Col. 3: 18-21). Mental abuse is parallel to physical abuse.

My father bought two strong young mules when I was a little boy. He petted, fed, and cared for them. The time came to "break" them and train them to work. He, with the help of others, went to work. They taught them to move forward when they heard a certain word and to stop when they heard another word. They also learned to turn right or left on command. A whip was used to strike the mules mildly when the word to move was used. I objected because I did not want any one to hit those pets. They explained to me that they were not hurting them but they were teaching them. I understand better now after more years. My dad did not take a whip to the field and constantly beat on them after they were trained. He was proud of his strong mules because they would act on command and they could pull a heavy load. They were well fed and cared for as long as he had them. They did a lot of hard work in helping him provide for the family and for them.

According to both the Old Testament and the New, my father had a right to use the rod in training me in obedience (Prov. 13: 14; Heb. 12: 5-13). He was not abusive to me. He had no right to be. His love and attention were very important. A wife is not a child to be trained in obedience. She is an adult with equal intelligence and ability to make decisions with her husband. She should be treated as an adult to be honored and respected, and not as a child to be forced into obedience or as a mule to be broken for the plow.

Love as described in 1 Cor. 13: 4-8 would solve many home problems. Try it. You will like it. "Whoso findeth a wife findeth a good thing, and obtaineth favor of the Lord" (Prov. 18: 22). Woman was created to be a help meet for the man (Gen. 2: 18). Let each husband and father be aware of the happy privilege of having a wife and children. Let the wives be happy to have the protection and guidance of loving husbands and fathers.

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This is written to encourage Christians to a greater use of tracts in spreading the gospel. It is often a neglected area and doesn't require much talent. That is the very reason we should use them. Everyone can do it and many have been converted this way. Why should we bury this talent when it is so useful?

Jesus Wants People Attracted, (John 12: 32)

Our Lord knew the power of the printed page. The Bible is a written document. Tracts help spread the word of the cross. Maybe we need reminding of the words of an unknown writer:

1. *The written word knows no fear. It flinches in the face of no man. It preaches the same message to the rich and the poor, the king and the commoner.*
2. *It never loses its temper... never talks back in anger.*
3. *It takes no notes of scoffs, jeers, and insults.*
4. *It never tires, but works 24 hours a day, even while we sleep and rest.*
5. *It is never discouraged, but will tell its story over and over again.*
6. *It will speak to one as willingly as to a multitude, and to a multitude as willingly as to one.*
7. *It always catches a person in just the right mood to be receptive, for it only speaks as he chooses to listen,*
8. *It can be received, read, and studied in private.*
9. *It speaks without a foreign accent.*
10. *It never compromises... never changes its message.*
11. *It continues to speak and make its message plain after audible words have been forgotten and lost.*
12. *It is immune to all disease.*

But there are also some other advantages to the written word.

1. *It has no passport or visa problems.*
2. *It travels cheaply.*
3. *It leaps language barriers and is never influenced by prejudice.*
4. *It will sail across the ocean, trek across the desert, and trudge down a narrow jungle path.*
5. *It will go into a crowded city or sparsely settled countryside... into the mansion or the cottage.*
6. *It will tell its story in home or shop, in factory or field.*
7. *It will reach the most secluded village and dwelling; it will go where even the radio cannot reach.*

"The pen is mightier than the sword" is a saying

which is acknowledged by all for its truth. The pen can convert the soul while the sword may coerce against one's will. It is equally true that the pen is mightier than the human voice, is more permanent, and often has a stronger influence. Of Paul it was said "For his letters, they say, are weighty and strong; but his bodily presence is weak, and his speech of no account" (2 Cor. 10: 10).

Daniel Webster once said: *"If religious literature is not widely circulated among the masses in this country, I do not know what is to become of us as a nation. And the thought is one to cause solemn reflection on the part of every patriot—If truth is not diffused, error will be. If God and His Word are not known and received, the devil and his work will gain the ascendancy. If the evangelical volume does not reach every hamlet, the pages of a corrupt and licentious literature will. If the power of the gospel is not felt through the length and breadth of the land, anarchy and misrule, degradation and misery, corruption and darkness will reign without mitigation or end."*

We have the privilege, the opportunity, and the responsibility to get out the Word by every means possible. We should never underestimate the power of the printed page (Ec. 11: 6; Isa. 55: 8-11).

Are Your Tracts Attractive?

People do often "judge a book by looking at the cover." In this day when printing has become so specialized, if we don't go first class people usually won't read. This is not to say it has to be expensive, but we may be trying to cut corners where we should not. Most of us want the best tools with which to work on our jobs and we often spend much money in getting them. Why shouldn't we want the best for the Lord's work? Anything that is going to go out with the church's name on it—that is going to be a public representation of the church or of Christians—should not be shoddy! This may be the only encounter some have with the gospel. We should do our best and not be an embarrassment to the cause of Christ.

Some Tracts Distract

They may do so in appearance. While tracts are an inexpensive way to spread the gospel, sometimes they are too cheaply done and it shows. I have been turned off by the appearance of printed material. I cannot expect others to react differently.

Other tracts may distract because they are too long. I made the mistake of buying some nice looking tracts that were of high quality printing but people would not pick them up. It was too much like reading a book. This can make a difference as to whether people read. In exhausting the subject we may exhaust the reader.

Do Your Tracts Use Tact?

Some tracts attack unnecessarily. We should not try to arouse prejudice and we are not in the insulting business. Truth can be taught and error defeated without being offensive. Since we have no way of knowing who will read, it should be written kindly, giving the reader the benefit of being honest. We should be thank-

ful he is reading it. Sometimes we create our own barriers to truth (Col. 4: 6; Mt. 10: 16).

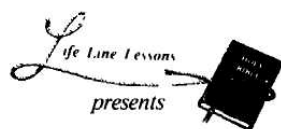
It's A Fact, You Can Give Away A Tract!

But where? Some places require special permission but here are some ways and places: Laundromats, hotels, jails, prisons, courthouses, hospital waiting rooms, resthomes, your grocery sacker who carries your groceries to the car, gas station attendant, bank teller, co-workers, friends at school, bus station, airport, people with whom you do business, etc. Those who use credit cards often get a number of "tracts" (ads) along with their monthly bill. Return the favor when you pay your bill. It requires little time.

Develop A Knack For Using The Tract

Here are some places to keep them handy and ready for use: over the sunvisor, in the glove compartment, coat pocket, purse, in a book, in a rack (some businesses will let you display them).

Remember, a tract in the hand is worth two at home-on top of the refrigerator. So when you need a tract, don't lack. Keep a stack. Let us never underestimate any particular method of evangelism even if it seems insignificant. No method is. Prayer is certainly in order on behalf of the "tract ministry" as much as it is for preachers, home Bible studies, correspondence courses, or any other effort to preach the word.



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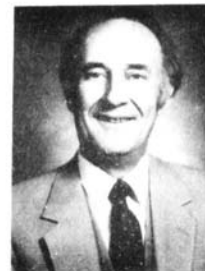
WHAT SAITH THE SCRIPTURE?

(Rom. 4:3)

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REPENTANCE BEFORE FAITH

QUESTION: *Why is it in the New Testament that every time repentance and faith are specifically mentioned together, repentance is always mentioned before faith?*

ANSWER: The querist has reference to such passages as the following: "The time is fulfilled and the kingdom of God is at hand: repent ye, and believe the gospel" (Mk. 1: 15). "Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ" (Acts 20: 21).

Although the foregoing scriptures have repentance before faith, neither one of them is setting forth the sequential order of the conditions of salvation under the Gospel Dispensation. In other words, the passages are not teaching that an alien sinner must first repent before he is to believe. This concept, espoused and promoted by some, is not taught in the Bible and is contrary to common sense.

The verses under consideration involved the Jews and heathen Greeks who already believed in God. They were told to repent and believe the gospel or repent and believe in the Lord Jesus Christ. The repentance was toward God and then faith in Jesus Christ. The order in their case was (1) faith in God, (2) repentance toward God and (3) faith in Jesus Christ.

J. W. McGarvey stated on Mk. 1: 15: "Jesus was preaching to people who already believed in the true God, and in the revelation which God had already made, and his object at this stage of his ministry, like that of John, was to bring repentance as a preparation for faith in himself and his kingdom. This accounts for the order in which repentance and faith are here mentioned. To repent toward the God in whom they already believed, but whose revealed will they were violating, naturally and properly took precedence over believing in him whom God was about to reveal.....a penitent state of heart was the best possible preparation for considering favorably the claim of Jesus, and for ready faith in him" (*The New Testament Commentary*, pp. 267-268).

Commenting on Acts 20: 21, McGarvey wrote: "... if they are brought to repentance toward God in whom they already believe, they are in a better frame of mind for hearing the gospel of Christ, and believing in him ___ This method, however, is very far from supporting the idea that repentance precedes faith in the sense usually attached to that proposition; for this would require men

to repent toward God before they believe in God, and toward Christ before they believe in Christ—an obvious absurdity" (*New Commentary on Acts*).

Faith, followed by repentance, is plainly set forth in the Scriptures. Reversing the order has the following illogical consequences:

1. Godly sorrow worketh or produces repentance (2 Cor. 7: 10). What produces godly sorrow if repentance comes before faith?


2. God's goodness leads to repentance (Rom. 2: 4). What about the person who does not believe in God or His goodness? Only faith in God's goodness could lead to repentance.

3. There is joy among the angels over a sinner's repentance (Lk. 15: 7). However, no faith displeases God (Heb. 11: 6). Hence, angels would be rejoicing while God is displeased if repentance precedes faith.

4. Wicked rulers believed (Jn. 12: 41-43), therefore, according to the "repentance before faith" theory, they had repented, but refused to confess Christ. Some repentance!

5. Jesus said, "Except ye repent ye shall perish" (Lk. 13: 3), but if repentance precedes faith, one cannot perish because he has repented, but he cannot be saved because he has not believed as salvation requires faith, too (Jn. 8: 24; Acts 16: 31).

It becomes obvious that a sinner cannot repent without first believing. The gospel order is preaching, hearing and faith (Rom. 10: 14-17), with repentance, confession and baptism, of course, manifestations of faith.

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The Mystery of Iniquity

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AN IMMORAL SYSTEM

Evidence of the immorality of Catholicism continues to mount. Again, we are not saying that all Catholics are guilty of immoral practices, but the system certainly endorses, advocates and practices immorality and even lawlessness.

Take Mardi Gras as an example. Each spring, just before Easter, they meet on the streets and in the motels and night clubs of New Orleans for a period of drunkenness, revelry and immorality. A newspaper account of the last such celebration said:

"A parade in the New Orleans suburb of Chalmette was marred by violence late Saturday when a driver ran into three parade-goers, then was pulled from his car and beaten by an angry crowd.

"Police coverage was increased to control the crowds at the parades, and no other incidents were reported. Balls, parades and parties will continue daily until Feb. 19, known as fat Tuesday, the final day of revelry before the Roman Catholic season of Lent, a solemn time traditionally devoted to fasting and prayer."

So they go there to drink of the dregs of immorality and dissipation before a season of fasting. When they leave, the streets are strewn with beer cans, whiskey and wine bottles, and other refuse of revelry. How inconsistent and hypocritical can people be?

The Catholic Church makes, promotes and uses alcoholic beverages—America's number one drug problem and the greatest curse on earth! I talked with a young man recently who works part-time mowing the lawn and cleaning up in and around a large Catholic Church building in south Louisiana. He reported that after their parties in the "fellowship" halls the waste barrels would be filled with beer cans and wine bottles and the stench of alcohol was strong. He could not understand why people who claim to be Christians would engage in such things, and even in their place of worship. Neither can we. The truth is, Christians are not doing that; they are Catholics (and there is a difference).

But that's nothing. Look at the following news item of March 26, 1985: "Archbishop John Roach, 63, who heads the St. Paul-Minneapolis Archdiocese and is a former president of the National Conference of Catholic Bishops, paid a \$445 fine and was ordered to spend 38 hours in jail after pleading guilty Monday to a charge of drunken driving."

Isn't that a shame? I suppose he figures that if they can make it and sell it they can drink it. Why not?

Next, let's consider their gambling. Raising money by bingo—even in places where such is illegal—is so common among Catholics that it's a joke. An article and large picture of "Rev." Joseph J. Faraone of New York appeared in the newspapers March 19, 1985. The head-line read: "New York priest wins jackpot in lottery, plans to help debt-burdened parish." The article said:

"Rev. Joseph J. Faraone, a Roman Catholic priest, turned a \$5 lottery card into a \$1. 17 million jackpot—providing some heaven-sent relief for his debt-burdened parish.

"For the whole parish, it's like Christmas all over again, ' the priest, 37, said at a news conference Monday as he claimed his winnings in New York's Lotto game.

"And for the parishioners of St. Patrick's Catholic Church in suburban Yorktown Heights, Father Faraone is a clerical Santa Claus who has promised to give half of his winnings—about \$22, 000 a year over the next 20 years—to help retire the debt of the new \$2 million church.

"That was his aim from the beginning, Father Faraone said. He first played the Lotto two years ago, when the parish was struggling to finance its new church.

"I realized what a terrible burden and hardship it had become. I thought, wouldn't it be nice if I could arrange for the state to help pay for the church?' Father Faraone said.

"So twice a week, he purchased a Lotto card from the nearby Forget-Me-Not stationery store. The numbers were always the same, selected with the aid of a \$1 plastic box in which six beads roll at random into 44 holes.

"No holy water was sprinkled on the box, he said, no blessing was pronounced. 'I'd like to say (the number selection) had to do with the seven sacraments, but it didn't, ' Father Faraone said. "

Does the "Father" not know that what he did was gambling, and that gambling is a sin? It is a violation of the "golden rule" and every other principle of scriptural teaching touching on the subject. Buying a chance with the hope of winning at the expense of others is gambling just as surely as if one used cards or dice, or bet on horse and dog races or any such.

His was a deliberate effort to win at gambling so that the state could help pay for his church building. The state would not be paying for it as much as the other suckers who bought tickets hoping to win his money. But having the state and general public pay for Catholic works is nothing new. Relief, totaling millions of dollars, paid for by the public, the government and other organizations, has been distributed around the world by the Catholic Relief Organization with the Catholic Church getting the credit.

We are amazed that he did not claim that the Virgin Mary or some other Catholic superstition was responsible for his winning. At least he could have claimed to have sprinkled "holy water" on the box. It would have done as much good there as on a baby or anything else! We deny that his winning was "heaven-sent" relief. God condemns the whole operation. Can you imagine the

early Christians gambling to finance the work of the church? No, they were told to "provide things honest in the sight of all men" (Rom. 12: 17).

This is another example of the fallacy by which most people live, that the end justifies the means. All kinds of evil practices have been "justified" by this argument, but it is not true and never has been "justified" by this argument, but it is not true and never has been. The Bible contains many examples of people who were punished and even put to death by God for trying to justify their lawless deeds by that principle. When someone accused the apostle Paul of saying, "Let us do evil, that good may come" he said it was "slandorously reported" (Romans 3: 8). He also wrote: "And if a man also strive for masteries, yet is he not crowned, except he strive lawfully" (2 Timothy 2: 5). So the end does not justify the means, and "Father" Faraone cannot pay for his church by gambling.

There was a bill before the Arkansas Legislature earlier this year to authorize bingo in the state, and the local Catholic officials were for it. It did not pass, thank God!

The newspaper article said that the winning had the approval of Msgr. James Lynch, Faraone's superior, who said "He's been a blessing. " Yes, we would guess so. But does all of this have the blessing of the Father in Heaven? That should be their greatest concern.

We wish that our Catholic friends would learn what is moral and what is not; what the scriptures permit and what they condemn; start paying their own way, and make an honest effort to "deny ungodliness and worldly lusts" and "live soberly, righteously and godly in this present world" (Titus 2: 12).

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REPENTANCE—DIVORCE AND REMARRIAGE

As we have already observed in previous lessons, the question of divorce and remarriage is a common one in the society in which we live. In fact, as we attempt to talk to people about the gospel, we learn that many of them have already been divorced and remarried a number of times. What are we to encourage them to do about their situation? May they just remain with the person to whom they are now "married" (according to the laws of the land)? Are those who are involved in the above situation, living in adultery? If either one or both of them desires to obey the gospel of Christ, can they continue to live together after they are baptized? Regarding this subject, these are some of the most difficult questions with which one has to wrestle. They are also the most awesome that I, or any other gospel preacher, have to face. If we tell people what God's Word teaches on this subject, hearts will be broken. If we don't, souls will be lost. So as you can see, there is not really much of a choice to make. We are in business with the Lord to save souls.

What Is One's Position?

This is a good and pertinent question, and one that needs to be answered. Just what is the position with God of one who has been divorced and remarried one or more times, hears the gospel and desires to obey it?

It is my understanding of the Scriptures that all men are amendable to the new covenant of our Lord and Savior Jesus Christ (Refer back to the lesson on "covenant") regardless of whether they are Christians or non-Christians. That being the situation, then unless the person who is divorced and remarried put away his spouse for fornication, he did not have a scriptural right to do so and according to Matthew 5: 32 and Matthew 19: 9 when he remarries he is living in adultery. Can he then obey the gospel and continue to live in this relationship? NO! "Would you," someone asks, "baptize this person who is living, and intends to continue to live, in this relationship"? NO! If I learned of this person's condition and also learned that he planned to continue living in adultery after he was baptized, I would not immerse him. But let me ask a question. If a worshipper of Buddha wanted to be baptized, would you baptize him even if you learned that he intended to continue worshipping the idol after he was baptized:

The Unpardonable Sin?

Are we saying that this is "the unpardonable sin"— that there can be no forgiveness for it? Is this a sin that is so different from all other sins that one can not receive forgiveness for it? NO! Then what is the problem?

Repentance

We cannot overlook the fact that in order for one to be a proper subject for baptism, he must repent. "And the times of this ignorance God winked at; but now commandeth all men every where to repent" (Acts 17: 30). "Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2: 37-38).

What Is Meant By The Word "Repent"?

"To change one's mind for the better, heartily to amend with abhorrence one's past sins" (Thayer's Greek-English Lexicon, Page 405). "Repentance is the turning from sin" (Hasting's Bible Dictionary, Page 790). These definitions (and many other dictionaries that could be cited) set forth clearly that if one is to repent of his sins, he must desist from sin. An excellent illustration of this is found in the book of Jonah. "And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not" (Jonah 3: 10). Thus the Bible usage of the word "repentance" in this passage (as it refers to the people in Nineveh) is one "turning from his evil ways."

In the New Testament we read of John the Baptist telling the Pharisees and Sadducees that they could not be baptized of his baptism. "He said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance" (Matthew 3: 7-8). A similar expression "do works meet for repentance" is found in Acts 26: 20 as it relates to those who are under the new covenant.

"But," someone says, "doesn't baptism wash away sins"? Yes, sins for which we are willing to repent (quit). But to say that one can be "sorry for his sins" and yet remain in them after baptism (because baptism washes away sins) is to pervert the purpose of baptism. Baptism is not a "marriage ceremony." No, baptism does not change the nature of a sinful act so that when one commits it after baptism it is no longer sinful. If it is a sin before one is baptized, it is a sin after one is baptized. -----

In order to illustrate this, let's notice the subject of polygamy. We read in Romans 7: 2 that "... every man is to have his own wife, and every woman her own husband." Thus polygamy is sinful. It is a violation of God's covenant for man today whether he is a Christian or non-Christian. Now, if one is practicing polygamy and is desirous of being a Christian may he keep all of his wives after he is baptized? After ~~all~~ baptism washes away sins. "Yes," one would say, "but baptism doesn't wash away wives." That is exactly right. It doesn't

wash away the polygamist's wives, and it doesn't wash away the adulterer's wives. For, you see, if one is married to someone else's wife **before** he is baptized, he is still married to someone else's wife **after** he is baptized. Baptism doesn't change a marriage relationship.

"But, " someone says, "here is a couple that wants to be baptized even though both of them have been married five times. They are getting along just fine and after five years, and two children, they hear the gospel and want to be baptized. Do you mean to tell me that they would be living in adultery if they were both baptized"? Yes, they would be. As you can see from the chart, I have depicted the very situation spoken of above except for the fact that only one of these persons desires to be baptized. Now then what is their situation? Is one living in adultery and the other, who has been baptized, not living in adultery? Surely you can see this cannot be a scriptural situation anyway we fix it.

"Are you saying then that this family would have to break up and that they can no longer live as husband and wife"? Yes, that is exactly what I am saying. The fact of the matter is, they have never been husband and wife (bound) in the sight of God. They have only been practicing legalized adultery as far as God is concerned. "But what about those poor little children"? one is heard to say. My heart certainly goes out to the children. It seems like they are the ones who suffer the most. But what about the children in the other eight marriages that have broken up (for you will recall that both had been married four times each before they contracted this marriage)? Aren't they to be pitied just as much? No, my friends, pitying the children won't make it a scriptural marriage. Obeying God's Word is the only thing that will make people what they ought to be; and one cannot be what he ought to be without repentance. And as difficult as it is to do, if one wants to go to heaven badly enough it can be done. In fact, if one find himself living in adultery **it must be done!**

What About Pentecost?

"But what about the people on Pentecost? They were not told to give up their spouses. " It has been argued, and perhaps rightly so, that those things that God allowed before Christ's Law came into effect were not sinful, because God allowed them, and therefore would not have to be corrected. In other words, Christ's Law was not retroactive on the people who lived in another dispensation of time. However, that is not the case today. All men are amenable to Christ's Law today as we have abundantly shown in another lesson. So whatever happened on Pentecost to those people who lived under another law would have no affect on what we must do today.

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HOW CAN I HAVE DAILY SECURITY?

Heaven! Life! Eternal day! Dwelling with God! No pain, no evil, no death! I want to go to heaven. God wants me to be with Him in Heaven.

But Satan and his forces of evil are out to keep me from that glorious home. I have to struggle against him. It is a war. Yet I can have the hope of receiving God's reward for His faithful. I can have the daily security of being with God. How?

Daily Provoking

If I am going to have daily security of salvation, I am going to have to have a daily provoking against sin. We have got to learn to hate what God hates (Psa. 139: 21-22; 119: 104, 128). Sin makes the Lord sick (Rev. 3: 16). Seeing and living among the wicked people of Sodom tormented Lot's "righteous soul from day to day" (2 Pet. 2: 7-8). Have we become immune against sin? We need not only to avoid sin, we must also expose it (Eph. 5: 11).

Daily Praying

It was Daniel's "custom since early days" to pray daily (Dan. 6: 10). Anna "served God with fastings and prayers night and day" in the temple (Lk. 2: 37). Paul prayed "night and day" (1 Thess. 3: 10; 2 Tim. 1: 3). We have daily needs, thus we need to pray daily (Lk. 11: 1-4). If I want to have assurance of salvation each day, I must "always... pray" (Lk. 18: 1), "continue earnestly in prayer" (Col. 4: 2), and "pray without ceasing" (1 Thess. 5: 17).

Daily Pondering

The psalmist wrote "I rise before the dawning of the morning, And cry for help; I hope in Your word. My eyes are awake through the night watches, That I may meditate on Your word (Psa. 119: 147-148). To have confidence of the crown of life I need to daily meditate on God's word. The Bereans were commended because they "searched the Scriptures daily" (Ac. 17: 11). A blessing is on the man who delights and meditates in the law of God (Psa. 1: 1-2). Jesus used it to overcome the temptations of the devil, and so can we (Lk. 4: 1-13). Let us "desire the pure milk of the word" (1 Pet. 2: 2).

Daily Perishing

Paul could say "the crown of righteousness" was laid up for him because he said "I die daily" (1 Cor. 15: 31). Paul in describing his life said, "I have been crucified

with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me" (Gal. 2: 20). there has to be the daily dying of self to be secure. Jesus said, "If anyone desires to come after Me, let him deny himself, and take up his cross daily, and follow Me" (Lk. 9: 23). As the Israelites offered daily sacrifices, we offer the spiritual sacrifice of self (1 Pet. 2: 5; Rom. 12: 1-2).

Daily Prodding

In my conflict against Satan I can be helped by the daily encouragement which can come from my brethren in the Lord. As the Hebrew writer stated, "exhort one another daily, while it is called Today, lest any of you be hardened through the deceitfulness of sin" (Heb. 3: 13). Daily association with evil can corrupt us (cf. 1 Cor. 15: 33).

Daily Proclaiming

We can have the assurance of being with Jesus every day by having His name on our lips each day. The early apostles were "daily in the temple, and in every house, " and "they did not cease teaching and preaching Jesus as the Christ" (Ac. 5: 42). In Athens Paul "reasoned in the synagogue with the Jews and with the Gentile worshippers and in the marketplace daily with those who happened to be there" (Ac. 17: 11). In Corinth he was "reasoning daily in the school of Tyrannus" (Ac. 19: 9). In Ephesus he "did not cease to warn everyone night and days with tears" (Ac. 20: 31). There are lost souls in the world who need to hear the gospel and we need to proclaim it.

Daily Perseverance


Paul wrote in 2 Cor. 4: 16, "Therefore we do not lose heart. Even though our outward man is perishing, yet the inward man is being renewed day by day. " We must daily continue to grow up and go on to maturity (Eph. 4: 14-15; Heb. 5: 12-6: 3). Faithfulness is required by the Lord (Rev. 2: 10), therefore we must continue to daily overcome temptation and serve Him.

Conclusion

Paul knew there was a crown of righteousness laid up for him. He knew this fact because he had "fought the good fight,... finished the race,... (and) kept the faith" (2 Tim. 4: 7-8). The reason many Christians today do not have confidence of their salvation is because they are not living as Paul lived. They have allowed the glitter of the world, the passing pleasure of sin, and an apathetic attitude toward spiritual things to rob them of assurance. Let each of us be determined to walk daily with Him that we may have confidence of being with Him forever in eternity.

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ALMOST A MIRACLE

We witness, in our society, many double standards. Some are obvious to practically everybody. Others are apparent to a few.

One example is seen in the unbalanced handling of the theory of evolution within our public education system.

On the one hand, it is easily ascertainable to those with eyes to see and ears to hear that the most eminent and acclaimed of evolutionists no longer believe that traditional theory of the natural selection and gradual development of the species. The fossil record, which Darwin claimed would produce the consummating proof of his theory (Origin of the Species, Chapter 10, "On the Imperfection of the Geological Record") has produced nothing but evidence to the contrary.

Based largely upon evidence from the fossils many such leading evolutionary thinkers as Stephen Jay Gould are now theorizing that evolution did not occur gradually, but took giant steps. Such sounds more all the time like Immanuel Velikovski's theory of cataclysmic evolution as set forth in his 1955 book "Earth in Upheaval. "

Francis Crick, co-winner of the 1962 Nobel Prize for the discovery of DNA proposed at the 1971 Conference on Communication with Extraterrestrial Intelligence (CETI), and later in his book, **Life Itself: It's Origin and Nature:**

"An honest man, armed with all the knowledge available to us now, could only state that in some sense, the origin of life on earth appears at the moment to be almost a miracle, so many are the conditions which would have to have been satisfied to get it going. "

His conclusions? Well, a few billion years ago an advanced extraterrestrial civilization sent a rocket full of miracles to earth from which evolved the species we know today.

As Peter Leithart suggested in an article in Eternity Magazine, science is correct in looking to the heavens for answers to ultimate questions, but they must gaze, as Abraham did, with a vision of faith that penetrates beyond the stars. (Eternity, Feb., 1985).

Dr. Colin Patterson, one of the world's leading paleontologists, senior scientist at the British Museum of Natural History in London, has serious doubts about evolution. In a speech before the American Museum of Natural History in New York, he asked a single question of the geologists assembled there. He asked the

same question of the geologists at the Museum of Natural History in Chicago and at the Evolution Morphology Seminar at the University of Chicago. He asked: "Can you tell me anything that you know about evolution, any one thing, any one thing that is true?" (Patterson, Colin Lecture—"Creationism vs. Evolutionism" American Museum of Natural History, New York, Nov. 5, 1981, Reported in Impac, ICR, Feb. 1985.) All he received was silence.

Yet our young students are still being told that evolution must be accepted without question.

In the words of many saints of old, "How long, oh Lord?"

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ELEMENTS OF SUCCESSFUL DISCIPLINE

CONTINUING STEADFASTLY

The basic thrust of our last installment was the absolute necessity for parents to begin early the disciplinary process of their children. The early beginning, however, is useless if neglected as the child grows older. Truly the wise man said, "The rod and reproof give wisdom; but a child left to himself causeth shame to his mother" (Prov. 29: 15). As certain as an uncultivated field brings forth weeds and briars, so the uncultivated mind of the child produces evil. Satan will surely occupy the heart unfilled with a knowledge and respect for Christ through his word. Loving parents will be ever on guard against the Devil's wiles directed toward the maturing child and ever alert to every device they can employ toward nurturing the child "in the chastening and admonition of the Lord" (Eph. 6: 1, 2). Parental discipline must continue as long as the child remains within parental responsibility.

That "the toddler is a tiger" is an observation worthy of careful thought and constant remembrance because the toddler develops into the determined two-year old and the "terrible two's and trying threes" yield to the "fussy fours" and "fighting fives" as well as the "saucy sixes". This evolution of most children holds before every father and mother a ceaseless challenge to meet every changing stage. Only by careful and prayerful effort will the two-year old tyrant he brought into captivity! Generally the prayerful parents' best disposition will be seriously challenged during those early years when the issue is whether the parent will control the

child or the child will control the parent. It is in this period that the issue of control is usually settled for the rest of the lifetime of both parents and child.

Face The Issue Of Control Head-On

During these first few years of a child's life the matter of later confrontations is usually resolved. Parental loss of the early conflicts makes every later one more difficult to win. Surrender because of physical tiredness, emotional exhaustion or being too busy with other things to see the conflict through victory will return in the child's adolescent years to haunt and plague the parent who was too exhausted or too busy to gain the control when winning that encounter in the earlier years would have resolved the battle's outcome in the later years of adolescence.

The most defiant period of a child's life is adolescence. It appears inevitable, therefore, that the parent who fails in the effort to get the small child to pick up his toys or clothing has lost the adolescent battle before it begins. What happens in adolescence pretty well summarizes what has happened in the child's earlier years. As reflected previously, the parent who is not in control from twelve years onward probably lost the ball game in its earlier stages.

—But Be Alert To Pitfalls

A word of caution should be sounded here because other easily overlooked factors may affect adolescent behavior. Not every child is so well balanced emotionally that he accepts life's happenings with adult maturity. Emotional upheavals can result from various factors. Close-friends or early love experiences, fusses, loss by death, or a family's move-away which separates dear friends, friendship betrayed, prolonged physical illness, rejection or overly possessiveness by or loss of a sweet-heart, or other emotional upheavals may produce in the adolescent a serious negativism. A general antagonism, a withdrawal from usual family interests and/or social activities usually taken in a youngster's stride, may occur. Sometimes a teenager may feel forgotten because of parental attention heaped upon a newly born baby. The adolescent views the new arrival as a threat to his own status with his parents. Parents who forget their own earlier life stages are vulnerable to adult frustration as their own children encounter various experiences through which they must inevitably pass. Failure to remember that they were once young and to recognize the ever-developing mental, physical, social and ethical stages of their child's nature is to bring utter frustration to the child and heartbreak to themselves. Those parents who join the apostle Paul in remembering that there is a vast difference in speaking, feeling and thinking **as a child** and **as an adult** (1 Cor. 13: 11) are on the road to experiencing the rich joys of parenthood. Those are the golden planks in the parental platform of successful discipline. Without these, otherwise well-meaning parents are destined to utter frustration and failure in an area of life where God wants them to be completely successful and happy.

Restoration Footnotes

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EVANGELIZING BY DEBATES

The pioneer preachers of the Restoration movement reestablished New Testament practice by relying on the Word of God alone for authority in religion. Self-supporting and independent, they endured persecution and affliction to plead for "the ancient order" in America. However, their approach to evangelism, in other ways, was not foreign to their environment. They adopted the methods of their religious neighbors, although they developed some of these to a finer art, and flavored all of them with Restoration idealism. This is seen especially in their use of debates.

Debating, as a means of evangelism, was not exclusive with the Restorers. Every debate they had was with an opponent equally eager to propagate his religious views. But no people used debating more successfully than the Restoration pioneers. Alexander Campbell led the way with his five memorable debates. The first of these, with John Walker in Mount Pleasant, Ohio, in 1820, had an important and far-reaching influence. The favorable reception of Campbell's views, when the debate was printed and circulated, made him aware of his power to reach and convince the public. Historian J. J. Haley believed the discussion with Walker "was the real beginning of the Reformation under the leadership of Alexander Campbell". (*Debates That Made History*, p. 35.)

Campbell entered that discussion reluctantly, hesitating for six months while he pondered "whether it were lawful thus to defend the truth." At the time he had become much discouraged in his work, as he indicates in the last issue of *The Christian Baptist* (July 5, 1830). He said: "An unsuccessful effort by my father (to reform the Presbyterian Church) made me despair of reformation. I gave it up as a hopeless effort; but did not give up speaking in public assemblies upon the great articles of Christian faith and practice. In the hope, the humble hope, of erecting a single congregation with which I could enjoy the social institutions, I labored. I had not the remotest idea of being able to do more than this... (but) labored every Lord's day to separate the truth from the traditions of men, and to persuade men to give up their fables for the truth—with but little success I labored."

Campbell went on to say, regarding the debate with Walker, "It was not until after I discovered the effects of that discussion, that I began to hope that something

might be done to rouse this generation from its supineness and spiritual lethargy". The debate not only had a profound effect on Campbell, it also introduced debating into the arsenal of weapons the Restorers used to plead for apostolic authority. Barton W. Stone never had a formal debate of this kind and debating was not common among his associates until after the Campbell-Walker debate.

While Campbell did not like controversy as well as some later thought he did (he engaged in only four more debates in the remaining forty-six years of his life), he nevertheless made debating a feature of Restoration evangelism. Furthermore, he set a high standard of debating which, had it been more closely followed by other Reformers, would have removed some of the alleged evils of debating and, undoubtedly, would have made debating an even more successful tool than it came to be.

Alfred T. DeGroot, referring to "the school-house debate" becoming a "national indoor sport in this era," wrote: "Scores of debates, published and unpublished, were held by the (Indiana) Disciples... Henry R. Prichard was the most noted Indiana debater for the reformers. He engaged in forty public discussions. (One held with) a Methodist at Cloverdale in 1866... resulted in ninety-six baptisms, twenty-five being from the opponent's church" (*The Disciples of Christ—a History*, p. 302.) There were twenty major debates with denominationalists in Illinois in the two decades before the Civil War.

"Although the early debates were too bitter," in the view of Walter Wilson Jennings, "they nevertheless made converts to the Reformers in the delivery and also when printed." (*The Origin and Early History of the Disciples of Christ*, p. 276.) Perhaps this means of evangelizing was highly effective at the time because it occurred in a society where honorable debating was respected in most areas of public life: business, government, education, and religion. It has continued to be effective, although in a more limited way, down to the present.

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"THE LEGS OF THE LAME"

Solomon said, "The legs of the lame are not equal... " (Prov. 26: 7). Artificial means may be used to alleviate this situation, but these only tend to emphasize the fact that the legs are still unequal. So it is with man's spiritual lameness, and his efforts to offset this fact only tend to make him exceedingly lame in the eyes of those whom he tries to deceive.

Some months ago, a group calling themselves a "Church of Christ" conducted a meeting in Waverly, Ohio, and among others, invited members from the Pike Hill Church of Christ in Piketon, Ohio, to attend. Since the group in Waverly used the instrument of music (mechanical) in their worship, the brethren at Pike Hill said they would attend if the instrument was kept silent. It was agreed that on a certain night no instrument would be played, and several members from Pike Hill attended. So far, so good.

The question which immediately comes to mind is this: if the instrument could be kept quiet for one night, why not two? Or three? Or four? If this is what stands in the way of fellowship and unity, why not get rid of the cause completely? Should not our desire to please the Lord at least equal our desire to please our brethren? So far, so good.

Meantime, the instrumental group in Waverly moved into new quarters, and the old building was purchased by some faithful brethren desiring to start a congregation in Waverly. These brethren invited me to conduct a meeting with them, which I did May 5-10, 1985. Since the former group claimed to be a church of Christ, there was no need to change the sign on the building, but not only did the brethren and I want the **name** to be scriptural, we also desired a **worship** that would harmonize with the name, hence, no mechanical instruments of worship. So far, so good.

Invitations were sent out, both oral and written, for all to come and visit with us during the meeting, including the brethren at Pike Hill. Several visitors from the community came, several brethren visited from other congregations, but the same ones from Pike Hill who visited in the same building while it was occupied by the instrumental group, were conspicuous by their absence! So far, not so good.

This proves something which I have contended for a long time: there are those among us who have more in common with the instrumental group than they have

with the rest of us. Any man "whose eyes are open" (Num. 24: 3), knows that there are more differences between the instrumental and non-instrumental groups than just the mechanical instrument of music, e. g., religious holiday observance, unscriptural titles and offices, church-sponsored recreation and entertainment, to name just a few. At least, it used to be this way.

While it is true that some instrumental groups are more conservative than others, it is just as true that some non-instrumental groups are more liberal than others, to the extent that the instrument of music is the only thing which stands between some of the more liberal churches of Christ and the "Christian" Church. Verily, the ways of men are unequal (Ezek. 18: 25).

YOU *MUST* READ THIS BOOK!

—A Book Review—

David E. Pratte
7021 Omaha Ct.
Fort Wayne, IN 46804

Let me tell you about a book you must read. If you are a parent with children in public schools, you must read this book! If you someday will be a parent with children in public schools, you **must** read this book! If you have grandchildren or any children whom you love and who are in public schools, you **must** read this book! If you are an elder, preacher, or teacher in a congregation that has children who attend public schools, you must read this book! If you are concerned about why so many young people who are raised by Christians end up rejecting the faith, you **must** read this book!

What does it contain? It is official testimony from parents and teachers who testified to the U. S. Dept. of Education in official hearings held all across the U. S. A. in March of 1984. This book thoroughly documents the reasons for the problems that exist in public schools, and one major reason why so many Christian parents have so many problems with their children during their school years. The book proves beyond question that the handful of preachers and parents who have been warning people about the dangers in many public schools, were not "crying wolf" when there was no wolf.

Jesus said, "It is also written in your law, that the testimony of two men is true" (John 8: 17). And, "in the mouth of two or three witnesses shall every word be established" (2 Cor. 13: 1). This book contains the personal, first-hand, eyewitness testimony of 108 parents and teachers about problems in the schools. Clearly the Bible recognizes this as a valid way of determining the truth with regard to historical facts. If so, then this book unquestionably proves the following to be facts:

(1) It is a **fact** that many schools lead our children to believe it is morally acceptable to practice premarital sex, extra-martial sex, homosexuality, divorce, and

prostitution and to read pornography.

(2) It is a **fact** that many schools lead our children to believe it is morally acceptable to practice abortion, mercy-killing, and suicide.

(3) It is a **fact** that many schools teach our children that it is morally acceptable to enjoy the "moderate" use of alcohol and drugs.

(4) It is a **fact** that many schools use texts and assigned reading that are full of profanity, sexual suggestiveness, violence, and filth.

(5) It is a **fact** that many schools encourage our children to believe in or experiment with the occult, Transcendental Meditation, Yoga, and Oriental religions.

(6) It is a **fact** that many schools lead our children to believe in evolution and reject creation.

(7) It is a **fact** that many schools use Behavior Modification and other psychological brainwashing techniques to lead our children to reject the beliefs taught them by their parents and by the Bible.

(8) It is a **fact** that many schools use "Values Clarification" and similar values education methods to lead our children to believe in situation ethics.

(9) It is a **fact** that many schools use teaching methods that alienate children from their parents, that teach anti-Biblical concepts about parenting, and that teach anti-Biblical concepts about family roles.

(10) It is a **fact** that many schools lead our children to

accept all the tenets of Secular Humanism, while at the same time discouraging faith in God, Christ, and the Bible!

No, we do not claim that **all** students in **all** schools face all these problems. But many students in many schools do face them. And many schools cover it up so parents will not find out about it. And many students will not tell their parents because they fear their teachers and peer pressure. Do you **know** what is being taught your child?

What book is this? It is **Child Abuse in the Classroom**. It is edited by Phyllis Schlafly, but 99 and 9/10 per cent of it is verbatim testimony of witnesses without comment from anyone. I urge you to borrow it from a library, or send \$4.95 to: Pere Marquette Press, P. O. Box 495, Alton, IL 62002. It is also available from religious bookstores.

This book is the proverbial "bombshell." It is dynamite! It will motivate you to find out what's going on in your child's school and do what you can to make sure it's good for your child. You **must** read this book! You absolutely, positively must!

When you renew, why not subscribe for a friend?
All new subscriptions are \$9.

THE NEWS LETTER REPORTS

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

Send all News Items to: Connie W. Adams, P. O. Box 69, Brooks, KY40109

WAYNE S. WALKER, 5170 Chippewa Rd., Medina, Ohio 44256— The church which formerly met in Medina, Ohio at 6205 Wadsworth Rd., has changed locations. The facility we had been renting the past four years has been sold. We are planning to erect a building of our own as soon as possible, but until then, we will be meeting temporarily at 120 N. Elmwood St. This location is not available on Wednesday evenings, at least for the present, so we are having midweek services in other places until more suitable arrangements can be made. Our mailing address remains the same: P. O. Box 313, Medina, Ohio 44258. For more information write or call (216) 723-4509 or 725-5614.

NEW CONGREGATION

A new congregation is now meeting in Mariposa, California, 40 miles southwest of Yosemite Park on highway 140. Contact W. L. Norton, 3584 Triangle Rd., Mariposa, CA 95338. Phone (209) 966-3181.

OBITUARY—ROBERT E. HENSON

Robert E. Henson faithful Christian and gospel preacher, passed away March 4, 1985. He was 95 years old. Graveside services were conducted March 6, 1985 by Clinton D. Hamilton who is the preacher for the church at Ft. Lauderdale, Florida. Burial was in Memory Gardens, Lake Worth, Florida. He had been in fairly good health until about a week before his death. He died of kidney failure.

Brother Henson had lived alone since his beloved wife, Nellie, died in 1969. He is survived by a son, Brodie Henson, two grand-daughters and a grandson. At one time he taught some Bible classes at Freed-Hardeman College and was the county school superintendent in Jack-

son, Tennessee for 15 years. In his early days he preached the gospel on a part-time basis.

In 1951 he moved to Warner Robins, Georgia to work with the church prior to the division over liberalism. While there he did not hesitate to stand firmly for the truth against the liberal element and did a lot of warning-type preaching about the issues that were raging in the churches. He left Warner Robins in 1957 and three years later the liberal element prevailed, took the building and the conservative brethren had to get out and start over. His stand for truth on that occasion no doubt contributed to his leaving when he did. After the death of his wife brother Henson returned to hold a meeting at the Westside church in Warner Robins. He was 80 years old at the time. He did some very good preaching and it did him good to be back with some of the brethren he had helped to rescue from liberalism.

He preached for the West Palm Beach church for 8 to 10 years after he left Warner Robins in 1957. Now that he has fallen asleep in Jesus his life and his firm stand for truth serve as a monument to his memory.

Submitted by J. Wiley Adams, 103 Ridgeland Dr., Warner Robins, GA 31093

DOUG D. BAUER, 53 Meadowvale, Lilyvale Rd., Pinetown, South Africa 3610—My wife and I have now located in Pinetown, South Africa. A congregation was established in the white area and we are doing fine. Since the church began, 9 have been baptized. Five families have moved to other areas and two families have fallen away. We meet twice on Sundays and Thursday evenings we have a class for the men

and also a youth class and song leading class. Later we will have a class on teacher training. My wife, Sheila, teaches a class for women on Tuesdays. We would appreciate having our name added to your bulletin mailing list.

G. KARL FLEM, 4001 N. 9th Ave., Pensacola, Florida 32503— Thanks to those who called and sent cards and letters after the recent death of my father, GEORGE FLEM. It is good to know he was respected and appreciated for his service to the Lord. The life of a gospel preacher is far from easy, but when a man works with the fine congregations and brethren that my father did, it is well worth the sacrifice and more.

We have recently returned to Florida after preaching in Ohio for a year and a half. We are now working with the Northside church in Pensacola where Randy Pickup and Sam Hastings had been preaching, Brother Pickup has moved to Cincinnati, Ohio. The church here has a fine building in a splendid location and seems eager to spread the gospel. If you have friends or relatives in this area, please let us know and we will call on them.

JADY COPELAND, Lakeland, Florida—Because of the interest of the brethren here in helping the work in needy places and the talent within the congregation in teaching, I am now available to assist small churches in meeting work. The Lakeland Hills congregation is blessed with talent and a concern for the spreading of the gospel. For further information and arrangements call me at (813) 682-3087.

J. ED NOWLIN, 714 N. Calhoun, Perry, Florida 32347—We have a Rex Rotary, Model 650, Duplicator with silk screen, and an A. B. Dick Electronic Stencilmaker for sale. When new, the duplicator cost \$650 wholesale, and the stencilmaker cost \$1100, retail. We would sell both for \$500. Anyone interested may write: me at 109 Cedar Road, Perry, FL 31347, or call (904) 584-3540.

PREACHERS NEEDED

PLYMOUTH, NORTH CAROLINA—We are located in a small eastern town of about 5,000. The congregation is small with attendance about 30. Partial support would be needed from elsewhere. Jimmy Jenkins has moved to Moss Point, Mississippi after working for us for 7 years. If interested in the work here, please contact either Ken Griffin, 308 Matt Ransome Dr., Plymouth, NC 27962 (phone 919-793-

4193), or Ed Sulc, 106 King Arthur Trail, Washington, NC 27889 (phone 919-946-0343).

LAKE BUTLER, FLORIDA—The Danville congregation which meets about 3 miles south of Lake Butler on State Road 121 needs a full time preacher. There are 23 members with an average of about 37 in attendance. We can supply \$700 a month support plus a house. Other support must be secured elsewhere. If interested contact: Jim Haltman, Rt. 2, Box 791, Lake Butler, FL 32054 (phone 904-496-2589); or Charlie Blackwelder, Rt. 2, Box 796, Lake Butler, FL 32054 (phone 904-496-3859).

MARYVILLE, TENNESSEE—The Smoky Mountain church in Maryville is seeking a full time preacher. Fred Smith, our previous preacher, recently retired from full time work. Membership here is about 35-40 with good potential for growth. Most, if not all support would have to come from outside congregations. However, we can provide a list of congregations which have supported men here in the past. Those interested please write to: Smoky Mountain Church of Christ, c/o Norman Harber, 2804 Robert Ave., Maryville, TN 37801.

LOMPOC, CALIFORNIA—The Mission Hills church is looking for a gospel preacher. We are a small congregation of 40 and can supply only partial support. We are primarily interested in preachers who are already in California which would help lower the expense of moving here. Those interested may contact: Lynn Swenson (805-733-4243), or write to: Mission Hills Church of Christ, 3332 Via Barba, Lompoc, CA 93436.

PREACHER AVAILABLE

MIKE HUGHES, 4507 Voss, Bossier City, Louisiana 71111. I am interested in doing local preaching work wherever I would be needed or preaching for small congregations within 100 miles of the Shreveport-Bossier City area. I am 33 years old, married and have two children. I can be reached at the above address or call: 318-742-6299. Also, I would like to be added to your bulletin mailing list.

IN THE NEWS THIS MONTH

BAPTISMS	287
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(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 XXVI

AUGUST, 1985

Number 8

Things Most
Certainly
Believed

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



CERTAINTIES OF OUR SALVATION "We Know—We Know"

Confusion and doubt in so many areas of life seem to lend, at least with some, even to the relationship in Christ. With what, for me, is, increasing frequency I am hearing members of the church speak with uncertainty about their faith, whether saved or not, faithful or not, and the like. A great deal of writing has been done on the grace of God and some are still perplexed and with them the bottom line is, "Can we be certain of God's grace"? Careful study of the First Epistle of John reveals a positive note which seems especially timely.

The basic theme and purpose of the First Epistle of John is expressed within, "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God" (1 Jn. 5: 13). In face of the heresy afflicting churches of Asia Minor near the close of the first century this statement has special impact.

Gnosticism, a combination of religion and philosophy, projected the idea that only spirit is good and that flesh and material things are altogether evil. The Gnostic believed one must free himself from the material and be occupied solely with the spirit. His means of solving the problem was in the exaltation of superior knowledge, or human wisdom. "Gnosis" is the Greek term meaning "to know". The Gnostics thought they knew all the mysteries of the universe and having solved

these, freedom was theirs. This concept of superior knowledge occupied the place of faith and actually outmoded faith. To the superior mind thus enmeshed in this fallacy the great question was not "What must I do to be saved?" but "What is the origin of evil?" and "How are we to restore the primitive order?" Having by superior wisdom resolved this they saw themselves as dwelling on a totally spiritual plane in this material realm. John summarizes the basic thrust of the epistle toward correcting the uncertainty and doubt generated by these errors. The details under-girding this are challenging.

The repeated use of the expression "we know" in this epistle encourages confidence and certainty. Our conclusion is that there is a certainty attending our relationship to the Lord which does not lend itself to doubt. Faith and the hope it produces is not uncertain and doubtful in any respect. However, these initial observations are not to be seen as a slighting of conditions or in any way overriding those conditions. Quite to the contrary, it is the meeting of the conditions that gives the assurance and confidence.

"And hereby we know that we know him, if we keep his commandments" (1 Jn. 2: 3). This is a clear cut statement of criteria whereby we may know if we are God's children. The word "keep" is present subjunctive, thus conveys the meaning "keep on keeping". The sense of the statement at this point clearly impresses an attitude of submission that produces the fruit of obedience. To conclude a one time obedience would be ridiculous. It is continuity that is here impressed. Those thus described "know" God. Mere acquaintance with his nature does not satisfy the point. Rather an intimacy akin to Father-children involving His spirit and character which sees a taking on and a reflection of them. The "know" of the Gnostic is in contrast with the knowledge of faith, the latter based upon believing and obeying the commandments of God.

Which commandments are we to obey? A frivolous question when we recognize that the commandments of God are as one. "For whosoever shall keep the whole law, and yet stumble in one point, he is become guilty of all" (Jas. 2: 10). Similar to breaking a pitcher by a small

puncture hole, it no longer serves its purpose. One commandment broken nullifies the purpose of God and identifies the violator as reverencing his own will over and above the will of God even in making choice of the commandment he breaks. The negative consideration of verse 4 furnishes a conclusion on the foregoing premise. "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him?" By such the nature and character of the true father, the devil, is demonstrated. "Ye are of your father the devil, and the lusts of your father it is your will to do" (Jn. 8:44).

"**Hereby we know that we are in him**" (1 Jn. 2: 5) further identifies with the keeping of His word. "In him verily hath the love of God been perfected" makes us aware that our standing as complete and mature revolves around obedience as such gives expression to our love of God. "For this is the love of God, that we keep his commandments: and his commandments are not grievous" (1 Jn. 5: 3). Obedience has ever been the acid test of love and only in those who are passing the test is there the intimacy of relationship which embraces all the blessings flowing from God. Truly, the kind of fruit produced as result of our love for God indexes our union with Him. One's life is the reflection of the pattern by which it is shaped and molded. For the second time, we take note of the certainty and confidence repeatedly expressed by this Apostle as he makes us aware of the certainty of our salvation.

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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Editorial

Connie W. Adams

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DOES THE NEW TESTAMENT AUTHORIZE CONGREGATIONAL SINGING?

Since the recent unity meetings in Joplin, Missouri and Tulsa, Oklahoma between various Christian Church preachers and some from churches of Christ, a new argument has been advanced by those who favor the use of instrumental music in public worship. Through the years the public debates and controversies in the periodicals over this issue have produced a variety of arguments to justify the use of instrumental music in worship. It has been contended that since they were used in Old Testament worship, they must surely be acceptable now. Others have argued that the Greek PSALLO or PSALLEIN included the instrument, perhaps or PSALMOS.

All of these arguments had one thing in common: they were attempts to prove that instrumental music in worship today is AUTHORIZED by the scriptures. Now, comes a new approach. It is now being contended that not even congregational singing is authorized. This approach would concede that instrumental music is not authorized BUT NEITHER IS CONGREGATIONAL SINGING. Don DeWalt advanced this in a letter sent out to a number of people (I received one). Also, a recent issue of the CHRISTIAN STANDARD contains an article by Ben Killion entitled "A New Look At An Old Controversy." in which he makes essentially the same point as Don DeWalt.

Here is what Ben Killion said:

"What conclusion can be drawn from all this? Is congregational singing commanded? It seems obvious to me that it is not and that one cannot even make a case for it from the New Testament.

"Is congregational singing anti-Scriptural" No! Singing is one way to praise God, to instruct, edify, and encourage one another__ Singing with the instrument is a worthy way to praise God. Singing without the instrument is also a worthy way to praise God, but congregational singing has neither command nor precedent in the New Testament."

These are amazing statements. They reflect serious flaws in understanding the nature and expression of divine authority, not to mention a cavalier attitude as to our right to act in absence of divine authority. It is bad enough to admit that instrumental music does not have divine sanction and that it is used in the absence of it. But now to argue that congregational singing is not

divinely stated (either by command or precedent) and then in the next breath say we may do it anyhow is to compound the problem. According to this, we now have two things being done without New Testament authority. If neither playing nor singing has divine command or precedent to support them, then we are double sinners for doing these things anyhow.

This leaves a considerable amount of egg on the faces of those men, who, through the years, have engaged in public debate and tried to prove that playing along with singing was included in the verb "to make melody" or in the noun "psalms." They strove to prove that singing was not only authorized, but that instrumental music along with it was also included in the command. That leaves Briney, Boswell, Hunt, Dunning and a number of others high and dry. Down goes every argument along this line, if DeWalt and Killion are to be believed.

We have been saying for a long time that the basic issue with the folks in the Christian Churches over music was divine authority, how it is established and our respect for it. This new argument says, in essence, God did not authorize congregational singing in the first place, so the question of instrumental accompaniment is a moot question. But it insists we can have both the singing and the playing IN THE ABSENCE OF A SINGLE PASSAGE AUTHORIZING IT. How would we know that singing is one way to "instruct, edify, and encourage one another" unless there is scripture which says so?

These gentlemen have taken every passage used to establish congregational singing and argued that they do not mean that at all. They are going to have a harder time dismissing passages such as Eph. 5: 19 and Col. 3: 16 than they think. The instruction in these verses is aimed with equal force at every Christian. "Teaching and admonishing one another" comprehends the need to be together when this is done. It is in that context that we are to "sing and make melody in our hearts to the Lord." That is exactly what is done in congregational worship.

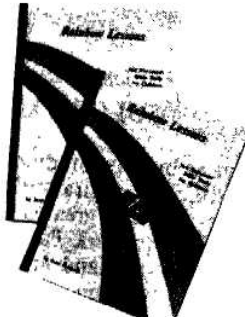
These brethren from the liberal camp who have been reveling in the new found rapport with folks who are just as digressive as they have ever been, need to ponder all of this very seriously. Why do people with such loose notions about Bible authority want to "dialogue" with some of the brethren from the liberal churches? Is it not because they can see that these folks have crossed their Rubicon by engaging in practices that are just as unauthorized as instrumental music, and that misery loves company? What is the basis of such communion except the mistaken notion that "we do many things for which we have no authority." After all, if we can do one thing without authority, why not another?

In the past we have been in agreement that singing was authorized by God. Now we are told that it has "neither command nor precedent in the New Testament" and yet it is argued that it is all right to sing. Well, not if there is neither command nor precedent for it. We are right back to the issue of whether or not the silence of God is permissive or prohibitive. That is the crux of the matter and always has been. Heb. 7: 14 still

speaks to the point. Our Lord could not be a priest on earth because he was of the tribe of Judah "of which tribe Moses spake nothing concerning priesthood." Question: Was the silence of the Lord permissive or prohibitive? The passage argues that Jesus was prohibited from being a priest on earth because God was silent on priests from the tribe of Judah. One writer in the CHRISTIAN STANDARD recently made light of our contention that the silence of the scripture is prohibitive, but the force of this passage cannot be denied.

I am not much into "dialogue" with folks who have such light regard for the scriptures. But I'll tell them what I will do. I will meet any representative man among them on the polemic platform in Cincinnati or anywhere else they have a following and in honorable Controversy will affirm that congregational singing is authorized in the New Testament. In the past, this has never been challenged. Now it is. If congregational singing is not authorized in the New Testament then it is sinful to practice it. It would be unique in all the annals of religious controversy to have one of these gentlemen attempt to prove publicly that hymn singing in public worship "has neither command nor precedent in the New Testament." We are ready to be tested on the issue. What about Don DeWalt and/or Ben Killion?

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PROSPECTIVE GAIN COUNTED LOSS FOR CHRIST

The apostle Paul, referring to his heritable advantages, training, and zealous activities in a popular cause, said "But what things were gain to me, those I counted loss for Christ" (Phil. 3: 7).

Such sacrifice and conviction has been in the past, and still is, demonstrated today. One such case involves a young couple who were "Missionaries" in Scotland.

Last year, Regina Green (daughter of Ken Green) and Phillip McGahey fell in love and were married. This marriage was viewed with apprehension by both families and others. Phillip had been brought up under strong "liberal" influences and was educated to evangelize in a foreign field, under the sponsoring church system. His father is an elder in a large liberal church in Tennessee which was the "sponsoring church" for Phillip as he preached in Scotland. Regina, on the other hand, was the daughter of a popular, effective, sound preacher who has successfully exposed the unscripturalness of liberalism, and, therefore, greatly influenced by "Anti-ism", as liberals view it.

Despite these differing backgrounds, Phillip and Regina married and went to Scotland. Soon, things done by the brethren there, and endorsed by their sponsoring church, caused doubts in Phillip's mind, resulting in his making a thorough study of "the Issues". The result was a change of convictions, a complete break with his sponsoring church, and a return to the States. After making this break, even if the sponsoring church had been willing to fly them back to the States, Phillip had already informed them he could no longer accept support from the "sponsoring church" system. Knowing the deepness of conviction and sacrifice made, the Jordan Park church here in Huntsville is flying Phillip and Regina back to the States, where we believe they can be of great worth to the cause of truth. In a letter to the Jordan Park church, Phillip tells of his changed convictions and actions.

March 3, 1985

"To the elders and brethren at Jordan Park,

Regina and I want to just express our thanks to you all for helping us out in this time of need. There are no words that can express our gratitude for what you are doing for us.

This decision we have made is probably the hardest thing that we have ever done, but it was the only right thing to do. Jesus said in Luke 14: 25ff that if your family is more important than Jesus then you cannot be His disciple, if you are not willing to bear the burden of the cross then you cannot be his disciple, and finally Jesus said if the pleasures of this world mean more to you than He does that you cannot be His disciple. We wanted to be His disciples so we gave it all up for Him.

I would like to take some space to tell you brethren about my decision and how it came about. About seven months ago Regina and I came to Scotland to do mission work. Before we came there were several weeks that I studied the issues that have divided the church not really knowing what the issues were. I read some one-sided material on the subject and was convinced that what I believed was right. There was even one Sunday when I stood up and preached against what I now believe to be right. I had no doubts about it until I sat down over lunch one day to talk about this with Robert Jackson and Ken Green. We did not talk very long. I would not listen to them because my mind was already prejudiced against what they had to say, but they did show me how the sponsoring church arrangement was not found in the Bible.

I went away thinking that I needed to just study my view a bit more. A few weeks later, in Franklin, Tennessee, I heard a sermon on Bible authority preached by brother Ward Hogland. That was the first time in my life that I had ever heard a sermon preached on Bible authority and it frightened me. It frightened me because brother Ward showed why the churches of Christ are divided. They are divided because of Bible authority. That sermon really had me thinking. Later I again talked with brother Green and also Ed Harrell.

By the time we left for Scotland, I had pushed all of my fears and thoughts to the back of my mind hoping they would go away. I was actually afraid to study both sides of these issues. Months went by as Regina and I settled in, here in Scotland, and on several occasions we would talk about it.

It was during the month of December that I once again started to think on these issues. The brethren here had a church sponsored Christmas party I openly objected to it at the business meeting and questions were asked to me that I did not want to answer. My objection was that we could not find where the church ever celebrated Christmas or paid for a party and bought gifts for children. They immediately put me on the spot so I just asked them where it was in the Bible. They did not answer but asked if I objected to expedients and other things that were not in the Bible.

I was so disturbed that I began to study more and more to see why I had objected. It was because there was no Bible authority. I studied more and found there was also no authority for sponsoring churches and human institutions. I found out the Bible tells me that the church is all sufficient to accomplish the work that God gave it to do on the local level.

I was shocked at what I had learned, so I began to talk to Ken Green and ask him if that is what he be-

lieved and he said yes. I called him on several occasions.

Then when I was convinced I was right I had to do the hard part. Tell my parents, sponsoring church, and supporting churches about what I now believe. It was so hard to do, but I had to ask myself if I wanted to be a disciple of Jesus or not.

If it were not for you brethren I would not be able to come back to the States. My sponsoring church is still sending me money even though I have told them not to. I will not take it, but send it back to them.

We now realize that the situation we have been in is sinful. Please pray for us and forgive us for living in this unscriptural situation of a sponsoring church. We want to come home and do what is right in the eyes of the Lord.

We are selling our house, furniture, and car. Please pray for us that it will sell quickly. We are going to come home the last week in March even if our house hasn't sold because we do not want to be a burden to the church.

We love you all much.

In the love of the Lord
Phillip and Regina"

Phillip is scheduled to preach at both services at Jordan Park, Sunday, March 31. I believe brethren who are interested in Scripturalness and soundness will want to encourage this young couple, who have sacrificed so much, in every way they can. Churches in need of a preacher or who can use the services of Phillip in any way, may get in touch with him through Ken Green (4605 Dyschel Dr. S. W., Huntsville, AL 35805. Phone 834-1943).

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CARDINALS GO TO COLLEGE

The new media of this nation and the world devoted much time and space to the recent appointment of 28 prelates to the college of cardinals, part of the hierarchy of the Roman Catholic Church. These included two Americans, Archbishops John C. O'Connor of New York and Bernard Law of Boston.

Since the Catholic Church claims to be the publisher of the Bible, one would think that it must authorize the college of cardinals, but the word is not in the Bible! Neither is the office or the idea. We might stress a point by suggesting that one may find authority for a cardinal in the verse following the one which authorizes the office of the pope. Don't spend too much time looking for either verse.

Here is part of the newspaper account of the ceremony:

"John Paul, wearing a gold-embroidered red cape over white vestments, took his seat as the Sistine Chapel choir sang in Latin the 131st Psalm 'your priests put on justice and your faithful people sing with joy.'

"The cardinals sat in single rows, flanking the pope seated in front of the center door of St. Peter's Basilica.

"After the pope spoke, the new cardinals knelt before him and received a red skullcap and a biretta—the three-cornered pillbox cardinal's hat. The pope then blessed and embraced each one."

The Associated Press in Vatican City gave a special report on the two American Cardinals under the heading, "Two Experience Anxiety, Awe at St. Peter's." We quote from the article:

"New York Archbishop John J. O'Connor worried Saturday that he would trip on his cassock as he climbed the steps of St. Peter to receive the crimson hat of cardinal from Pope John Paul II. Boston Archbishop Bernard Law felt awestruck as he waited his turn to kneel before the pontiff."

May we suggest that the gentlemen had better be worried about the lack of authority from God for the office, and think how awestruck they will be as they stand before the Lord at the judgment having practiced such blasphemy.

"After the pageant-filled ceremony, Law said he was overwhelmed by two strong feelings as he approached John Paul for the elevation.

"The first was a very personal feeling when I saw my

mother being wheeled in, in a wheelchair. I was so happy.

"The second was standing at the foot of the steps, looking up at the Holy Father."

Do you suppose the man has never read the Bible? If so, did he find the statement from Christ, "And call no man your father upon the earth: for one is Your Father, which is in heaven"? It is found in Matthew 23: 9, and says the same in the Catholic Bible. Did the Lord mean what He said? Do they believe and respect His will? They do not!

Law was quoted as saying, "I realized I was being called by the collaborator of Peter, the first pope. It was an awesome moment."

Dear reader, there is not one verse in the Bible which says or teaches that Peter was a pope. Such an office, proposing to honor the apostle Peter, is the greatest hoax ever perpetrated on the world!

Jesus Christ is the one and only head of His church (Eph. 1: 22, 23). He is the foundation upon which the church was built (Matt 16: 18; I Cor. 3: 11).

The apostle Peter understood that Christ, not himself, was that foundation of which the prophet spoke. Hear him, "Wherefore also it is contained in the scripture, Behold I lay in Zion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe HE is precious (emphasis mine, EB); but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner" (I Peter 2: 6, 7).

Back to the newspaper article for a moment. It tells about O'Connor standing for 90 minutes in the courtyard of the Pontifical North American College, greeting hundreds of people in a receiving line. He said, "I'm still numb from what happened this morning. It's something I never anticipated in my life. It will take me a while to sort it out."

We don't mean to be unkind, and we doubt that it was a typographical error, but concerning a knowledge of the scriptures, the word "numb" should have begun with a "d". The man doesn't know what the Bible teaches!

While he is trying to "sort it out," he would do well to search the scriptures for any mention of popes, archbishops and cardinals.

The simple, efficient and sufficient organization of the Lord's church is described in Philippians 1: 1— bishops (elders), deacons and saints. And all the saints (Christians) were priests in the royal priesthood (I Peter 2: 5, 9). Why can't it be so today"

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"... I have overcome the world" (John 16: 33). "... and this is the victory that overcometh the world, even our faith" (1 John 5: 4).

Numerous were the times during the earthly ministry of Jesus when he called attention to outstanding faith in the lives of specific individuals. It is also true that he focused on cases of little faith, even among his closest disciples.

How important is faith? Well, we cannot please God without it. (Heb. 11: 6). It is predicated upon the word of God (Rom. 10: 17). The just shall "walk by faith" (2 Cor. 5: 7). This is to say that in order to please God we must trust Him and do His will. This is faith in action. This is Bible faith.

Although Christians know all of this, still we are plagued in Christ's church in that we are lacking in proper faith. We either have a lack of faith, our faith is small, or our faith is weak. Why is this so? It may be that the flesh is weak while the spirit is willing. It may be that we do not understand what it means to really turn ourselves over to God and truly trust Him. It may be we allow fears and anxieties to overrule the scene. It may mean that we need to study more in the Scriptures. Perhaps it means that we have not exercised our faith. It could mean any or all of this. Just what is our own problem on this score?

Why are ye fearful? Jesus asked his disciples this question on one occasion and then accused them of having "little faith" (Matt. 8: 26). The word "fearful" as it is used at this place means "cowardly" or "timid". It is not so much that we often tremble, as did they, but what we allow the fear and trembling to do to us. It is what we do in spite of the fear that makes the difference.

Jesus, in anticipation of his impending suffering on the cross, was in agony of spirit and sweated profusely as he thought about it. However, he resigned himself to what must be and prayed more fervently (Luke 22: 44). In spite of his sorrow, his heaviness of spirit, his agony of soul, Jesus overcame. He left it in the hands of the Father. "Thy will be done", he said.

We need to let our faith be stronger than our fears. Jesus did that. Surely, this should serve as an example to us. It demonstrates the power of faith. Preachers and elders and all of us are sometimes faced with weighty matters, decisions and problems. The making of these decisions and the solving of these problems in favor of God's truth could bring down the wrath of evil men

upon us. It could arouse opposition from false brethren. The very thought of it all might make us quake all over, that is, if we just dwell on it and brood. We might need, as Jesus, to pray all night. The more intense the prayers must be. As Jesus emerged from the garden, his all night prayer vigil had calmed his spirit. Christ had put it into the hands of the Father. Now he was ready for whatever would happen.

Likewise, as we agonize with fears, anxieties, problems, nameless dreads, persecuting powers (both in and out of the church), sickness, grief, and many other matters that trouble us we need to pray the more fervently and that very often. We, too, can emerge from our closest of prayer with a calm spirit, resigned to whatever is to take place, fortified with that inner strength which can only come from really trusting in God and turning our problems over to Him. Jesus did this. It sustained our Saviour during one of the most trying moments of history.

Dear brother and sister in Christ, it will sustain you, too!

Using the

SWORD OF THE SPIRIT

Ken Green

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FINANCIAL COMPENSATION FOR MEETINGS AND DEBATES

Bro. Foy Wallace, Jr. wrote in his preface to "Present Truth" of the famous Neal-Wallace Discussion in Kentucky and the Norris-Wallace debate in Fort Worth and like debates in other place. These debates were conducted in the days of the Great Depression. Bro. Wallace, like many others went broke in those days. In his words, "... the good brethren who were vocal in commendation and praise were not conscious of the stringent circumstances and did not provide the monetary means for the end..."

Regarding these great debates, he said: "... again the financial remuneration in every instance, including the Fort Worth debate, was below the costs of preparation; and the expenses of travel and accommodations, not to mention sustenance for my family and the means to meet pecuniary obligations."

He was not complaining. He wrote farther, "In retrospect, at the call of duty I would again travel the same rugged road. History bears witness that signal achievements have been accomplished amidst suffering and sorrow, and even grief..."

It continues to be an issue of ambiguity as to what factors brethren consider when they decide upon financial compensation for a man who has left his family to live and work in their midst for a week's time. For my part, if I were doing it for money, they couldn't pay me enough. But it's always been my custom to accept without comment whatever is given. I intend to continue that practice. I have received, on occasion, less than \$100 after air fare from a church that had over \$60, 000 in the bank and a fine commodious building. I have conducted meetings where remuneration fell short of the air travel cost or other expenses. In areas where disciples are few and finances are tight, I do not mind that kind of sacrifice. But often, one can't help but notice that he's the only one in the situation who is expected to sacrifice. Several brethren there may be doing quite well.

Then too, there are a few occasions where brethren, are not only "vocal in commendation and praise", but very liberally "provide the monetary means for the end. ..." When that happens, I usually make exception to my "no comment" vow of silence, and express appreciation for their consciousness "of stringent circumstances, " or at least for their understanding of the normal needs of any family of six with teenagers, children in college, weddings, and other expenses.

It's been my experience and observation that brethren give very little thought to the expenses and preparation that goes into a debate. Any financial reward is usually less than one may expect to receive for a week's gospel meeting; yet there is no comparison in terms of the additional time and work involved. In most of the debates I've been involved in, either as disputant or moderator, no consideration has been given to this matter. Some churches have thankfully been more thoughtful.

I moderated for Gene Frost for four nights as he debated in a mid-western city. We were away from our homes and our respective local works to teach and defend the gospel among brethren of ample means. The trip necessitated several hundred miles of travel for each of us. Bro. Frost's expenses for materials, visual aids, etc. were far greater than most brethren would think. And all that was given in a material way was a sack of fresh corn apiece! I thought he should have at least gotten two sacks!

When I debated Jesse Pratt at the Von Braun Civic Center here in Huntsville, AL in 1981, I did not expect any financial remuneration. The Jordan Park Church spent quite a sum, in their part of the rental of facilities. Their financial support for the local work had been thoughtful and adequate. But the presentation of a \$1, 000 check in lieu of my regular salary that week was highly appreciated. It really came in handy in the "sustenance of my family and the mans to meet pecuniary obligations. "

Paul said it even better than Foy Wallace: "*For the scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, the labourer is worthy of his reward*" (1 Tim. 5: 18).

ASSUMED OR ASSIGNED

A. C. Grider

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Let us look at some definitions: **Assume:** "To seize; usurp. To take on or to take upon oneself. To be pretentious or presumptuous. "

Presume: "To take upon oneself without permission or authority. To take liberties. Making suppositions. "

Assign: "To set or fix for a specific purpose; to designate. To appoint. To give out as a task. "

If God has not **assigned** the church to help certain ones and exclude others, who is to determine who the church will help and who may be excluded from church help?

If God has made assignment in the matter of whom the church is to help, may the church disregard the assignment and help others?

If the church helps people whom God has not assigned them to help, isn't that church acting presumptuously?

Hasn't God fixed or designated or appointed the church to assist certain people?

Isn't the church that goes beyond God's assignment and "assumes" or "presumes" to do other work being pretentious?

God has fixed or specified or designated or appointed or given as a task to the church the obligation to help saints, or brethren, or widows indeed. (Acts 2: 44-45; 4: 34-35; 6: 1-6; 11: 27-39; Rom. 15: 25-31; 1 Cor. 16: 1-2; 2 Cor. 8: 4; 2 Cor. 9: 1-13; 1 Tim. 5: 16).

Who else has God fixed or specified or designated or appointed the church to help? The answer is **NOBODY**:

When the church helps others it **ASSUMES** a work that God did not intend for it to have. It has taken upon itself without permission or authority a work and it is therefore presumptuous. God will deal with churches who thus take liberties with his word.

Churches have no more right than individuals to act presumptuously or take liberties with God's word. To go onward and abide not in the word of the Lord is to have not God (2 John 9). To add unto the word of God is to have the plagues in the word added to such a church or individual. It is high time churches looked around and started backing up and backing off and living by the Word of God!

READ YOUR BIBLE TODAY

Restoration Footnotes

Earl Kimbrough

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EVANGELIZING THROUGH REVIVALS

Revival meetings, as a means of evangelizing, were undoubtedly the most successful method the pioneer Restorers used in making converts. It was in the revivalism that swept frontier America in the early nine-teenth century that the Restoration movement associated with Barton W. Stone arose. It is not surprising, therefore, that revivals played a dominate role in the preaching of these Kentucky reformers from the beginning. The word "revival" in the religious sense generally refers to a stirring up of religious faith among those who have been indifferent. Revivalism is characterized by fervid preaching in public meetings.

But "revival" is also an Americanism that means "a series of (evangelistic) meetings, characterized by confession of sins, professions of renewed faith, etc." (*New World Dictionary*) While churches of Christ today generally do not use the term, preferring "gospel meeting" or some other designation, a revival in pioneer America was similar to a gospel meeting, especially as conducted earlier in the present century. However, the revivals of Stone and his associates, at least in the beginning, were hardly distinguishable in form from those of their religious neighbors.

Reference was made in a previous article to Alexander Campbell's lack of enthusiasm prior to his debate with John Walker in 1820. Before this, in his own words, he had been content to have "a single congregation" striving to practice New Testament Christianity. "I had not the remotest idea", he later wrote, "of being able to do more than this". (*The Christian Baptist*, July 5, 1830.) If the debate with Walter and other influences had not entered Campbell's life, his efforts may never have developed to any great extent.

Revivals were such a part of evangelism in the Stone branch of the movement that after Stone began *The Christian Messenger*, he featured news of revivals and for several years used "Revivals" as the title of a news column. Before 1826, revivals among these reformers were highly emotional. Remnants of revivalism remained in some of their reports for several years. In 1829, D. Long, writing from Milligan's Cove, Pennsylvania, spoke of "a number of weeping mourners on my circuit inquiring what they must do to be saved".

But by 1826, Stone accepted baptism as for the remission of sins, and about that time Walter Scott began his great efforts on the Western Reserve of Ohio. These

forces merged together to mold the Restorers revivals into protracted meetings that were more nearly like those of the present century.

Most of the revivals of pre-Civil War days were spontaneous affairs, held by traveling evangelists, without prior announcement or preparation. They usually continued as long as interest and circumstances permitted. B. F. Hall, an evangelist who left tracks over much of the Southland before the war, practiced dentistry to support himself as he traveled widely to preach the ancient gospel. He established the first congregation associated with the Campbell movement in North Carolina and the first such church in Arkansas. He was very likely the first preacher to teach baptism for the remission of sins in Alabama and is credited with beginning the practice of inviting sinners to obey the gospel at the close of a sermon (at Florence in about 1826).

A congregation of one hundred and twenty members was established at Russellville, Alabama, by Tolbert Fanning in 1842 in a revival that started "accidentally" and that continued for several weeks. The number of converts exceeded the population of the town. Fanning and his wife were on a journey for their health when they passed through the town and events occurred which led to the revival and the origin of the church there. While this is of interest because of the man involved, it is not a unique situation. Most congregations in those days came into being through efforts that appear circumstantial. The writer's interest in the Fanning meeting is special because his paternal great-great grandfather was converted in that meeting.

It was not unusual for preachers who had been in the field for many years to number their converts by thousands. One revival might see the conversion of fifty, a hundred, or more in a short time. Whole denominational churches were sometimes won over to the New Testament order in such effort. The success of the early Restoration revivals was remarkable in that day, but they seem marvelous almost beyond belief compared to gospel meetings today.

But while revivals resulted in much good, they also had some harmful effects. The churches established by the traveling evangelists often were left to shift for themselves with little or no adequate leadership and much of the gain was lost. Fanning seemed truly surprised when he returned to Russellville some years after he planted the church there to find that its membership had dwindled greatly. But viewing the matter from the perspective of history, he should not have been surprised. However, many of the early converts remained faithful, often through their own efforts with little or no encouragement from able teachers.

Revivals have long been an effective tool of evangelism, and while we prefer to call meetings by terms that seem more accurate, such meetings remain an important means of evangelism. In this day when many question the need of gospel meetings, and some seem to conduct them more from a sense of duty than from any expectation of converting the wayward, it might be good for us to reconsider the history of revivals. It

would be utter folly to discard the "gospel meeting" as an outmoded concept. However, this is only one means of preaching the gospel and meetings alone are not sufficient. But the success "revivals" have had during the last two centuries has been due to one thing above all others: the Word of God without addition, subtraction, or creedal interpretation has been preached.

Using Great Plainness of Speech

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"IF THE UNBELIEVING DEPART"

Many good and conscientious brethren believe that the desertion of a believer by an unbelieving mate gives the believing mate the right to remarry without committing sin. It is sometimes called the Pauline privilege. "Let's look at the passage that supposedly authorizes such action. "But if the unbelieving depart, let him depart. A brother or sister is not under bondage in such cases: but God hath called us to peace" (1 Cor. 7: 15).

Context and Remarriage

First of all you will notice that there is nothing said in the text or the context about remarriage. The thought that is being expressed in the context involves the departure of a mate generally, and the text itself seems to answer the question (though the question is not stated) "Well, then, what about a believer who is married to an unbeliever? Should they continue living together? If so, what if the unbeliever decides to leave the believer"?

Is Paul Quoting Jesus on Matthew 19: 9?

It has been suggested that in 1 Cor. 7: 10-11 Paul is simply quoting the Lord (from Matthew 19: 9), and since Paul said he, not the Lord, is giving instructions regarding the believer and the unbeliever, then what Jesus taught in Matthew 19 only involved believers and not unbelievers. In other words, Jesus' teaching in Matthew 19 is not applicable to aliens.

Again I say, there is nothing in the text or context of I Cor. 7: 10-15 that would suggest such a thing. The fact of the matter is, Paul is not discussing remarriage at all. If one is to know *anything* about God's law on the subject of remarriage, he will have to go to another passage.

What Does 1 Cor. 7: 15 Teach?

First of all, there are two different Greek words that are translated "*bondage*" and "*bound*" used in the New

Testament. (The word "*bound*" is from the Greek word *deo*). The word "*bondage*" is taken from the Greek word *dedoulotai*, and is 3rd person singular, perfect, passive, indicative of *douloo*, which is from the Greek word *doulos*. *Doulos*, or a form of the word, is found 133 times in the New Testament (Smith's Greek-English Concordance, Page 93). The word means, according to Bagster's Analytical Greek Lexicon, Page 107, "To reduce to servitude, enslave, to oppress by retaining to servitude, Acts 7: 6; II Pet. 2: 19; met. to render servitude, 1 Cor. 9: 19; pass, to be under restraint, 1 Cor. 7: 15, to be under bondage, held by constraint of law or necessity, in some matter" (Thayer, Page 158). Originally the lowest term in the scale of servitude, came also to mean one who gives himself up to the will of another" (W. E. Vine's Expository Dictionary of New Testament Words, Volume 1, Page 139). In no reference does *douloo* ever refer to the *Marriage Bond* (unless it can be proved that it is so used in 1 Cor. 7: 15, which cannot be done).

The literal rendering of the Greek words *ou dedoulotai* is "has not been enslaved" (Nestle's Greek-English Interlinear, page 673). This expression does not carry with it the idea of something that is to take place in the future, ("if the unbelieving depart"), for as we have already noted it is in the perfect, passive, tense. "The Greek perfect tense denotes the present state resultant upon a past action. There is no English tense corresponding to the Greek perfect" (Machen's Greek Grammar, page 187, Article 451, 452). For an example, Mr. Machen used the following illustration. "It is written—which mean, it stands written." That is, it has been written in the past and remains written at this present time. Thus the force of the statement in 1 Cor. 7: 15 is that she is not under bondage NOW because she HAS NEVER BEEN under whatever bondage Paul has under consideration.

The kind of bondage that a person cannot become involved in, as it relates to another person, is found in 1 Cor. 7: 23. "Ye are bought with a price; be ye not the servants of men." We are not to forfeit our obligation to Christ for any service to any man, thus becoming enslaved to him. In doing that, one would, of necessity, have to forsake Christ which is what the person would have to do in order to remain with his name, as per 1 Cor. 7: 15. The unbelieving mate is leaving because of Christianity, and his spouse's allegiance is to Christ. Thus she is not her husband's servant (slave) to the neglect of Christ because *she never has been*.

So we can see beyond any shadow of doubt from this aspect also, that Paul is not speaking of the marriage bond; because she has been (and still is) *bound* to her husband in the sight of God as far as the *marriage bond* is concerned. Thus, she is neither "held by constraint of law or necessity" (Thayer, Page 158); her allegiance is to Christ.

Besides this, if one may remarry simply because his spouse, who is an unbeliever, deserts him, then the consequence of this doctrine would be, that it would be better to marry an unbeliever instead of a believer, (which is nonsense) because there is no passage that

says one is not "under bondage if a *believer* deserts him. Get it now, if he married an unbeliever, and the unbeliever deserted he *COULD* remarry. If he married a believer, and the believer deserted he *COULD NOT* remarry. That is *ridiculously absurd!* The Bible does not teach it!

SIMPLICITY IN CHRIST

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THE SMYRNAS AND PHILADELPHIAS

Much has been said recently in papers and bulletins about the relationship between preachers and congregations. Something needed to be said. I haven't read all the articles, but what I have read is good, so what I have to say isn't an "answer" to someone's literary offering. I hope that the air has been cleared, and conditions will improve for the furtherance of the gospel.

It seems appropriate to say something on behalf of those good congregations who for years have been quietly treating a preacher like he should be treated, and those who have improved in this department. I have said my share about those brethren who seem to think they have received a divine mandate to make the preacher's work as difficult as possible, so allow me to commend those of "Smyrna" and "Philadelphia" who may be suffering verbal or typographical fall-out from sister congregations.

In the first place, an innate sense of fairness demands that we not lump all preachers or congregations into one group, and in the second place, I'm naturally inclined to defend the underdog. I don't need to pay some psychiatrist a healthy fee to tell me that this latter inclination reverts back to my childhood when I seemed to be the recipient of my share of verbal abuse due to my poverty level among my peers. If there had been any psychiatrists in those days, I could have told them right then that I would make atonement for my mistreatment every time I got the chance.

There is another reason I feel compelled to say something on behalf of those good congregations and elderships among us. As a rule, they have no one to speak or write on their behalf, whereas every preacher has a typewriter (or two), and generally has access to the pages of some journal or bulletin. Even if these good congregations had a spokesman for their cause, they would understandably be reluctant to speak out. After all, good preachers are already hard to come by, so why run the risk of offending another one or two? They may feel like an old brother in a congregation where I used to

worship—he said in the Bible class that he didn't believe in ghosts, but on the other hand he didn't believe in aggravating them either!

Some preachers receive year-round support from the home congregation and still conduct ten, twelve, or fifteen meetings for good-paying congregations during a year's time. If that was the agreement, fine. It is difficult to make inflexible rules, for sometimes teaching opportunities arise which need to be taken advantage of by both the preacher and the congregation. Otherwise, a preacher needs to remember his primary obligation to do the work of an evangelist with the congregation which supports him.

Some congregations have paid the preacher's moving expenses, supplied him with every need, and met his every request (or demand), only to have the preacher leave them "holding the bag" because his "wandering of the desire" exceed his "sight of the eyes" (Eccl. 6: 9). May God give us patience and charity "as workers together with him" (2 Cor. 6: 1).

Then, there is the congregation which, through no fault of its own (or at the most, faulty judgment), finds itself stuck with the support of a preacher and his family after the preacher has rendered himself ineffective in the pulpit, either due to doctrinal or moral impurity.

A congregation can be deceived, just the same as preachers. True, there are congregations which don't deserve a preacher, but then there are preachers who should never have begun to preach, or having begun, should have quit before becoming a reproach to the cause of truth. Or, at *least*, should quit after the first offense, unless they intend to repent and bring forth attendant fruits.

My first located work was with a congregation whose former preacher was arrested by the police for drunken driving, and the elders had to bail him out of jail. Maybe that's why I got the job—they were desperate! The congregation was sympathetic enough toward the offending preacher's wife and children to allow them to continue living in the preacher's house for awhile (along with the sorry preacher). There are other congregations which practically have to pay blackmail money in order to get rid of some bad eggs which just won't seem to hatch into productive laborers in the Lord's vineyard.

There are congregations which have fellowship with us in the gospel, bear with us in our infirmities and adversities, give us a going away party and bid us God speed when we leave. May their tribe increase, and may God bless them "in that day."

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FIRMNESS WITH KINDNESS

Somewhere along the way between birth and adolescence a father and mother need to convey to the child that just as it must respect its parents so they *as parents* must respect God's orders to "nurture" their children "in the chastening and admonition of the Lord". Successful disciplinarians reflect their love for God by teaching the child that their requirements of him grow out of God's requirements of them. The child, of course, must be disciplined before it can understand anything about the meaning of parental accountability to God. The fact remains, however, that as soon as the child begins to understand that it is somehow accountable to its parents for its positive and negative responses to their will, so the child must understand that its parents are answerable to God. Somehow a child learns the meaning of "Yes" and "No, no" before it understands *why* some actions bring it physical pain accompanied by parental vocalizing of "No, no" and "Don't" as well as tender caressing and pleasant vocal sounds which reflect parental approval years before it learns the meaning of the word *approve*.

Correcting Words and Deeds

By the time a child learns its own name it is possible that it has understanding of words descriptive of acceptable or unacceptable behavior. An incident regarding my own older daughter Connie will illustrate this point.

My wife and I determined not to put out of our little girl's reach things which she could mar or break when she was mature enough to touch them on shelves or low tables in our small apartment. We watched her very carefully and as she would reach for an "untouchable" object we would spank her hand and at the same time say, "No, no. Connie don't!"

Evidently our system worked quite effectively, judging by what Georgia Dean heard her say to a man who appeared at the door when Connie was mature enough to know and call herself "Tonnie" when asked her name. The weather was warm, the solid door was open but the screen door locked. Connie's mother was busy in a back room when the man knocked at the door. While awaiting a response he saw Connie through the screen playing with her toys. My wife heard the man ask, "What is your name little girl?". Immediately the child responded, "Tonnie Don't!".

I often tell this incident to underscore the point that a child can be conditioned to match proper and improper action with approving and disapproving words from its parents. In time the child can learn that its parents have their God-given "No, no's" as well as their God-given "Yeses" and that they are answerable to God for the discipline of their children who are God's "gifts" to them.

Responsibility is a Two-Way Street

If a child can be taught to love and care for the dolls *given* to it by its parents it can be taught that it is God's "gift" to its own parents who love and care for it. If not, why not? This realization becomes increasingly meaningful to the child as it matures and as parents explain to the child their responsibility to God for its moral and spiritual training.

In this connection we should distinguish between parental *firmness* and parental *hardness* because there is a difference. To say that parents are "hard" on their children is to convey the idea of impenetrability or severity, even harshness, or offensiveness to a sense of justice. When parents treat children as dumb animals which respond only to painful stimuli there is something sorely lacking in parental understanding of child motivation. This is not to say that children should not be punished for wrongdoing but it is to distinguish between hatred of wrongdoing and the wrongdoer even as God distinguishes between sin and the sinner by hating sin while loving the sinner.

It is not always easy for parents to govern their emotions with reason but it is always right. Self-control by the parents will produce desired results in a child's respect for the parent. The parent who learns the difference between firmness and hardness is apt to know the difference between harshness and kindness. The "Golden Rule" of Matt. 7: 12 can help both parents and children in dealing with each other in every phase of life.

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It is very obvious that there are some problems and questions that relate to unity. Some brethren would picture it this way: either follow love and have unity or follow law and be a legalist. However, love and law (truth) do not oppose each other. The truth is spoken in love (Eph. 4: 15). While the Bible does teach us to love our brethren and religious friends (Heb. 13: 1; Matt. 22: 39), we are also instructed to contend for the faith (Jude 3). An obligation to do one of these does not entail an obligation to compromise the other.

The cry today is "We are Christians only, but not the only Christians." But, my plea is that "We are Christians only and the only Christians." Now, let's clarify what I mean when I say that. I am not saying that we know everything. Neither am I saying that we are the only sincere people. I am not saying that we do not love those in denominationalism. Nor am I saying that all those in the church of Christ are perfect or will be saved. However, I am making a few basic affirmations. I am saying that one must obey the gospel in order to be saved (1 Pet. 1: 22). I am affirming that there is one body (Eph. 4: 4; Col. 1: 18) and that the saved are in that body (Eph. 5: 23). I am also saying that faithfulness is essential (1 John 1: 7).

We are told today that if we love our neighbors we will refrain from rebuke and condemnation. Rather, we will give them a pat on the back and wish them well. We are living in a time when we have become too tolerant with sin and false teaching. We are not the aggressive and fighting people we used to be. Error and ungodliness used to be opposed with all our might. But brethren, I'm afraid that we have mellowed and softened and become thin-skinned. Sometime ago I talked with a couple who had left the institutional element who said they were impressed with us because "you people fight for what you believe." May I say that if what I see among some brethren is that fighting and aggressive spirit, then deliver me from the day that we are not.

Jesus told men the truth because he loved them. Sometimes that truth involved strong rebuke (Matt. 23; 7: 13-23). I point out error and sin in the lives of individuals because I care about their souls. Paul asked, "Am I therefore become your enemy, because I tell you the truth" (Gal. 4: 16)?

There are four basic laws that relate to unity that we want to consider. Those who have problems with unity, fellowship and who is a Christian need to be reminded of these basic laws. To give credit where it is due, the gist

of this material is taken from an excellent book entitled **CHRISTIANS ONLY—AND THE ONLY CHRISTIANS** by Thomas B. Warren.

Law of Authority

There are two sources of authority. One is right and the other is wrong. One is from heaven; the other is of men. Jesus gave only two alternatives when he asked concerning the authority of John's baptism (Matt. 21: 23-27). It was either of heaven or of men.

We must have divine authority for all that we do in religion. We are to walk by faith and not by sight (2 Cor. 5: 7). Paul said, "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him" (Col. 3: 17). We must continue to abide in the doctrine of Christ (2 Jno. 9).

It is important to understand that when God authorizes a thing there isn't a need for God to make a list of all the things that are not authorized. He expects us to have enough common sense to understand. And yet, there are many who want to justify a practice on the basis that God didn't say not to. Let us illustrate how authority works. The Commonwealth of Kentucky authorizes me to put a tag number on my car (ex. BR-549). There isn't any need (in fact it would be silly) for them to give me a list of tag numbers and say "don't put these on your car because they are not authorized." In every public building there is a rest-room door that says "Men" and one that says "Women". We understand that to authorize "men only" and "women only" to enter these doors. There isn't a need to put below "Men" another sign saying "No Women are authorized to enter." The same principle is true when you order a pair of shoes. When you fill out an order blank you check the color "brown". That authorizes the company to send you a brown pair and a brown pair only. Obviously there isn't a need to write a note and say "I do not want a black, tan, white, gray or red pair of shoes." If by chance the company did send you six pairs of different colored shoes, you would immediately contact them and point out that you never asked for anything but a brown pair.

Surely you see the point. We must do the things God has authorized and leave the unauthorized things alone. Nadab and Abihu learn the hard way (Lev. 10: 1-2). It is evil to do things that God has not authorized (Jer. 7: 30-31).

Denominationalism is sinful because it is not authorized. The Bible speaks of one body (Eph. 4: 4), but others cannot be justified. God has promised to uproot every plant that he has not planted (Matt. 15: 13).

Law Of Inclusion

God does not approve of all that man calls unity, neither does he condemn all division. Sometimes God demands division (2 Jno. 9-11; Tit. 3: 10-11; 1 Cor. 5: 1-13; 11: 19). This means that all are not included in the circle of fellowship. The question then is what is the point at which men attain fellowship with God and his people? Is it when one believes even though he hasn't repented or confessed? Not in light of Acts 17: 30-31 and Rom. 10: 9-10. It is when one has not only believed, repented and confessed, but has also been baptized

(Mark 16: 16; Gal. 3: 26-27). That baptism must be scriptural. It must have the scriptural mode (immersion— Rom. 6: 3-4), element (water—Acts 8: 26-40), and purpose (for the remission of sins—Acts 2: 38).

The law of inclusion indicates that some are included and some are not. Those who are accountable and have not obeyed the gospel are alien sinners and thus not included (Eph. 2: 1-3). Those who merely think or are convinced that they are God's children are not included. One is only included when he obeys the gospel (Matt. 7: 21; 25: 11; Luke 6: 46).

Law Of Faithfulness

Fellowship with God and the people of God is contingent upon faithfulness. We cannot receive the spiritual blessings provided in Christ unless we are faithful. If we truly love God, we will keep his commandments (1 John 5: 3). Paul wrote, "for whatever a man soweth, that shall he also reap... let us not grow weary in well doing: for in due season we shall reap if we faint not" (Gal. 6: 7-9). The Hebrew writer said that we are God's house "if we hold fast the confidence and the rejoicing of the hope firm unto the end" (Heb. 3: 6). John wrote saying that we must be "faithful unto death" to receive the crown of life (Rev. 2: 10).

God's curses are also contingent. Paul said, "if we live after the flesh, ye shall die" (Rom. 8: 13). A branch that doesn't abide in Christ is "withered... and cast... into the fire... and... burned" (John 15: 6). If we sin willfully, "there remaineth no more sacrifice for sins" (Heb. 10: 26).

Law Of Exclusion

Obviously some must be excluded from fellowship. There is some unity that is condemned (Rev. 2: 15-20). There is some division that is upheld (Luke 12: 50-51; Eph. 5: 11; Rom. 16: 17-18).

Fellowship must be excluded to any who do not believe. The same is true concerning any who have not obeyed the Lord in baptism.

If a child of God becomes unfaithful he is to be excluded from fellowship (1 Cor. 5: 1-13; 2 Thess. 3: 6-15). If one goes beyond the doctrine of Christ he has not God and we are not to have fellowship with him (2 John 9-11). Consider the other passages dealing with the law of exclusions (Matt. 18: 15-17; Rom. 16: 17-18; Tit. 3: 10-11; Eph. 5: 11-12).

When we get a grasp on these four basic truths, unity and fellowship shouldn't be a great problem for us.

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"THE DAY OF VISITATION"

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"Having your conduct honorable among the Gentiles, that when they speak against you as evildoers, they may, by your good works which they observe, glorify God in the day of visitation" (1 Peter 2: 12).

In this study, we are interested in determining, if we can, just what is meant by "the day of visitation"? The word visitation is translated from the Greek word *episkope*. It is also found in Luke 19: 44:

"For the days will come upon you when your enemies will build an embankment around you, surround you and close you in on every side, and level you, and your children within you, to the ground; and they will not leave in you one stone upon another, because you did not know the time of your visitation" (Luke 19: 43-44). So Jesus spoke about the city of Jerusalem, as He wept over it.

The "Day of visitation" can be used in reference to inspection and judgment; and the rendering of punishment. It is also used in reference to a "Day of mercy", *i. e.*, any time that the heathen, the sinner, thus the servant of Satan, may come to believe the gospel of Christ, turn from his sins, and through faithful obedience, receive the tender mercies of God. Hence, a day of visiting God's mercy upon those who believe and obey Christ.

This Greek word, *episkope*, means to inspect, look upon, oversee, judge, or evaluate. In the Septuagint, it is found in Exodus 3: 16:

"Go then and gather the elders of the children of Israel, and thou shalt say to them, The Lord God of our fathers has appeared to me, the God of Abraham, and God of Isaac, and God of Jacob, saying, I have surely *looked upon* you, and upon all the things which have happened to you in Egypt'. And he said, 'I will bring you up out of the affliction of the Egyptians. . . . to a land flowing with milk and honey. "

Note how this "day of visitation" was to be one of mercy!

The New King James Version uses the expression: "I have surely *visited* you and *seen* what is done to you in Egypt" (Exod. 3: 16).

Another example of "visitation" is found in Isaiah 10: 3:

"And what will they do in the day of visitation?
 For affliction shall come to you from afar: and to whom will ye flee for help?"

The New King James Version renders this: "What will you do in the day of *punishment*!... " Therefore, in this

example, it is a visitation of punishment upon the people. For yet another example of "visitation" or "over-sight", we go to Job 10: 12:

"And thou didst bestow upon me life and mercy, and thy oversight has preserved my spirit." The New King James Version gives the above as: "You have granted me life and favor, And your care has preserved my spirit."

As a final example of the Septuagint's use of "visitation", we refer to Jeremiah 10: 15:

"They are vain works, wrought in mockery; in the time of their visitation they shall perish." The New King James Version renders it: "They are futile, a work of errors: In the time of their punishment they shall perish."

1 Peter 2: 12—Is This 'Visitation' Mercy? Punishment? Judgment?

There is no question but what God's over-sight, observance, or inspection is involved in any use of the word 'visitation', *episkope*. God is aware of our thoughts, our deeds, our speech. Angels rejoice in heaven over the one sinner who repents and obeys, more than over ninety and nine righteous persons who are not then in need of repentance.

Although most translators apply 1 Peter 2: 12 in the category of punishment and judgment, NOT ALL DO SO! I give brief excerpts of the following:

"... in the day of His overseeing care."—Wuest's New Testament.

"... in a day of inspection."—Young's Literal Translation.

"... they will praise God for you, when his time comes to have mercy on them."—R. A. Knox Translation. In a footnote, he refers to Luke 1: 68, which reads "Blessed be the Lord, the God of Israel; He has visited

His people, and wrought their redemption."

"... when He grants them the grace of conversion."—Kleist-Lilly Version.

"... they may through observing you by reason of your good works glorify God in the day of visitation."—Confraternity Version. A footnote reads: "The day of visitation" this may refer to the last judgment, or, more probably, to the time when the call of grace shall be given to the pagan. Hence the exhortation to good example. 'Let your light so shine before men...' (Matt. 5: 16).

Conclusion

Although the majority of translators write in terms of punishment or judgment, I choose to consider the word as dealing with God's watch-care over his creatures, not willing that any should perish, but that all might come to repentance and ultimately obedience to salvation.

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HAUNTING REALITIES FROM THE DOMINICAN REPUBLIC

ROYCE CHANDLER, 3891 Bunnell Rd., Lebanon, OH 45036—This Spanish work is really marvelous, all things considered. New doors are opening constantly, and everywhere the people are the same: poor, humble, loving, hospitable and hungry to learn the Word. During our visit to the Dominican Republic (May 1-10), Ross Conley and I worked among some of the Lord's good people. We preached among five congregations in and around Santo Domingo, the capital, and met with other brethren who came from outlying parts of the island to be with us. We met several young men who give as much time as possible to preaching and teaching: intelligent, capable, dedicated young men—most of whom have to get by on very little in order to have time to study and teach.

Two major concerns face those brethren. One, the harsh reality of what true centralization efforts are all about; i. e. one church (and its preacher) trying hard to control all the local churches in the country,

as that one church is itself controlled by an institutional church in Tennessee. Two, the question of the spiritual condition of over 90% of the country's married population, who never obtained a legal marriage certificate. As a great majority of the Christians are in this situation the question is whether they are living in adultery if they did not obtain the legal certificate. Obviously, the one issue is an imported one; the other, purely culturally inspired.

We met Santiago del Villar and Pacio Blanco, the primary leaders and teachers among the brethren. Both are well versed in the Word and are fearless and tireless in trying to help others learn. Both are self-supporting, Santiago by a pension and Pacio by his little pharmacy business. Other young men are following suit, and we were quite taken with the depth of conviction and understanding of these men. One thing is truly worthy of note: in all the conversations we had, from breakfast to bedtime, a good 95% of all that was said was spiritual talk. That was true whether Ross and I were around or whether we were in a room studying for the night's lessons and listening to the

brethren in the next room as they continued their discussions. Little or no frivolity or triviality surfaced in their conversation. Their preoccupation is with "redeeming the time", and Ross and I felt like we had almost entered a time machine and gone back when saints searched the Scriptures daily in order to learn and grow. It was an experience I had not had in such concentrated form before—and one that I have never had in my own country, among my own brethren here.

Perhaps it is the hard reality of poverty and a government in severe economic trouble that leads these brethren to such sustained spiritual concentration. Many of them are jobless and live in shells or in a small lean-to made of tree leaves. The hospitals are closed. They have a saying, "If you get sick, just take your bed to the cemetery." Every day is one of poverty, of concern for children and for sick and needy brethren, of a threat of national economic disaster. There is no thought of going to McDonalds or "out on the town"; no vacation, no new clothes... new car... new home. But there is constant prayer and a smiling confidence that God will provide and sustain, and a daily concentration upon the Word of the Lord.

Ross and I went to study with them, but—without a doubt—we were the ones helped. If those brethren are in "need" of visits from us, may we ever be so needy! It occurred to me that perhaps many of our own USA brethren might start reviving if some of those Latin world brethren would make trips to teach us how to love, and trust and give of ourselves to the Lord and to each other. Lord willing, Wayne Chappell and I will visit brethren in Columbia and Venezuela, July 6-23. Please pray for us and for the brethren we hope to encourage.

CARLOS CAPELLI, Casilla #83, 1665 Jose C. Paz, Buenos Aires, Argentina—Recently, two were baptized and three restored in the Jose C. Paz congregation. Also, I spoke in a gospel meeting at Boulogne and one was baptized there. On May 31 a big tempest came to Buenos Aires. One of the zones most affected was Boulogne and the homes of many brethren were badly damaged. Water came up 4 feet in many homes with loss of beds, mattresses, clothes and other things. Now there is contamination in the water and there is much illness among the children. Some extra help for beddings and clothes or boxes of used clothing would be helpful and can be received here without problem.

KEITH STORMENT, 808 Bond Ave., Barnesville, OH 43713—On June 30, 1985 I will conclude just over two years of work with the West Main church in Barnesville. The Lord has blessed our efforts here. Seven have been baptized, fourteen restored, and one couple has placed membership. Also, a serious internal problem has been resolved. I would recommend this work to any mature, faithful gospel preacher. On July 1 we will begin work with the church in Gibson City, Illinois where there are two good men working as elders and where there is an active program of work, including a radio program. We invite all who might be in that area to stop and worship with us. The building is located on highway 47 south in Gibson City next to Pizza Hut. Our new address will be 125 W. Walnut, Gibson City, IL 60936.

WILSON ADAMS, 891 Autumn Valley Lane, Gambrills, MD 21054—We are now into our fourth year with the Wildercroft church in suburban Washington, D. C. (Riverdale, MD). The work continues to be encouraging and we especially enjoy our pleasant relationship with the good brethren here. Wildercroft is ably overseen by Vernon Klemm, Jim Vaughan, and Rufus Barfield—godly men who love the Lord and who are definite in their stand for the truth. We recently lost one of our elders, Sid Miller, who in June retired and moved back to the Tallahassee, Florida area. The Millers will be a great help wherever they go. We presently assist in support of four other preachers including James Baker who is doing excellent work in Philadelphia. He is still in need of more support and is worthy of it. He is a hard worker in a much needed area. Please consider him.

Over the past two years we have put heavy emphasis on teacher training and preparation and it is beginning to pay off. Our classrooms are bright and cheery with attractive carpet, two bulletin boards per room and teachers who are using their imagination in creating visuals to make Bible stories live in the minds of the students. Nothing could be more important. Our recent Vacation Bible School was the most successful ever averaging 105 for the five sessions. We look forward to having Sewell Hall with us in the fall and Colly Caldwell next spring in meetings.

The church recently sold the preacher's residence thus allowing us to

purchase our own home. Our new address is given above and is located near Annapolis. If you are coming to the nation's capital please make plans to worship with us. We are conveniently located just minutes from Capitol Hill and the National Mall area via the Baltimore-Washington Parkway. The New Carrollton subway station is just two miles away and the University of Maryland at College Park is only three miles from the building. We are also close to Andrews Air Force Base as well as Boiling Air Force Base and Fort George Meade. From the Capital Beltway (1-95/495) take exit 22 (B. W. Parkway) south to Riverdale Road. Go left 1/2 mile to Auburn Ave. We are on the corner. Call 301-621-8473 or 249-1706 for more information or directions.

KEN DART, 11775 S. W. 5th St., Beaverton, OR 97005—I have been working with the church in Beaverton since February 1st. There is much to do. We are trying to get a new building and are presently in process of getting city approval and hope to begin construction about August 1, 1985. Since our new facility will have new pews, we want to dispose of the old ones which are still functional. There are 24 which are 8 ft. long and 11 which are 9 ft. long. They are of plywood construction. We would like to see them used by some of the brethren if they need them. Contact us at this address.

TERRELL BUNTING TO NORWAY

TERRELL BUNTING, Rt. 4, Box 4129, Manchester, TN 37355—Karen and I would like it known that our tentative plans are to go and help in the work in Norway. We hope to depart January 1, 1986 depending on final approval of our visa and gaining of sufficient funds. Tom and Shirley Bunting are in their second round of work in Norway. The work is making progress with much to be encouraged about recently. We are in need of monthly support and travel funds as well as moving expenses. A new generation is on the scene since the work first began in 1957. Please help us if you can.

ROCHESTER, MINNESOTA

LESLIE DIESTELKAMP, 1730 W. Galena Blvd., #102 W. Aurora, IL 60506—Rochester, Minnesota is the home of the Mayo Clinic and is visited annually by many brethren. Faithful brethren meet there on Sunday only at 10 A. M. in the Midway Motor Lodge, Room 160, located near the intersection of Highways 14 and 52. Phone Alden Sagdalen, 507-545-2554.

FRY ROAD LECTURES

HAROLD FITE, 2510 Fry Road, Houston, Texas—On August 11-14, 1985, the Fry Road church will host a lectureship with Bob Owen of Temple Terrace, Florida and James Ward of San Antonio, Texas speaking. The morning theme will be "God's Precious Promises" and the evening theme will be "Respect" (for Self, God, Life, Marriage, Parents, the Elderly, and the Truth). If you need a place to stay, phone 713/578-1897.

ALLAN TURNER FAMILY TO SOUTH AFRICA

ALLAN TURNER, 3028 Eleanor Ave., Louisville, KY 40205—After much prayer and family discussion, we have decided to accept the challenge presented by Paul Williams to move to Johannesburg, South Africa to work with the church there and in surrounding areas. I have been interested in gospel preaching in foreign fields for some time now. I must be candid though; I tried to get others to go but that did not work out. So, we are going, with God's help and the support of our brethren. We plan to stay at least five years. My wife, Anita, and children (Matt, 15 and Holly, 13) are all anxious and willing to go and help me. Moving expenses are high so we will be selling practically everything and will purchase what we need there. The Bristol congregation will furnish a house. Except for the house, I am responsible for raising all my support (\$2,500 a month). If you wish to know more about me and my work, feel free to contact the elders of the Nebraska Avenue church in Tampa, Florida or the elders of the Wendell Avenue church in Louisville, where we have labored the last few years. You may also contact John Humphries, Connie W. Adams, Gene Frost, Dee Bowman, Bob Buchanon, Robert Turner, Paul Eamhart, Harry Pickup, Sr., Charles Goodall, Bob Owen or Melvin Curry. All of these men know me and my work. We hope to leave for South Africa in January, 1986 and would be glad to hear from any who might wish to help us.

(Editor's note: Allan Turner is a most able preacher. He is diligent in his work and study habits. His work at Wendell Avenue in Louisville

has been outstanding. It has been my privilege to observe his work at close range. He is a mature man blessed with great ability, a godly wife and faithful children who are a credit to their parents. His information letter is accompanied by a letter of recommendation from the elders at Wendell Avenue. Here are excerpts from what the five elders there said:

"He has an unusual fervor to preach the gospel. While working with us he has preached on television, on radio, on a telephone (Dial-A-Bible-Moment) program, in the prison system here in Kentucky, in England, in India (two trips), as well as gospel meetings in this area and other parts of the country. Allan stands ready to preach and teach the gospel as many times a day as there may be opportunity.

"He is bold to declare the whole counsel of God—seemingly unafraid to address any subject.

"His subjects are chosen not just to have something to say, but rather carefully selected to apply Bible truth in order that the church may grow and mature spiritually.

"He has the ability to glean from the Scriptures their true meaning, and then to teach those truths in a way than can be easily understood and appreciated by the average listener."

In addition to these excerpts from the elders, I lift the following from a letter written by Allan's wife, Anita:

"On Tuesday, April 2, I attended the funeral of sister Bobbie Adams here in Louisville, Kentucky. . . . Brother Weldon Warnock spent several minutes reading from an article from SEARCHING THE SCRIPTURES that sister Adams had written several years ago. . . . She wrote about her life as the wife of a gospel preacher and the joys and rewards she had experienced. In one particular segment she wrote about living overseas in Norway, where brother Adams had decided to go preach the gospel. She acknowledged some of the difficulties of that period, but her attitude about the 'why' of going to Norway impressed

me very much. . . . As I heard brother Warnock read the words sister Adams had chosen years before, I realized how much we both thought alike. I have no doubts or fears about accompanying Allan to the Republic of South Africa. He is my husband, my protector and provider, and I know that in all things he does only that which he thinks is best for me. I am looking forward to my new life in South Africa as an exciting challenge, and as an opportunity to serve my Lord and my Saviour, Jesus Christ."

Brethren, this man should have the help he needs. He will be a blessing to the work in South Africa. (CWA)

PREACHER NEEDED

JULIAN SNELL, 632 Montclair Rd., Frankfort, KY 40601—It has been reported in some circles that I would be moving to LARGO, FLORIDA to do the work of an evangelist there. After making a decision to move to Largo it became necessary to reverse that decision due to personal considerations. Lest my action reflect upon the good church in Largo, let it be known by all that such decision was in no way due to any failure or short-coming on the part of the church which in every way was gracious and considerate in the extending of their invitation as well as in the acceptance of my reversal of decision. From my observation, this is a commendable church and offers a good work to a faithful man.

TIGRETT, TENNESSEE—The Tigrett congregation, located in west Tennessee near Dyersburg, needs a preacher who can partially support himself. We have about 40. We have a house to supply and can provide \$150 a week. A retired or semi-retired person might consider us. Contact Bill Irvin, Rt. 2, Box 176, Friendship, TN 38034, You may call me collect at night (901-677-2589).

NEWPORT NEWS, VIRGINIA—The church here is seeking a full-time preacher. Average attendance is 20-25 and partial support is available. If interested, please contact us at: Newport News Church of Christ, 315 Harpersville Rd., Newport News, VA 23601.

PISCATAWAY, NEW JERSEY—The church here has been in need of a full-time preacher for nearly two years. New Jersey is the most densely populated state in the nation and there are few congregations to work among all these people. During these two years local brethren have done well in presenting edifying lessons to us. But we all see the need for one to devote full-time to the work of preaching and teaching. Those interested may contact: JERRY FALK, 421 Graham St., Highland Park, NJ 08094 (phone 201-572-2094); or RICHARD PFLAUM, 3 Yorktown Rd. (Millstone), Somerville, NJ 08876 (phone: 201-359-1928).

IN THE NEWS THIS MONTH

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SEARCHING *the* SCRIPTURES

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



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

"DEVOTED TO THE SEARCH FOR DIVINE TRUTH"

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SIMPLICITY IN CHRIST

P. J. Casebolt

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EXCUSES

"And they all with one consent began to make excuse..." (Lk. 14: 18). An excuse is just another attempt to justify oneself, which man is inclined to do on occasion. Many times it would be much easier, and simpler, to just say that we don't want to do something, and we aren't going to do it. Or, conversely, just admit that we have failed to do something which should have been done. But, that would entail acknowledgement that we are wrong, and possibly repentance. Who will do it?

As a rule, we offer more than one excuse to fit each failure. Or, different people offer a variety of excuses on the same subject. We aren't convinced ourselves that one excuse will suffice, so we want to make certain that we have more than one just in case the first one or two fizzles out. And, it is difficult to listen to excuses day after day, without some kind of rejoinder. I wouldn't make a very good social worker. About the time some shiftless excuse for a man told me he was physically unable to work, couldn't find a job, the right hours, the right working conditions, the right pay, or may lose his unemployment or welfare payments, I'd probably refer him to 2 Thes. 3: 10, Eph. 4: 28, and Acts 20: 35. Then, after I had been fired for too much preaching on the job, I'd probably quote 1 Tim. 5: 8.

If a man is sick, and can't work, he doesn't need a bunch of excuses. If he is able to live without working, and without being a leech on society, more power to him. If he is too lazy, why not just admit it? All the Lord

has ever promised us is a life of thorns, thistles, and sweat, and sufficient for our daily needs if we "seek first the kingdom." Anything else is pure luxury.

While I have always had more work in the Lord's vineyard than I can do, I've had my share of meetings cancelled by congregations, and no two seldom gave the same excuses. One wanted to send me some other place where I couldn't preach to them, another said it was "building a building" and I could not come, and one didn't give any reason at all. Another said they were canceling my meeting, "After very careful consideration and due to the circumstances involved." That's all, nothing more. Another cancelled "because of things they had heard," but didn't tell me what those things were.

Only one congregation was honest enough to give me a reason. They agreed with what I preached, but had obtained a preacher to work with them since my last visit whose practice didn't agree with what I preached, and was afraid that if I came for the meeting the fat would be in the fire. They weren't overly impressed with the preacher's projects, and even favored my position over his, but for the sake of peace decided to cancel my meeting. I survived, but whether they and he will in the judgment, I can't say. One thing I know, I'm not responsible for preaching the truth someplace when I'm hindered from doing so.

Then, there are the excuses brethren make for not defending their idols. They claim they don't worship those idols, and that all is a matter of opinion, yet they will quarantine and brand those who disagree with them, cancel their meetings, lie about them and the real issue, divide the body of Christ, and in the safety of their own pulpits and papers talk like it is a matter of life and death.

These same brethren have a different set of excuses when dealing with the denominational world. In fact, they often use more fairness and courtesy when dealing with the world than they do toward their brethren in Christ. Maybe they have more in common, or feel that they do. The excuses they use depend on whether they are talking to brethren who agree with them, brethren who disagree with them, or to the world. They claim

there is no pattern for much that the Lord gave us to do, but they surely have a pattern when it comes to making excuses—say whatever is necessary to keep from doing what they generally never intended to do in the first place—make a fair, honest, open effort to give an answer of the hope which they claim to have.

Any of us who have tried to persuade souls to obey the gospel have heard our share of excuses. The time is not convenient, some preacher made them angry, their relatives wouldn't like it, or there are hypocrites in the church, they say. We can give excuses for not studying the Bible, visiting the sick, or attending the assemblies of the church.

The "lord" of Lk. 14: 22 could see through those excuses which he heard, and the Lord of judgment can see through ours.

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Editorial

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"WHOSE SINS YE REMIT—WHOSE SINS YE RETAIN"

All day long the disciples had been filled with wonderment. Early that morning two of the women went to the tomb of Jesus and found it empty. Jesus made an appearance to Mary at the garden tomb and instructed her to go into the city of Jerusalem and tell "my brethren." Later that day he appeared to two of the disciples on the road to Emmaus. That Sunday evening, they gathered secretly "for fear of the Jews." Suddenly, Jesus appeared in their midst. They were evidently startled, perhaps afraid, for Jesus quickly spoke and relieved their anxieties. He said "Peace be unto you. And when he had so said, he shewed unto them his hands and his side." It was enough. "Then were the disciples glad, when they saw the Lord."

This joyous reunion, reported only by John in 20: 19-23 is of the utmost importance to all of us. What he said to them that night has to do with whether or not sins are forgiven or retained. "As my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained" (21-23).

This passage is parallel in substance to the accounts of the Great Commission recorded by Matthew, Mark and Luke. The time is different, for those three reports concern the last visit with them before the ascension. John's account is set on the evening of the resurrection day. In the Great Commission, considering all the passages, they were to tarry in Jerusalem for the promise of the Father (the Holy Spirit to guide them). Then they were to start there and make disciples of all nations. They were to teach, baptize believers and then teach them to observe all things he had commanded. Those taught who believed and were baptized would be "saved" (Mark 16: 16) and would have "remission of sins" (Lk. 24: 47).

Our passage in John shows the basis on which such forgiven would rest. Jesus breathed on them and said "Receive ye the Holy Ghost." We are not to understand that he then and there imparted the Spirit to them to lead and guide them into all truth. It was after this event that he said "Tarry ye in the city of Jerusalem until ye be endued with power from on high" (Lk. 24: 49). Also, just before his ascension he said "But ye shall

receive power after that the Holy Ghost is come upon you and ye shall be witnesses unto me" (Acts 1: 8). So then, when he "breathed on them" he did not impart the Spirit to them. It was a symbolic gesture to indicate that the Spirit would be breathed into them later and that under the direction of that Spirit, they would announce to the world the terms upon which sins would be forgiven. The statement also indicates whose sins would NOT be forgiven. The Spirit would give them words by which we could know whether or not God has forgiven sins.

Do you see the utmost importance of this passage? The only thing we can know about whether our sins have been forgiven or retained (held against us) is by what Holy Spirit guided apostles taught. Any alien who does not submit to the Spirit guided instruction of those men Jesus "sent" (his apostles), has his sins "retained." Any erring child of God who does not comply with what these Spirit-filled men taught as necessary to that end, has his sins retained. Is any man prepared to dispute this?

The alien sinner was taught by these men to believe the gospel (Acts 16: 31). He was also taught to "repent and be baptized for the remission of sins" (Acts 2: 38). If a legion of angels were to teach otherwise, it would not make it so, for our Lord did not send angels forth with this message. He chose earthen vessels in the form of the apostles and shined the light of divine inspiration in their hearts (2 Cor. 4: 6-7). Paul said they spoke "not in words which man's wisdom teacheth, but which the Spirit teacheth" (1 Cor. 2: 13). All the conventions, synods, councils/or general assemblies of religious leaders in the world cannot alter what Holy Spirit guided apostles taught on this subject. All the personal testimonies of those who claim to have "accepted the Lord as their personal Saviour" short of doing what these apostles taught, cannot set aside the simple truth they pronounced. All the hypothetical cases of soldiers in fox-holes, miners trapped in caves, victims of car wrecks or those upon whom tree limbs have fallen on the way to be baptized do not give a single one of us the liberty to preach that an alien sinner will be forgiven short of doing what Spirit-guided men preached or wrote. Who is prepared to deny this?

These same Spirit-guided men said to Christians "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 Jno. 1: 9). Multitudes of debates, and barrels of ink used to write articles leaving the impression that just "maybe" there are exceptions will not mitigate what John, an inspired Apostle of our Lord said. My notion of what is just or fair is not the standard. Whether or not I am worried about the basis of fellowship and how broad its borders ought to be, will not change what the Holy Spirit said through John. Bring on all the hypothetical cases you can invent. Question the justice and fairness of God Almighty, if you have no better sense and so little reverence; but when you have finished with all of that, then remember that Jesus said "the words I have spoken shall judge you in the last day" (Jno. 12: 48). And part of that word is John 20: 22-23 "Whose sins ye re-

mit, they are remitted and whose sins ye retain, they are retained. " The sense of that last phrase is "they have been retained. "

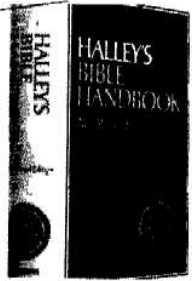
Why cannot gospel preachers, or the theologians of Sectdom content themselves with teaching people what the Lord and his apostles said on the subject of remission of sins? Yes, God will be the judge. I know that. But I also know HE SAID he would judge us by his word. I have to take that at face value. So must you. It matters not how many books a man has authored, how many years he has preached, how many he has baptized, how many churches he has helped to start, or how good he is morally: no man knows any more about the subject of forgiveness than what he can find on the pages of inspiration delivered by those men into whom God breathed the light of divine inspiration. Am I therefore become a judge for saying that those who have not complied with what the Spirit revealed through these men have their sins "retained"? Well, is that not what he said? Do any of you know anything different from that. If so, by what spirit did you receive it? Are any among us so ignorant or arrogant as to think that our own ipse dixit is equal to the word of inspiration? With Paul, let us all say "we also believe, and therefore speak" (2 Cor. 4: 13). "Faith cometh by hearing and hearing by the word of God" (Rom. 10: 17). Let us all be content to speak what we believe and let's be satisfied to believe the word of God.

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**PAUL'S FIRST JOURNEY
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Raymond Harris and I had made arrangements to remain in Turkey at the close of the Steps of Paul and John Tour and visit the cities associated with Paul's first journey (except Cyprus which I had earlier visited). All of the cities are now in Turkey, but due to the location of hotel and car rental facilities it was not practical to visit the cities in the order in which Paul did.

Perga

From Istanbul we took a one hour flight on the Turkish Airline to Antalya (Attalia). Our Hertz rental car, a new Renault 9GLT with only 6000 kilometers, was waiting for us upon arrival. The airport was to the east of town, so this put us only a few kilometers away from Perga in Pamphylia (Turkish Perge). Perga, located about seven miles from the Mediterranean Sea, is the only one of the cities to have considerable ruins excavated. We visited the theatre from the time of Trajan which seated about 14, 000. The stadium, which seated about the same number, is one of the best preserved in Asia Minor. The walls of the city were from the Hellenistic period (3rd century B. C.). There were gates from the Greek and Roman periods. The older one included 9 inscriptions of various founders of the city. We noted the names of emperors Augustus and Trajan on inscriptions. Like any Roman city, Perga had an agora or marketplace, a bath, and a nymphaeum (fountain). A water channel had been constructed as a divider in the middle of the main street. The earliest datable building besides the walls was a palaestra (a training area for physical exercise) dedicated to the Emperor Claudius (A. D. 41-54). The text in Acts does not mention whether Paul was able to dock at Perga. The city was located about three miles from the Cestus (Aksu) River but was probably not a port. He may have landed at Attalia and gone immediately to Perga.

It was from here that John Mark turned back (Acts 13: 13-14; 15: 37-39). No reason is given, but Raymond and I guessed, tongue in cheek, it must have been the heat. It was definitely the hottest place we visited during our two weeks in Turkey. The heat was so debilitating that we went to the hotel in Antalya and rested during the hottest part of the afternoon. Ramsay argued that a change in plan was the reason John Mark abandoned the group. He also strongly contended that Paul had a serious illness in Pamphylia—malaria fever (St. Paul the Traveler and the Roman Citizen, pp. 90-97; Cf. Gal. 4: 13-14). This would be the reason why Paul

chose to move immediately to the higher altitude of Pisidian Antioch. These are simply educated guesses. On the return visit Paul spent an indefinite period of time preaching in Perga (Acts 14: 25).

Attalia

Attalia had been founded by Attalus II of Pergamum in the second century B. C. Military veterans had been settled in the area by Emperor Augustus sometime before 6 B. C. In the third century A. D. the city became a Roman colony. We enjoyed seeing the harbor from the high cliffs above it. Attalia was the port of entry from Egypt and Syria to the interior of Asia. From here Paul sailed back to Antioch (Acts 14: 25). There is no mention of any preaching in the city. The Lycian mountains were clearly visible to the west. The most impressive ruin in the city is Hadrian's Gate, a three arch gateway which was extensively restored between 1960 and 1963. Our hotel was located near the harbor in a beautifully restored area of the city. We enjoyed lunch and dinner in two different outdoor cafes where there was a nice breeze. There were several German tourists in the city, but I observed only two other Americans.

Pisidian Antioch

On the second day we had to make it to Konya by evening in order to have even a third class hotel available. We left early and drove through the Pamphylian plain and through the mountains to Yalvac. The road was good all the way but the climb was steep at about three different points. Snow-capped mountains and beautiful valleys were ever about us. North of Isparta we drove along side the large, cool, mountain lake Egridir before arriving at Yalvac. We marvelled that Luke's account mentions nothing of this long journey which took us four hours in a new car along modern paved roads. It may well have been in territory like this that Paul faced "dangers from rivers, dangers from robbers" (2 Cor. 11: 26). As we rolled into the outskirts of Yalvac we saw two cultivated fields of white poppies along the road. Under U. S. pressure, Turkey outlawed the growing of poppies in 1971. By 1974 they were allowing them to be grown under strict government control. Government factories convert the dried stems into poppy-straw concentrate (PSC) and then into morphine and codeine (See "The Poppy," **National Geographic**, Feb., 1985, pp. 143-189).

The residents of Yalvac were having what appeared to be an annual side-walk sale. The main street was filled with trucks loaded with fruits and vegetables of every sort. Shoe repairmen, clothing salesmen, and trinket hawkers were also cashing in on the large potential. Yalvac is located on a plateau at an elevation of about 3600 feet above sea level; the temperature was more bearable than at Perga. In the small museum we saw evidence of an early civilization in this region, as well as a Roman presence. We found one young boy who spoke enough English to point us in the right direction to the site of Pisidian Antioch.

Antioch had been founded about 350 B. C. by either Seleucus Nicator or his son Antiochus I on territory

which had been devoted to the Phrygian god Men (International Standard Bible Encyclopedia, Revised 1979, 1: 142). We saw a small statue of Men in the museum. The city was actually in Phrygia, near Pisidia. About two thousand Jewish families were brought to Phrygia from Babylon about 200 B. C. (Josephus Ant. Xii. 3. 4). Paul visited the Synagogue and presented a lesson which summarized the history of the Jewish nation, especially as it related to the Messianic promise (Acts 13: 14-41). The message was so well received that within a week the "whole city" assembled to hear the word of God. When the Jews rejected the word, Paul and Barnabas announced that they would turn to the Gentiles. The Jews instigated a persecution against the preachers and drove them out of the district (Acts 13: 44-52).

The tell, which lies a few kilometers north west of Yalvac, was excavated by Sir William Ramsay and D. M. Robinson from 1914 to 1924. Little is to be seen today. The well-preserved Roman aqueduct which brought water from the Sultan Dag to the city was the most impressive thing we saw. There were ruins of the temple of Augustus, baths, a triple gate, and a fourth century Byzantine church.

Pisidian Antioch was part of the Roman province of Galatia. If the South Galatian theory be correct, as Ramsay argued and as many modern scholars contend, then the epistle to the Galatians included the churches of Antioch, Iconium, Lystra and Derbe.

Disaster Strikes!

After a sufficient number of photographs had been made we decided to head for Konya (Iconium), a distance of about 180 kilometers (108 miles). About 1: 30 P. M. we stopped east of Sarkikaraagac (we never could pronounce it) to make a picture of one of the shadoofs which dotted the fields. Our lovely little Renault died right there. Neither Raymond, nor the three Turks who stopped to help, could get the engine going. After hailing a bus into town we called the Hertz office in Antalya. No one in the town spoke English. An effort was made to get the car fixed locally since we were nearly five hours away from the office. The only person in town capable of making such repairs seems to have been the Fiat tractor mechanic. After towing us to his shop he eventually gave up, indicating an electrical problem. We judged him to be correct. By 6: 30 P. M. we were in an old local TAKSI headed for Konya. Hertz would send a car there. As the taksi driver pulled out of town he stopped to send two nice loaves of bread (the bread is never wrapped) to his family. He offered the loaf, which must have been 15 to 18 inches in diameter and 2 inches thick, to us and we broke bread right there. Other than snacks we had not eaten all day. We did have a supply of water with us, and the mechanic had supplied us with the ever-present afternoon tea. I must confess that while we never sensed any personal fear, we were apprehensive at the thought of eating dinner with the mechanic and his family. We kept reminding one another of a similar experience which Jack Lewis had reported ("Following Paul with Hertz," *Restoration Quarterly*,

XV, 1972, 129-151).

We had enjoyed the experience, but our regret at the breakdown was two fold: we missed some great land-scape shots along the way into Konya, and we wouldn't be able to see the Museum until the next morning. That would crowd our schedule the next day. (Iconium, Lystra, and Derbe in the next article.)

Building Better Families

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



FOCUS ON THE WILL OF GOD

Children learn from seeing and hearing. Few children become Christians who have had no exposure to parents who do not read the Bible and pray. The children who have been exposed to a father and mother whom they see and hear reading God's word, talking about that word, giving thanks for their food and other blessings, and are aware that their parents pray to God regularly are made conscious that God plays a major role, yea, the dominant role, in the lives of their parents. When these same children hear their parents talk about God and doing right because they want to please God it is natural for such little ones to grow into maturity with an awareness of this supernatural Provider and Keeper's meaningfulness to their parents. Many of us cannot remember a time when our families were not blessed by such experiences as Bible reading, prayer and conversation about God and spiritual things in our family circles. Blessed is that child who cannot remember a time that the very thought of a loving heavenly Father was not in its family's thoughts!

Spiritual Values—Number One

If it be true that spiritual values are the most important of all values it is imperative for the entire family to keep spiritual considerations at the top of its list of values. Yea, not merely at the top of the list but even more so! The truly spiritually minded family will be so saturated with spiritual thinking that no planning, or work, or play, or visits, or money expenditures, or education, or any other social, economic, or physical activities or planning will occur without the first thought being centered in the will of God. When one enters Christ he does so by virtue of Christ entering that individual's heart and therefore his life. The Christian seeks to "bring every thought into captivity to the obedience of Christ" (2 Cor. 10: 5).

The Result of Parental Commitment

The family which is truly dedicated to living God's will is one wherein God's word is constantly exalted and appealed to for guidance in every facet of its function will be a happy and trusting family.

I shall never forget visiting a family of ten children and two parents who worked hard to feed and clothe them. Nine of the ten were present that day and all set on wooden benches around a large rectangular table with father and mother side by side at one end. On the wall above the parents were these words inscribed on a plain framed placard: "Christ is the head of this house. He is the unseen guest at every meal, the silent listener to every conversation." Yes, I know that the father of these children was the physical head of that physical family, but I also know that the head of that man was Christ and that that man was head of his wife (I Cor. 11: 3; Eph. 5: 23). Every child at that table was under control of the father who was controlled by Christ. Spiritually Christ is "head over all things to the church" (Eph. 1: 22) but as certain as a Christian "rules well his own house, having his children in subjection with all gravity" simply because Christ rules him, it would appear that Christ was the head of that house through that father of ten children, everyone of whom was a member of the spiritual family of which Christ is the head.

The father and mother who focus upon the will of God have everything good going for them in "nurturing" their children "in the chastening and admonition of the Lord." Parents who leave out God in their child nurturing are destined to see a materialistically minded family which ties them to this world only. It is still true that we reap what we sow and, proportionately, much more than we sow! Focus on God's will is a definite element in successful discipline.

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"PAUL CHOSE SILAS AND DEPARTED"

Silas became identified with Paul on the apostle's Second Missionary Journey. He first appears in Acts at the Jerusalem meeting over circumcision. This was about twenty years after Pentecost. Silas is one of those men who appear only briefly in the sacred text. But God wants us to learn about this faithful disciple and to profit from the learning.

1. **Silas Is Seen as a Leader in the Jerusalem Church.** "The whole church" was present when the apostles and elders met to discuss the circumcision matter, and Silas was chosen, along with Judas, to go to Antioch to confirm "by word of mouth" the things written in a letter to the Christians there. This letter is one of the oldest parts of the New Testament, and Silas is one of four men whose names are preserved in it (Acts 15: 22-29).

Silas and Judas, "leading men among the brethren," went with Paul and Barnabas to Antioch, and when the letter was read, the brethren "rejoiced over its encouragement". Then Judas and Silas exhorted them "with many words and strengthened them". What joy it brings when people are freed from error by the truth (cf. John 8: 31-32)! Judas and Silas exhorted the disciples to build up their faith. This is the purpose of exhortation.

Judas and Silas were dismissed when their mission was finished, but Silas either remained in Antioch (King James Version) or soon returned. Christians may work with any faithful congregation they choose, and for some reason, Silas chose Antioch, after having served faithfully as a leader in Jerusalem.

Even though he was one of the "leading men" in the Jerusalem church, there is no indication that Silas was an elder. One can be a leader without being an elder. But true leadership in the church is attained by faithfulness, maturity, and earned respect. Silas had proven himself trustworthy, and was chosen for the delicate mission to Antioch for that reason. What a "hothead" or an incompetent person would have done in a situation like that at Antioch isn't hard to imagine. Much harm is done by important duties being given to persons unprepared by temperament or experience to handle them.

Silas was also a prophet and an effective exhorter. While all teachers can exhort, not all are skilled in it. But both teaching and exhorting are needed and an able exhorter is a treasure to any congregation (cf. 1 Tim. 6: 2).

2. **Silas Is Seen as a Companion of Paul.** He joined

Paul after the apostle separated from Barnabas. A disagreement arose between these men over whether to take John Mark on the Second Journey (Acts 15: 36-39). Barnabas wanted to take him but Paul insisted that the young man, who had deserted them on the First Journey, should not go. Both men apparently acted on principle. Even a matter of judgment can involve a principle of truth when anchored in sound reasoning and with the cause of Christ uppermost. Paul and Barnabas each continued the Lord's work and any enmity between them is more in the mind of commentators than in Scripture.

While Paul's prior acquaintance with Silas was limited, he knew the man's qualities. He had observed him in his mission to Antioch and he knew the high respect in which he was held by the apostles and other brethren in Jerusalem. Men should not be chosen for the Lord's work in order to learn faithfulness, the faithfulness should come first. Perhaps Paul's experience with John Mark taught him this important lesson.

Paul and Silas' journey through Syria, Cilicia, and Galatia broke little new ground. They strengthened the churches in Syria and Cilicia (v. 41). They delivered "the decrees" to those in Galatia, strengthened them in the faith, made some converts, and added Timothy to their company (Acts 16: 1-5). But the Holy Spirit led them to Troas, where they received a call to preach in Macedonia and where Luke joined them (v. 6-10). While their main work lay across the sea from Troas, their labor in the other places mentioned was not unimportant. Mission fields need the gospel, but established churches need exhortation and encouragement. What profit is there in sacrificing one field for another? It is as important to keep people in the right relationship with the Christ as it is to bring them into this relationship with.

3. **Silas is Seen as a Faithful Soldier under Fire.** His most notable work was at Philippi where he had part in the conversion of Lydia, the jailor, and their households (Acts 16: 11-40). He and Paul shared scourging and imprisonment in this important Macedonian city and used their Roman citizenship to affect their release. Paul's insistence that the magistrates take personal note of their mistreatment was more for the benefit of the disciples at Philippi than themselves. It was not his nature to make such a demand for personal glory.

Silas accompanied Paul to Thessalonica where they had another effective work (Acts 17: 1-9; cf. 1 Thes. 1: 5-10). They next worked in Berea and established a strong congregation there (Acts 17: 10-13). Many Berean Jews and "not a few of the Greeks" were converted. But when Jews from Thessalonica stirred up the crowds, Paul left, leaving Silas and Timothy behind to strengthen the work.

Brethren conducted Paul to Athens and left him there alone, returning with word for Silas and Timothy to come to him there "with all speed". However, Paul had gone to Corinth when his friends came to him (Acts 17: 14-15; 18: 1-5). Silas apparently remained through Paul's stay in Corinth. This is indicated by Paul's reference to "Silvanus and Timothy" assisting him there (2 Cor. 1: 19) and by "Silvanus" joining the salutation in

Paul's letters to the Thessalonians written from Corinth (1 Thes. 1: 1; 2 Thes. 1: 1). Silas is believed to be a contraction of Silvanus.

Coneybeare and Howson think Silas returned with Paul to Jerusalem at the close of the Second Journey. But his presence with Paul in Corinth is the last reference to him in Acts. At this point he simply disappears from the book without explanation. We would like to know more about Silas, but the New Testament was written to tell about Christ, not to satisfy our curiosity. Those who preach the word are of little importance compared to their message. Paul asked, "Who then is Paul, and who is Apollos, but ministers through whom you believed" (1 Cor. 3: 5)? Years later Silas was in Babylon with Peter, who regarded him as a "faithful brother" and by whom Peter wrote his first letter (1 Pet. 5: 12).

Silas was one of those faithful soldiers of the cross who was willing to stand humbly for a while in the shadow of Paul and Peter to support their great work in the gospel. He was willing to serve where he was needed without seeking personal recognition. In God's scheme of things the cause of Christ could not succeed on earth without such men.

BREAD OF LIFE

"I am the bread of life. . . so he that eateth me, even he shall live by me." Jno. 6:35, 57.

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"LOATHING GOD'S GIFTS"

God miraculously led the Israelites in the wilderness, providing them with bread, water, deliverance from enemies, and the removal of obstacles. Yet, in spite of the many manifestations of His grace and power, the people often became impatient and murmured against God and Moses. One such occasion was as they "journeyed from Mount Hor by the way of the Red Sea, to compass the land of Edom: and the soul of the people was much discouraged (impatient-NASB) because of the way (journey-NASB). And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread" (Num. 21: 4-5).

Because of Israel's attitude and actions, God sent the fiery serpents among them and many died. When they admitted their sin and asked Moses to pray unto God for relief, the serpent of brass was made and placed on a pole so that the bitten could come and look and be healed (Num. 21: 6-9).

Notice that in speaking against the Lord the people of Israel said "our soul loatheth this light bread." They

had come to loathe or detest the bread (manna) that God had previously provided for them (Num. 11: 6-9; Ex. 16: 12-31). This manna was God-given, and it effectively sustained physical life. Israel could eat it, along with the quails, and live. Physical life was sustained. But, they "lusted" for more, or something else "remembering the fish, cucumbers, melons, leeks, onions, and garlic" which they had come to love in Egypt (Num. 11: 4-6). So, they expressed a loathing or detestation for this God-given bread. They even referred to it as "this light bread." They were not referring to weight or low in calories when they referred to it as "light." Adam Clark, commenting on the Hebrew word used here says "a word of excessive scorn; as if they had said, this innutritive, unsubstantial, cheat-stomach stuff" (Adam Clark Com. Vol. 1, p. 683).

It is no wonder that God was so offended with Israel and severely punished them. They not only loathed what he had given, preferring other foods according to their taste, but even referred to the "bread from heaven" as innutritive and unsubstantial, or worthless.

It seems that man has always had a tendency to prefer the attractive things offered by Satan and the world to that which God gives; often giving up the divine for that which is flesh pleasing. Eve yielded to this temptation in the garden. Son, Cain, soon exchanged what God authorized in sacrificing for what seemed good to him. The Bible is replete with examples of this, and in every case, God was displeased and severely punished the guilty.

Guilt Today

In John, Chapter six, Jesus reveals himself as the true bread that came down from heaven of which one can eat and have eternal life, in contrast to the manna which could only sustain physical life for a time (vs. 48-50). He further revealed that we eat of him as we hear his words (vs. 45, 63), believe on him (vs. 47), come unto him (vs. 35), and dwell in Him (vs. 56). Our Lord, in his word, has provided a number of things that are ingredients of the Bread of Life, or eating of Him. They include hearing his Word (Jno. 6: 63; 1 Pet. 2: 2, 2 Pet. 3: 18), assembling for worship and spiritual edification (Heb. 10: 24-25), observing the Lord's Supper properly in memory of Christ (1 Cor. 11: 26)—to keep from becoming weak, sickly, and dying (1 Cor. 11: 30), congregational singing (Eph. 5: 19; Col. 3: 16), prayer (Rom. 12: 12; Lk. 18: 1; Jas. 5: 16). and even other things that could be cited.

Do we today loathe this bread from heaven and consider it worthless? Do we prefer and exchange this for that which is more ear-tingling, pride satisfying, and flesh pleasing?

ASSEMBLING. How do you really feel about assembling regularly with saints for worship and spiritual edification? You may not say out loud "I loathe these assemblies", but do you complain about "having to go", and being deprived of the TV watching or other activities that you had really rather be engaged in? Maybe your desire for other things causes you to "forsake the assembling" in order that you might pamper your pref-

erences! Your actions, which speak louder than words, may be saying these assemblies are "light", "unsubstantial", or "worthless". Knowing how God felt about, and dealt with Israel for "loathing" His life-sustaining gift to them, enables us to know how God feels toward us, and what he will do, when we are guilty of this kind of thing. "Now all these things happened unto them for examples: and they are written for our admonition, upon whom the ends of the world are come" (1 Cor. 10: 11).

SINGING. Often saints are heard murmuring about the congregational singing because it doesn't sound good to their ears, and requires special learning and participation on their part. They think God could have given something much better, like instruments of music instead, or to accompany, or specially trained choirs, specialty groups, etc. With many, the things they desire actually over-ride and supplant congregational singing. Thus, by word and actions, what the Lord gave is "loathed" and declared unsatisfying and worthless.

LORD'S SUPPER. Observing the Lord's Supper in memory of Christ (1k. 22: 1) on the first day of the week (Acts 20: 7), regularly (1 Cor. 11: 25-26; Acts 2: 42) and in a worthy manner (1 Cor. 11: 29) is loathsome and worthless to some. Many are not hesitant to express in words their distaste for such action; others show it by their actions—neglect or abandonment. The corruption at Corinth—making a common feast or meal of it, along with the prejudices and discriminations of common feasting, appeals more to some—is better—than what the Lord requires. Indeed, many do "loathe" this God-given memorial supper and deem it "worthless", according to their words and actions. They are guilty of the same sin that Israel was in their attitude and actions concerning the manna, and for which God severely punished them.

PRAYER. Prayer is a part of the "Bread of Life" which Christians must continually eat. Yet, this too, is loathed and considered worthless by a host of people. Some are outspoken concerning their doubts and feelings of the efficacy of prayer; others show their distaste by the absence of prayer in their life; by going any place and every place else than prayer to God for their desires and needs.

Sin Unto Death

We need to realize that loathing and considering worthless what God has given is sin. It is a sin unto death (1 Jno. 5: 16), unless repented of. When Israel was guilty on the occasion of our text, God sent among them the fiery serpents and many died. When they cried unto Moses, asking him to pray unto the Lord for relief, and he did, a way of salvation was provided. It involved Moses making a serpent of brass, putting it on a pole, and those bitten going and looking on the brazen serpent. All who would not comply with this God-given remedy died.

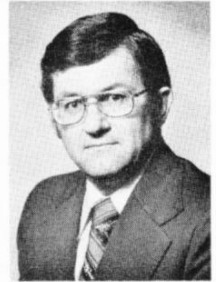
When we today are guilty of this same sin, and many are, the remedy is in that which God provided for the remission of all sins—the shed blood of Christ. It is effective for the remission of the Christian's sins when

we repent and pray to God for remission (Acts 8: 22; 1 Jno. 1: 9; 2: 1-2). This is the "walking in the light" (which is the same as eating of the bread of life) that assures the Christian of continual cleansing by the blood of Christ (1 Jno. 1: 7). To be guilty of "loathing" God's effective gifts, speaking against and indicating they are powerless and worthless, is to be a sinner, doomed to eternal death. Continuing such action and refusing to seek the remedy is to "tread under foot the Son of God, count the blood of the covenant an unholy thing, and do despite unto the Spirit of grace" (Heb. 10: 29) which will render one incapable of being led to repentance. All that remains is "a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries" (Heb. 10: 26-27).

Brethren, if you detect even a faint loathing in your heart for the things of God; a yearning for self-pleasing things rather than the things of God, you had better hasten to the "Bread of Life" and feed heartily thereon. "Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness (goodness)" (Isa. 55: 2). Otherwise, "ye shall die" (Rom. 6: 23).

Things Most
Certainly
Believed

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CERTAINTIES OF OUR SALVATION

"We Shall See Him"

Again we examine a series of positive statements from the First Epistle of John. The basic theme of this epistle is expressed "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God" (1 Jn. 5: 13). The certainty of eternal life is based on the things written. The Gnostic philosophy, advocated in Asia Minor the last of the first century, projected superior knowledge as the basis of relation with God and thus outmoded faith. John in a special way addresses this fallacy by positively identifying the true basis of relationship with God. This series of positive considerations continues to be challenging to the child of God today by way of giving assurance of our salvation.

"We know that, if he shall be manifested, we shall be like him; for we shall see him even as he is" (1 Jn. 3: 2). The closing thought of chapter two impresses that righteousness is of God and those that are of Him, his children, are righteous. The exhibition of righteousness is evidence of being sons of God and it is not a superior

knowledge apart from faith in Jesus Christ. John then dwells on the blessings of that relationship. "Behold", take notice of the measure of God's love extended us, summed up in verse 5, "And ye know that he was manifested to take away our sins; and in him is no sin" and reminiscent of John's statement of the great "golden text." "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life" (John 3: 16).

In this prelude to our key statement of study, he then addresses the proof of relationship to God as children. Is it because the world knows and recognizes us as such? No. The "world knoweth us not" and why should we expect this kind of recognition to be the basis of our relationship to God when it didn't even recognize Jesus as his Son. This failure must surely be viewed as one of the greatest of all perplexities, even though it was not unexpected. The world generally does not understand nor identify with the principles and reasons for the conduct and commitment of the Christian and has no real grasp of the basis of the joy and comfort being such affords. But in spite of this non-recognition of the world, John says, we are sons of God now. God recognizes us as such and that is enough. To revert to previous study, that recognition is based upon keeping his commandments, knowing him, keeping his word, the love of God perfected in us (cf. 2: 3-5). Just because we have not seen what we shall be there need be no doubt as to our present status with our Father.

"We know that, we shall be like him" is the most intriguing of promises to the child of God. To be like him is to be as he is in both spirit and form or body. How thrilling to contemplate the assurance of Paul, "The Spirit himself beareth witness with our spirit, that we are children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified with him" (Rom. 8: 16-17). Glorified with him, be like him and share with him that great and eternal legacy as children. This is a summary of all the good things which the Father has in store for his own.

There is an interesting story about a group of heathen converts who when it came to the task of translating this verse (1 John 3: 2), just could not conceive of such a possibility. The very idea, they reasoned, of sinful man being like the Son of God. So they stopped and said, "No! It is too much. Let us write that we shall be permitted to kiss his feet." Indeed, to be like him, is a great deal, but the wondrous love of God has made the promise reality.

"We know that we have passed out of death into life, because we love the brethren" (1 Jn. 3: 13). The antagonism between the workers of evil toward the workers of righteousness should not be viewed as especially strange, John argues. Did not Cain hate his brother Abel and kill him because his works were evil and his brother's righteous. So marvel not at the hatred of the world. We are children of God in spite of this, he assures. We can know it is true because we have passed from "death" unto "life," from a state of sin into a state of righteousness because we have the Son of God (cf.

5: 12). The criterion of this certainty here in focus is the opposite of hatred. It is love of the brethren.

Perhaps we need to be careful not to accept an altogether too common misconception. Love for brethren is not to be viewed as a condition of salvation from past sins. It is here posted as evidence of the certainty of it. It furnishes the evidence that we have passed from death unto life and affords a test with which the individual and the world may identify. Love alone is not the standard of acceptance before God but it is the basis on which all true virtue rests.

What a tragedy that it has become so common in so many places that brethren have no love for one another. The church struggles to become a stable influence in the community for maybe twenty years and never seems to quite make the grade and those involved wring their hands and weep in wonder when the real problem often is so near it is missed. There is no real love among brethren, the world plainly sees this and every effort made to reach the world falls on deaf ears because they want no part of it. In these situations there can be no spiritual growth and progress until there is a complete change of heart and attitude toward the Lord and one another. Until this occurs there might just as well be a boarding up of the doors and a tearing down of the sign "Church of Christ" because it is not and won't be until this basic ingredient is established.

We have further identified some of the positive notes stressed by the beloved John in the hope that we may be certain of our relationship to the Lord and of our hope for heaven. The uncertainty and doubt often evident among us is faith weakening and eternally destructive. We must dispel these attitudes.

"MY FATHER THE FARMER"

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Last year my wife and I moved to within driving distance of my grandparents house. We never visit there that we do not get Mema started telling stories about the family. Isn't it funny how much mothers know about the actions of their children? We think we pull the wool over their eyes and years later it comes out they knew about it all along. One such incident recited to us in a recent visit was my father's somewhat unique farming practices. It involved the planting of corn. It seems he was given a sack of seed corn and told to plant the freshly plowed field. Due to my father's superior horticultural talents he deduced that he could finish much quicker if he planted by the handful and walked faster, thereby having time to do the things young boys would rather be doing than planting corn on a warm

spring day.

Funny thing about seed corn; it grows. And grows. I can imagine the look on Dad's face as his workmanship became evident, as well as my Granddaddy's. One will have to ask my father the punishment he received. However, I am sure it was fitting. I also must admit to more than once driving the mower in high gear to finish the grass for the same boyish reasons.

When looking back on these incidents certain passages take on new meaning and certain lessons can be learned. Many times today we go about our spiritual sowing in a hurried step, throwing in the seed, kicking the dirt over, and moving on. Even the most fertile ground will not bring forth as it could with these techniques. How many times have we been told "if its worth doing its worth doing right"? God expects no less from us. Therefore, the sowers attitude toward his work is the first step to successful spiritual farming. With the proper attitude, the farmer will take care how deep the seed is planted, seeing they are evenly spaced, and in straight rows.

In our spiritual planting we must remember to plant one seed at a time and give it proper attention.

There is a tendency, no, there is a trend to do our spiritual planting in clumps. Mark 16: 15-16 tells us to take the Good News to ALL the world-not just to preach it in the field where it's convenient. Everybody likes to sow in the shade and near the water bucket, but what about the middle of the field? Where does the tallest corn grow? Not in the comers or in the shade that's for sure.

In one sense, we all as Christians are sowing one long row throughout life. Not tuming back, but planting one seed and taking one step at a time. When we reach the end of our row Christ will turn with us and examine our work, to see the result of our efforts. I am ashamed to say that there will indeed be some clumps and empty spaces in my row. How about yours?

At the time Dad was growing up money was very hard to come by and seed was expensive. He wasted much with which he was entrusted. Grand daddy had to go buy some more seed to finish the job. In our work today we must sow bountifully (2 Cor. 9: 6), but we must realize how precious it is because of its power, and because of who bought it for us.

May we all continue to "press on" and "lay hold" on that which Christ has promised to his faithful at the close of the day. Let me commend Philippians 3: 12-16 to you as the attitude to express toward our spiritual row which we are working.

After being the example in so many of Dad's sermon illustrations, it is nice to have one to "tell" on him. Thanks Mema, I will be back for another visit soon.

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GO TO THE MOSQUITO

"Go to the ant thou sluggard" is a favorite text among teachers at Athens Bible School where two of my children attend. But an article by Boyce Mouton suggests we may be able to learn from the mosquito too. At least from a certain group of mosquitoes:

"Off the west coast of Florida 3. 2 kilometers is the island of 'Seahorse Key. ' It is a virtual paradise for mosquitoes... heavily timbered, swampy, warm and damp. In 1968 scientists began releasing thousands of amorous male mosquitoes upon the island. The influx of new mosquitoes averages 13, 200 per day. At the end of the experiment 96% of the mosquito population had been annihilated. The secret of this amazing stratagem is a sterile mosquito. Scientists produced and released insects that were normal in every way... except that they could not reproduce. In the second generation of the experiment the ratio of sterile males was 3 to 1. In the fifth and sixth generations it was 100 to 1. Except for the arrival of new wild mosquitoes migrating to the island, these insects would have been completely destroyed. In the last two generations studied infertile egg rafts was 99. 4%-99. 8% effective. " The application is made to Christianity: "Statistics indicate that 95% of those with their names on church roles never win a soul to Christ! A community of mosquitoes with this alarming sterility rate would be close to extinction. The church could be unless the "rank and file" of the disciples begin to lead others to Christ. Except for the gospel seed being sown by "wild mosquitoes" (maverick believers who do not know any better than to share their faith), the Lord's church would long since have vanished. WHAT A DIABOLICALLY CLEVER WAY OF ANNIHILATING CHRISTIANITY. Scientists at Seahorse Key were trying on an exceeding tiny scale the same plan that Satan is working on a worldwide scale.

Brethren let us soberly reflect anew upon the words of our Lord.

"Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me. I am the vine, ye are the branches;

he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them and cast them into the fire, and they are burned... Herein is my Father glorified, that ye bear much fruit: so shall ye be my disciples" (John 15: 4-7, 8).

INGREDIENTS FOR GROWTH

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Before it is possible for spiritual growth to occur, one must have been begotten by the word of God, the gospel, and in obedience to the same have been born again of the water and of the Spirit. Paul affirmed to the Corinthians that he had "begotten them through the gospel" (1 Cor. 4: 15). There is no other begetting power known to man given by God. Many in the religious world are attempting to grow to spiritual maturity who have not yet been begotten by the word of truth and born of the water and the Spirit. This is why I talk to so many folks who are thoroughly confused and frustrated with their spiritual walk and do not know what the problem is. They have never complied with the will of heaven to be begotten and born (Jno. 3: 3; Acts 2: 38; Acts 3: 19; Titus 3: 3-7; Rom. 1: 16-17; Jno. 6: 44-45; Mk. 16: 15-16; Rom. 6: 3-6; Gal. 3: 26-29; 1 Pet. 1: 22-25). This spiritual begetting and birth brings one into the one body, the church, and not into some humanly formed organization or denomination (Acts 2: 41-47; Col. 1: 13-14; Jno. 3: 5).

Spiritual Food or Diet

Too many who have been obedient to the gospel and thereby added by the Lord to His church do not grow spiritually as they should. This is a tragic problem all too evident as well as all too common in the churches of Christ today. We simply do not have as many Bible students as we should. As someone said once, "many in the church think as epistle is an apostle's wife." In the physical family we would be so very disturbed if growth did not properly occur and we would do well to be concerned for where there is not an obvious growth, it indicates a physical problem needing immediate attention. Why do you suppose we are less concerned at the lack of spiritual growth in new converts to Christ? Are we more concerned with the physical than the spiritual? To ask is to answer. We are commanded to desire the sincere milk of the word that we may grow thereby (1 Pet. 2: 1-2). How great an appetite do you have for the word of Christ? Study is essential to know the will of the Lord. One who ever expects to pass an exam for some desired degree in secular society knows how much work is involved and how often the midnight oil may have to be burned to learn sufficiently to pass the exam and get

the degree. How can we expect to meet with Christ's approval when we are unwilling to study sufficiently to know the answers for our hopes? Please read 1 Pet. 3: 15; 1 Tim. 4: 13-16; 2 Tim. 2: 15; Eph. 4: 11-16; 2 Pet. 3: 18.

Constant Prayer

Prayer is uniquely the privilege reserved only for faithful children of God (Jno. 9: 31; 1 Pet. 3: 12; Isa. 59: 1-2). If a perfect man needed prayer so badly as to pray all night as did our Lord Jesus Christ (Lk. 6: 12), certainly we all need sorely to exercise the privilege more fervently and with greater frequency than we do! There's no way of judging, I suppose, what blessings and assistance to do the will of the Father in heaven we miss by simply not praying as often as we should and to reach others with a needed message of salvation (Eph. 3: 20-24). We are told that He is able to do exceedingly above all that we think or ask. The apostles realized that the preaching of the word of God and prayer took precedence over the physical needs of those under consideration on that occasion in Acts 6: 4. See also Mk. 11: 24; Jas. 1: 5-7; Mk. 11: 25-26.

Daily Meditation

Study, yes, but more than that! We need to learn the art of meditation on those things eternal and divine. Think on the things we read, ponder them, make notes. Ask yourself a series of questions about the text, seek to learn all that the Lord wants us to get from the passage under consideration in the context where it is found. David spoke of the man who is blessed and says he "meditates on the word of God both day and night" (Psa. 1: 2). Paul told Timothy to meditate on those things he had been taught (1 Tim. 4: 15). See also Psa. 19: 14 where the words of our mouth as well as the meditation of our heart, petitioned David, may be acceptable in the sight of the Lord. In Phil. 4 Paul said we should think on those things that are true, honest, just, pure, lovely and of good report, saying that if we do "the God of peace will be with us" (Phil. 4: 8-9).

Attendance in the Public Assemblies of the Church

God chose through preaching to save and to edify the membership of the local congregation. No true lover of Christ will absent himself/herself from any of the assemblies of the local congregation on purpose. (1 Cor. 1: 21; Jno. 14: 23; Acts 2: 42). The early saints recognized the importance of the assemblies of the churches of Christ and would make every possible effort to be able to be where they met when traveling (Acts 20: 6-7). In Hebrews 10: 25 we are commanded, "not forsaking the assembling of yourselves together..." "We need the strength worshipping and being with others of like precious faith can give. You cannot obey the Lord's command to "teach and admonish one another in psalms, hymns and spiritual songs" (Eph. 5: 19; Col. 3: 16), unless you are in the assemblies where such is taking place. Nor can you "proclaim the Lord's death until he comes" in partaking of the Lord's Supper unless you are with others and partaking on a weekly basis (1 Cor. 11: 23-31). It is a sin to willfully forsake the assemblies of the saints.

Giving Sacrificially

Some Christians will never grow to spiritual maturity for they will never learn and get to know the joy of sacrificial giving to the Lord. Also they will never understand how others who make less than they do can possibly "get by" and give so much to the Lord. Why it takes every penny they can scrape up just to make ends meet! They need to learn what the Lord said and believe it then they will understand and not until. Over and over in the New Testament the inspired writers referred to God's provision for his faithful people when they would do as He said as proof that He still will do the same for us if only we will trust Him sufficiently to put Him and the kingdom first (Mt. 6: 33; 2 Cor. 12: 13; Acts 20: 35; 2 Cor. 8: 1-9; 1 Cor. 9: 6-10).

Application

We must put into practice that which we know is the Lord's will and that which is our responsibility for growth to take place. James 1: 21-25 tells us to be doers of the word and not hearers only. James 2: 14-26 shows that faith without works is as dead as the body without the spirit and that the way we have faith is by our performance of those things we profess to believe. Romans 12: 1-2 shows that we are not to conform to this world but "be transformed by the renewing of the mind."

Importation

You will never grow to spiritual maturity until and unless you begin to relate that which you learn to be the will of Christ. That's just a fact. Ask anyone who has ever taught a class and see who they think it was who learned the most, his students or himself/herself. You will learn that the latter will be his/her answer (Heb. 5: 12-14; 2 Tim. 2: 2; Acts 8: 4; 1 Thes. 1: 5-8).

As you attempt to teach your friends and neighbors about the will of Christ you will be faced with questions and quibbles learned from denominational preachers, the answers to which you will probably not always know immediately. If, however, you are interested in your soul and those to whom you speak, you will seek out the answer and return to your friend with God's answer to said question. In 1 Peter 3: 15 we learn that we are to "... be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." You see, as you search the scriptures for the answer to a legitimate question or even a quibble, you will be spiritually benefited by said exercise and hopefully so will your friend you are trying to convert to Christ.

Do not study simply to be able to tell that friend just how wrong he is and how right you are; after all it is a precious soul you are trying to save, not a contest to see who knows the most! I've heard gospel preachers brag about how they "skinned" someone in debate. I would rather convert him, wouldn't you?

READ YOUR BIBLE TODAY

SAVING THE WORLD BUT LOSING OUR FAMILIES

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It takes dedication and personal sacrifice to be a Christian, no doubt about it. It takes a special kind of person, a person with conviction and perseverance, someone with "beautiful feet" (Rom. 10: 15), and we are blessed with many such people in the kingdom. I am, however, concerned and would like to raise a cautious voice regarding our priorities. As a preacher I am fully cognizant of the need for a redoubling of our efforts to reach a lost and dying world, yet at the same time I am concerned that there are many, many of whom are preachers and elders, who in their zealous determination to effectively evangelize their community have lost sight of another priority in their life: their family. As I have read of some of the pioneer preachers of the 1800's and early 1900's I was impressed with the great sacrifices that their families were forced to make and how often the family was almost totally neglected in an effort to preach the Gospel. I fully understand that not only must a minister make sacrifices, but that his family as well must be willing to make certain sacrifices, but my concern is that in an effort to reach the lost with the message of hope that we may very well be losing our own families. Some years ago I had the privilege of sitting at the feet of Brother Bob Frank and I well remember him, at that time, voicing concern over this very issue. How many men have neglected their families to preach the gospel or to serve as elders and as a result have seen their families begin to fall apart?

When Paul wrote Timothy "But if anyone does not provide for his own, and especially for those of his household, he has denied the faith, and is worse than an unbeliever" (1 Tim. 5: 8. NASB), I do not think that I do any injustice to the text or the context in applying this principle to providing for the emotional and spiritual necessities of our families as well. We must always be on guard lest we allow ourselves to be so caught up on our mission to evangelize that we forget an equally important mission, bringing our children up in the "nurture and admonition of the Lord". If we are not cautious we will find ourselves in the unenviable position of not "practicing what we preach". Traditionally, preachers' and elders' children have been notorious for being rowdy and oft times troublesome. Now whether such a conclusion is warranted I am not qualified to say. I certainly hope that it will not be so with my children.

In my 36 years on this earth I have seen many changes in the Lord's church, some good and some not so good. I have seen preachers' sons indicted for murder and elders' daughters sent to prison as accomplices to murder. I have seen preachers' marriages, in greater

numbers than I care to think about, end in divorce. I have known of preachers' wives, neglected by their too busy, dedicated husbands, who find physical fulfillment with another man and in some instances another preacher, I have known of preachers, who because of their busy schedules are not home often enough to reap the physical benefits of the marriage relationship and have found fulfillment with other women. No one likes to talk about such things, but we cannot ignore them, they are real, they are happening to some of our closest friends. We need to reconsider our priorities and reevaluate our relationships with our wives and children. What good is it to be loved by the brotherhood for your works' sake and yet lose your family in the process. That's a high price to pay. No one is suggesting that we be less interested in the souls of men, what we are suggesting is that we reconsider how we may continue to serve the Lord without sacrificing our families on the altar of dedication and conviction. Paul said it best "but I buffet my body and make it my slave, lest possibly, after I have preached to others, I myself should be disqualified" (1 Cor. 9: 27 NASB). Some years ago there was a popular country-western song that stated "You can't be a beacon if your light don't shine". And so it is with those of us who labor in the Word. We must live and exemplify the life that we seek to teach others to live.

SILVER THREAD AMONG THE GOLD

Gary L. Fiscus
Silver St. at Locust
New Albany, Indiana 47150

I once read that the book of Romans had a "silver thread" running through it. That silver thread is the resurrection. The Bible does not say what color the resurrection is; but if the word of God is "more precious than gold," then certainly, the resurrection may well be "the silver thread!"

I have found many references to the resurrection in the 16 chapters of Romans. It is possible that I have overlooked some or many; but for your consideration, study the following with me.

1) **"Resurrection from the dead"** (1: 4)—Paul begins his message with reference to AUTHORITY. This "gospel of God" (1: 1) was not of men, but from the Holy Spirit (Eph. 3: 1-3). Notice the POWER of the resurrection in Jesus. Notice the AUTHORITY, i. e., "according to" mentioned in verse four. At the outset of the epistle we begin our threading of the silver with power and authority.

Jesus gives eternal life. He was raised from the dead for this purpose. Thus, those who believe Jesus was resurrected, have hope of that life fulfilled.

2) **"Believe in Him who raised Jesus"** (4: 24)—Righteousness is "credited to the account" of those who have faith in God and the Son of the resurrection. BELIEF necessitates action. Never is righteousness said to be "reckoned" to a believer only; rather, only to a believer who acts upon his faith.

3) **"From Transgression to Justification"** (4: 25)—This chapter ends with a point and purpose of the resurrection of the Lord. He suffered, died, and was buried because WE all sin. He was resurrected, however, that WE might find JUSTIFICATION. In the next chapter, i. e., 5: 18, Paul considers again the emphasis of this "one act of righteousness." The result was "justification of life to all men." Had Jesus not been resurrected WE would not be "excused" or "vindicated" from our transgressions. Paul writes of this silver thread of purpose in the golden words of Jehovah. A purpose of the resurrection is to justify man.

4) **"Newness of Life"** (6: 4-11)—Perhaps many in the Lord's church have been so preoccupied with the action of baptism, that they have forgotten the result of that action! The result as indicated here is a "NEWNESS of life." The apostle continues his proposition of the resurrection by stating the death, burial, and resurrection of Christ is re-enacted in baptism. One may enjoy the "new life" as opposed to the "old man" (6: 6).

This entire context explains immersion's purpose. The "old self" ends in burial. The "new life" begins in resurrection. Even the future is made certain in this action, i. e., there will be a resurrection (John 5: 25), that will result in a "likeness to Jesus" (Rom. 6: 5; 1 Jn. 3: 2). Basically we are seeing here a pattern of:

A) Jesus' resurrection and triumph over Satan.

B) Our re-enactment of Jesus' resurrection in baptism.

C) A general resurrection in judgment where we "shall be like Him (Jesus)."

By understanding and following these "three resurrections" we, (Rom. 6: 11), become "dead to sin, but alive to God in Christ Jesus."

5) **"Fruit Bearers"** (7: 4)—Another purpose of this "silver threaded" resurrection is that once we follow the action of baptism we BEAR FRUIT for Christ. Under the Law people served the lusts and sinful passions (Rom. 7: 5) of nature. I believe our author is here addressing three laws of concern:

A. Mosaical

B. Christian

C. Natural

There was no release from the iniquity committed under Moses' law. Man could only appease God by the sacrifices of blood and flesh of animals. Until Jesus died, was buried and resurrected, people on the Mosaical side of the cross had no acceptable atonement for their sins. Because of the resurrection, however, Paul says the fleshly law (natural), which gets us into trouble, finds a way of escape in the blood and sacrifice of Christ. We as Christians, are able then to "bear fruit for God" (Rom. 7: 4) instead of "fruit for death" (vs. 6). How? By the resurrection the child of God is able to, in modern slang, "get his act together." He can now, with

hope of salvation in his heart, share this good news with others, and subsequently produce a product acceptable unto Jehovah! It is more than an appeasement. We are fruit bearers because of the resurrection!

6) "**The Indwelling Spirit**" (8: 11)—Jesus' ascension from the grave gives the Christian an INDWELLING of the Holy Spirit. This text (Rom. 8: 1ff) explains how sin mortifies the body; but Jesus, by the resurrection, is able to "give life through your mortal bodies" (Vs. 11).

In verse 10 we have "righteousness" again mentioned. It is coupled now with this indwelling of the Holy Ghost. Just what makes you holy? What separates you from the world, and joins you to Christ? What makes you, a Christian, that "peculiar" person Peter portrays? It is the resurrection which has produced an indwelling Spirit in the child of God.

As the resurrection produced action in baptism and a new life in Jesus, it also gives power by the Spirit to the Christian. Look at Romans 8: 16: "(He) bears witness. . . " i. e., He testifies, "WITH our spirit, " i. e., our "lives that we are children of God. " Note especially the preposition "with. " Kenneth Taylor in his popular paraphrased "Living Bible" uses "to. " The resurrection did not provide more revelation to be given apart from God's written word. It provided the power of the Holy Ghost to work with us in our lives to "keep that which has (already) been committed. " Hence, He does not testify "to" us; but works "with" us. He does so through God's written inspiration (Eph. 3: 1-5). All of this is possible because Jesus was resurrected from the grave.

7) "**Intercession**" (8: 34)—Our text here includes verse 27, even though some versions break the continuity of thought at verse 30. Because of the resurrection we as God's children have a "go between" from ourselves to Jehovah. I do not believe we can think of Jesus and the Holy Spirit here as two separate entities, either working when the other does not. E. g., verse 26 says the "Spirit intercedes" and verse 34 labels the Lord as the intercessor. The word "also" helps to define the co-

worker relationship.

If we think of Christ and the Holy Ghost as accomplishers of the same task, i. e., INTERCESSORS, we should have no trouble understanding that they accomplish that task because Jesus, "took on the form of man" (physically), died, and was resurrected to make this possible. As the spiritual part of all three members of the Godhead is mentioned in verses 9-11 we can see that physical aspect of resurrection made possible the intercession of the Spirit in God's child.

In this verse also (8: 34) it is significant to note the Kingship of Christ, as He is now (present tense) "at the right hand of God. " Thus, His resurrection provided us a King. A monarch, if you please, to rule His kingdom while we are alive and citizens of it on earth.

8) "**Salvation**" (10: 9)—Finally, SALVATION is made possible to us because of the resurrection. At this verse, we have confession of the Lord and development of faith that He was raised. How many times have I used this passage to prove confession of faith? I am fearful I have missed an equally important point, and, really, the basis for salvation. It is essential that folks confess Jesus as the Christ; but do we emphasize the resurrection just here as much as we should? Possibly not! In simple terms, while we preach the plan of salvation as being faith, repentance, and baptism, we neglect the foundation for the plan: **The Resurrection!**

I conclude with one more, this time rather obscure passage of the resurrection: Romans 14: 9. The word resurrection is not used here, but note its inference.

"For to this end Christ died and lived again, that He might be Lord both of the dead and of the living. "

We, like Jesus, must die (Heb. 9: 27); but, because of the resurrection we can and will escape the second death. Thank the Lord for this "silver thread" among the "gold. "

THE NEWS LETTER REPORTS

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

Send all News Items to: Connie W. Adams, P. O. Box 69, Brooks, KY 40109

CHARLES FLETCHER HOUSE

F. YATER TANT, Gardendale, AL—Charles Fletcher House of Douglas, Arizona, known throughout the nation for his total commitment to the evangelization of Mexico, died of a massive heart attack on July 1. He was seventy-two years of age. His funeral service, conducted in both English (by Mack Kercheville) and in Spanish (by Pedro Rameriz Banda) was an occasion of great sadness for all. This sorrow was particularly evident among the Mexican brethren, whom he loved so deeply, and who had reciprocated that love to the fullest. He had lived among these people, sharing in their humble life, and had won their hearts completely. Brother House is survived by his wife Nattalee, his aged mother, Ira Maude House, a daughter, a grand daughter and a great-grandson. Also grieving at his death will be an uncounted number of his "children in the faith" who had been led to

Christ by his tireless efforts.

Through the years brother House had written hundreds of letters to churches and individuals, pleading with them to recognize the great opportunity open to us in reaching the people of Mexico. Scores had responded, and there are now a number of small Mexican churches along the Mexico-U. S. border between El Paso and San Diego—churches which for years to come will be a living testimony to the unflagging zeal and dedication of this one man. May his tribe increase!

Brethren and churches who had been interested in the Mexican work, and who had from time to time sent contributions through brother House to be used in furthering that cause may, if they desire, continue their contacts with that field through brother Mack Kercheville, (P. O. Box 3487, El Paso, Texas 79923) or brother Melvin Rose (179 B. St., Brawley, California 79923).

DEBATE

September 30th through October 4th, 1985, brethren Charles A. Holt and J. T. Smith will meet in Lake Jackson, Texas to discuss the following propositions:

1. The Scriptures teach that the local ecclesia of Christ has reference to nothing more than disciples or saints in a given area or context, who may act individually and/or together with others in carrying out the Lord's will; and there is no requirement (pattern) from God that they form or constitute themselves into an organic, institutional body corporate (functional unit) for doing any work ordained by God.

Affirms: /s/ Charles A. Holt

Denies: /s/ J. T. Smith

2. The Scriptures teach (1) that every local church of Christ is an organized, functional, institutional entity (body corporate); (2) that as such it has been given certain specific, clear-cut, authorized works to perform that only this unit can perform with God's approval; and (3) that every disciple of Christ is required to join (become a part of) such a formal organization and therein serve under the control of the organization in certain works that the disciples cannot do otherwise and please God.

Affirms: /s/ J. T. Smith Denies: /s/

Charles A. Holt

3. The Scriptures teach that as a result of meeting Bible qualifications men may be appointed as elders by a local church; and that as duly constituted officials (bishops, pastors) they have the divine authority to oversee that local church in all of its functions, with the right to make the final decisions.

Affirms: /s/ J. T. Smith Denies: /s/

Charles A. Holt

4. The Scriptures teach that (1) elders are the older, relatively more mature; (2) that age, knowledge, experience and maturity in the Lord's service constitute them as such (compared to the younger); (3) that these elders, because of who and what they are, are thus authorized (appointed) by the Holy Spirit to teach, tend, shepherd (pastor), oversee, guide and lead (bishop) the disciples among them; and in the discharge of such responsibility or function there is no inherent authority.

Affirms: /s/ Charles A. Holt

Denies: /s/ J. T. Smith

This discussion will be held at the Lake Jackson Intermediate School cafeteria on Oyster Creek Drive in Lake Jackson, which will seat about 500 people. (Coming south toward Freeport from Houston on Highway 288, turn right on College Drive which becomes Oyster Creek Drive). The sessions will begin each evening promptly at 7: 30 P. M. Both of these brethren solicit your prayers that truth may prevail, regardless of who has it. They encourage all who will to attend this discussion. For more information, call (409) 265-2191 or write J. T. Smith, P. O. Box 698, Lake Jackson, TX 77566.

NEW CONGREGATIONS

TOM ROBERTS, P. O. Box 330998, Ft. Worth, TX 76163—In addition to other faithful churches in the Fort Worth, Texas, area, there is also a congregation meeting on the south side of the city, filling a long standing need. The WOODMONT church of Christ had its beginning in the fall of 1981 with a peaceful "swarm" of a few members who lived in the south part of Fort Worth and who wanted to start a faithful church closer to their homes. Brethren where they were worshipping, the West Side congregation, were kept apprised of the plans, bid them "Godspeed" when they left and complete harmony existed and still exists between two groups.

For about three years, the Woodmont church met in rented quarters (the Jewish Community Center) but pressed forward with plans for a permanent meeting house. On December 23, 1984, these plans were fulfilled when the church occupied a new building at the corner of Alta Mesa Blvd. and Landview, in the heart of a new residential/business section. The architect and builder was Joe Feagin, a member of the College Park church in Richardson, Texas. With nine classrooms, nursery, study, library and an auditorium seating approximately 250, the building features an auditorium with a "wrap-around" effect in the seating. I am serving as the local preacher.

Visitors may locate the building by taking the Crowley Road exit off I-20 (South Loop 820), going one mile to Alta Mesa and turning right. We are located at Alta Mesa and Landview. Phone: (817) 292-4908. We meet Sundays at 9: 30 and 10: 30 and 6 P. M. with Wednesday Bible study at 7: 30 P. M. Please inform relatives or friends in the area about us.

BILL FLING, P. O. Box 2072, Roseville, California 95678—The elders at Miller Avenue in San Jose have offered to continue our support in a new work for the Lord. After investigations and many prayers, we have decided to start a congregation in Roseville, California. There is one institutional-type church there. The nearest church respecting the Lord's pattern is in Carmicheal. Roseville is half-way between Sacramento and Auburn, on I-80. It has a population of 28, 000 and is growing with many High Tech businesses moving into the area. A nucleus of 14-16 members will be starting with us.

We met the first time on Sunday, July 21st. We are presently meeting in the Eagles Hall at Vernon and Lincoln Streets in Roseville. On Sundays we meet at 9: 30 and 11: 00 A. M. and at 6: 00 P. M. My home phone is (916) 652-7526 (in Loomis). Or you may call Steve Dickey (916) 725-3390 (Roseville exchange). If you know of unfaithful Christians in the area, or anyone you would like us to contact, please write or call. The Eagles Hall is about 2 or 3 minutes off I-80, taking the Douglas off-ramp west to Folsom Road, right to Vernon, left to Lincoln. With God's help, a church to His glory will grow in Roseville.

THAYER STREET LECTURES

The church meeting at 640 Thayer Street in Akron, Ohio announces a lecture series for September 16-19, 1985. Speakers will be: Jeff Smelser, Bob Buchanon, Frank Perkins, Bobby Graham, Roy Diestelkamp, Ray Farris. Wayne Walker will lead congregational singing. Subjects include: The Nature of the Church, Suffering, Self-Deceit, Marriage, Church Buildings (authority for, financing and Use of), Behavior in the Assembly, Church Fads, When are N. T. Examples Binding, Patterns for Benevolence, Patterns for Evangelism. For more information call (216) 376-2818.

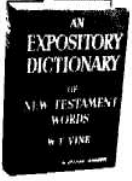
ZION, ILLINOIS LECTURES

The church meeting at 2310 Lewis Avenue, Zion, Illinois 60099, will have a Bible lectureship October 20-25, 1985 on the theme, AUTHORITY IN RELIGION. Speakers will be: Keith Barclay (Janesville, WI), Maurice Barnett (Phoenix, AZ), Gary Coles (Round Lake Beach, IL), Karl Diestelkamp (Kenosha, WI), David Girardot (West Allis, WI), Craig Meyer (Berea, OH), and Gene Taylor (Tallahassee, FL).

PREACHING IN COLUMBIA—VENEZUELA

ROYCE CHANDLER, Mason, Ohio—Wayne Chappell (Mill Rd, Cincinnati) and I traveled to Columbia and Venezuela during July 6-19 to visit among the brethren in Bogota and Manizales, Columbia. The best news of all to come out of this work in the past four years is that CARLOS RESTREPO (the young man who originated the work in Columbia in 1977 and who baptized around 200 people in the first three years of work, and who then fell away from the Lord four years ago) HAS COME BACK TO THE LORD! About four weeks ago he

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returned to the assembly of the church that meets in Chapinero and confessed his unfaithfulness and has been assembling with them since. His wife has also returned. Only time will tell just what part he will play in the continuing work there. Santiago Castro, preacher in Chapinero, is doing well though discouraged over a "lull" in the attitude of some brethren there. Those who know Santi could help by writing him a good letter of encouragement.

The church in San Carlos (south Bogota) where NESTOR BERMUDEZ is working, is busting at the seams with zeal, enthusiasm and success. They now have about 30 attending and their little meeting place is packed and the work is going well.

REID BRASWELL and **JAIME RESTREPO** are working in Manizales. There have been 12 baptisms in recent months. They are a zealous, close group and the future looks very exciting for the work there.

C. S. Gatlin, Jr., P. O. Box 1397, Sandpoint, Idaho 83864—THE GOSPEL MINUTES, published weekly by Dillard and Clem Thurman of Fort Worth, Texas, has been around for many years. The present circulation is now over 125, 000. Many people have desired to obtain back issues of this paper which are no longer available from 1959-1982. The Thurman's have given me permission to reprint and make available bound volumes of this paper beginning with the year 1959. If you are interested in obtaining any of these back issues, please send a #10 self-addressed, stamped envelope to the above address. I will send you a price list and information concerning printing and delivery dates.

LUTHER W. MARTIN, 707 Salem Avenue, Rolla, MO 65401—On this date, July 6, 1985, my very good friend and brother in the Lord, Oliver Murray, of Houston, Texas, "came home" to his devoted wife and family after hospitalization for a five-bypass-surgical procedure. There were some anxious moments, when a blood clot formed, but many prayers were offered in his behalf, and the wisdom and skill of his physicians allowed him to return home today. We are so thankful that brother Oliver Murray was able to come home.

Yesterday, after a three-week trip to Europe, my beloved wife, Jeanne "came home." With planes being bombed out of the sky, and terrorists holding hostages; with Athens, Rome and Madrid being bombed by terrorists; with Jeanne Martin's group of tourists arriving in Madrid one day after the bombing there, many prayers ascended

heavenward in her behalf and for the safe arrival of those travelling with her. I have written the above simply to remind us of the precious blessings we all enjoy and possibly take for granted: blessings of good health, home, freedom and liberty. Let's all take time to give thanks for our many blessings in this life, and the greater blessings awaiting the faithful, who are prepared for the great homecoming at the end of time.

PREACHERS NEEDED

WALLINGFORD, CONNECTICUT—The church here is looking for a man interested in moving to the New England states to help us. We are able to supply partial support and could supply some possible leads for additional support. Those interested should contact: Church of Christ, 23 Trumbull Dr., Wallingford, CT, or call (203) 269-0406.

MISSION VIEJO, CALIFORNIA—The small congregation here is looking for a mature person to work with us. Some support is available but additional support would be required. This is a good opportunity to work with devoted Christians in a young work. A retiree or someone willing to do secular work would probably work out best. Contact Walt Halagarda (714) 768-8518 or write: Saddleback Valley Church of Christ, 22951 Los Alisos Blvd., Mission Viejo, CA 92691.

PREACHERS AVAILABLE

CAROL BATES, 3114 N. 18th, Coeur d'Alene, ID 83814—I am interested in working full-time with a congregation in need of a preacher. Full information and references gladly supplied. Write or call (208) 667-7922.

KENNETH E. MORRISON, 516 S. Sequoia, Roswell, New Mexico 88201—I am interested in relocating with another faithful congregation. I am 34 years old, married with three children. I have been preaching here for six years and our separation is completely peaceful. I can fully recommend the church in Roswell without reservation to any who might desire to locate here. Write me at the above address or call (505) 622-9152.

IN THE NEWS THIS MONTH

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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 XXVI

OCTOBER, 1985

Number 10

RECIPE FOR A GOOD DAY

Donnie V. Rader
4724 E. Manslick Rd.
Louisville, KY 40219



Have you ever had a bad day? Do you ever have those days when nothing seems to go right? Does it ever feel like the pressures of life pile up some days? If you haven't, you're unlike the rest of us. We all have those days. However, Peter said something that will help during those times. "For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: let him eschew evil, and do good; let him seek peace, and ensue it" (1 Pet. 3:10-11).

We can *make* our days good. If we determine to have a good day—we will! This doesn't mean that we won't have some bad days. There will be some days that we won't feel so good. There will be times that we are sad and even depressed. We will be sick some days. Things will not always go right or the way we expect them to. This doesn't mean that when we have such days that it is always our fault or that we have sinned. Yet, we can make even those days better. We have some control.

Life is too short not to enjoy living and having good days. The Bible gives us the recipe for having a good day. The following are some things that I have thought upon for sometime. They have helped me a great deal. I believe that I have better days and am a better person as a result of adhering to these points. Every one of the rules is a part of eschewing evil, doing good and seeking peace.

1. *Begin your day with prayer.* What better way can you think of to start the day off right? Jesus taught that men "ought always to pray" (Luke 18:1). The rea-

sons are obvious. How refreshing it is to spend some time with God in prayer in the morning.

We have so much to pray for when we rise to begin a new day. We ought to thank God for the night's rest and another day. We should pray for God's protection and care throughout the day. We will need his help in overcoming temptations that we will face (Matt. 6:13). We should pray for strength and help to make it through the day (1 Pet. 5:7). I realize more and more each day how much I have to depend upon God and his power. I need and want to begin my day with prayer.

We also need to pray for God's help in our following the recipe for a good day.

2. *Look at life through Heb. 13:14.* When we awake we should put on the glasses of faith and view the world through Paul's statement, "For here have we no continuing city, but we seek one to come." Then, we will realize that nothing in this world is continuing or abiding. All is temporary. All that really matters is being right with God. Everything else is not all that important. Whether or not I have a fine home, a late model car, the latest fashion or a sizeable bank account doesn't matter. Whether or not I have a good education, am popular, have a lot of abilities or am successful in business doesn't really matter. So what if I have little or no money, fewer talents than others or wear second-hand clothes, that's not going to ruin my day.

3. *Realize that mistakes and inabilities are not failures.* If we let them, such can look like monumental failures. We are human; we will make mistakes and even sin (1 John 1:8). That's true of all. Even men like Paul, Peter and James made mistakes.

We must realize that some of us just have less abilities than others. This is quite clear from the parable of the talents (Matt. 25).

We must also understand that we will make mistakes, but those mistakes are not failures. If we serve God faithfully, we are a success (Josh. 1:8). Learn not to dwell upon those past mistakes, but rather look to the future (Phil. 3:13).

4. *Realize that there will be problems; all have them.* Everything is not going to be as I want it. There will be disappointments and changes of plans. There will be

those times when things just don't fall in place. Everyone shares in these experiences. Job faced problem on top of problem. We sometimes could wish as David did that we had "wings like a dove", for then we would "fly away and be at rest" (Psa. 55:6-7). The words of Anne Johnson Flynt say it well:

God hath not promised
Sun without rain,
Joy without sorrow,
Peace without pain.
But God hath promised
Strength for the day,
Rest for the labor,
Light for the way,
Grace for the trials,
Help from above,
Unfailing sympathy,
Undying love.

5. *Exercise patience throughout the day.* Patience is bearing with the problems and trials without complaint. We must add patience to our faith (2 Pet. 1:5-10).

We need to be patient with ourselves, our mistakes, failures and inabilities. Patience is needed in dealing with the problems of life (Jas. 5:11). We must be long-suffering in overcoming sin and weaknesses. No case is hopeless. With God's help, we can overcome our problems and sins (Phil. 4:13).

6. *Be temperate.* Temperance is self-control. It is easy to let our tempers get out of hand and "fly off the handle." Self-control doesn't come easy. We must continually work at it. Nevertheless, God requires it (2 Pet. 1:5-10).

When we are temperate things will go better throughout the day. We will get along with others. It just makes for a better day.

7. *Don't worry.* Some folks can ruin their day worrying about things that don't really matter anyway. We worry about what did happen, what could have happened and what is going to happen. However, worry doesn't do one bit of good. Jesus said that a man cannot add one cubit to his stature by worrying about it (Matt. 6:27). If you can do something about the matter, do it and quit worrying. If not, what will the worrying accomplish? We need to learn to cast our cares upon God (1 Pet. 5:7). The trusting spirit is seen in this poem:

Said the robin to the sparrow. I should really like to know why the anxious human beings, rush around and worry so. Said the sparrow to the robin, Friend, I think that it must be, that they have no heavenly Father, such as cares for you and me!

8. *Don't let life get you down.* Too many let the affairs of life bother them. It keeps them wound up and uptight. When this happens, they become fretful about life in general. Again, we must learn to talk to God about our problems. Also, our thoughts must be redirected to dwell on the good and pleasant (Phil. 4:6-8).

9. *Be happy.* Some apparently think that happiness is something that just happens to you. If you're not

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happy, you can't help it. However, God commands us to "rejoice" (Phil. 4:4). We must work at it. It is something we have to learn to do. We must try to be happy in spite of any problems and trials we may have.

10. *Be content.* When one is discontented he is unhappy and thus has a bad day. Sometimes we complain if we don't get our way. That not only ruins our day, but it messes things up for others as well. If we could only learn to be satisfied (1 Tim. 6:8), we would have good days. Paul learned to be content in whatever state he was (Phil. 4:11). The Hebrews were told to be content with such things as they had (Heb. 13:5).

Let's try to eliminate those bad days. We can purposely have many good days. Serve God faithfully and you will see good days.

Editorial

Connie W. Adams

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Brooks, Kentucky 40109



"LORD, IS IT I?"

"And the disciples did as Jesus had appointed them; and they made ready the passover. Now when the even was come, he sat down with the twelve. And as they did eat, he said, Verily I say unto you, that one of you shall betray me. And they were exceeding sorrowful, and began every one of them to ask unto him, Lord, is it I?" (Matt. 26:19-22). The succession of events was rapidly unfolding. The dreaded hour of which Jesus had told them hovered over them like an ominous cloud. What would be the end of these things? How could Jesus even think that one of them would betray him into the hands of enemies. The question they raised, one by one, was as if each one were saying "Lord, please say I am not the one to do such a terrible thing." Verse 25 shows that when Judas said "Master, is it I?" then Jesus said unto him "Thou hast said." This indicates that each of them asked him privately, or out of the hearing of others. Soon after that, Judas left them with the others not knowing what he intended to do.

None of us was present that night. None of us made the evil bargain with the Jewish rulers. None of us put the money in his pocket. None of us led the temple guards to the garden to arrest Jesus. None of us placed the betrayer's kiss on his cheek. And yet, it is possible that any one of us could have done it. Was Judas the last man in history to sell his soul for money? The Hebrew writer spoke of those who "fall away" and who refuse to be renewed again "unto repentance" and said they "crucify to themselves the Son of God afresh, and put him to an open shame" (Heb. 6:4-6). The same writer described the willful sinner "who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace" (Heb. 10:29).

To this may be added the warning of Paul "Wherefore, let him that thinketh he standeth take heed lest he fall" (1 Cor. 10:12). Peter cautioned "beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness" (2 Pet. 3:17). Peter said "Judas by transgression fell" (Acts 1:25). What about us?

There are practical implications of the question, "Lord, Is It I?" It is not, "Lord, is it George, or Bill, or Susan or Ellen?" Let every one examine self to see if he be faithful (2 Cor. 13:5).

"THE CHURCH IS NOT GROWING AS IT

SHOULD." "Lord, is it I?" Am I the reason the church is not growing as it should? "Well, we need more elders, deacons, teachers, preachers." Are YOU willing to qualify and serve? Are you willing to be the helpful companion to one who wants to serve? How many men have been hindered from such work because of wives who were not in subjection and children who were rebels? "Yes, but we are just not baptizing as many as we should." The Lord said the taught are to be baptized (Matt. 28:18-19). How many have YOU taught? How many have you ever handed a gospel tract? How many have you ever invited to a study in your home? How many have you invited even to gospel meetings? "Well, the community does not know this church exists." Is the church not made up of people? Do these people have no influence? Do they not all work somewhere? Do not some go to school in the community? Are not Christians engaged in businesses in the community? Is all of that light under a bushel? "Lord, is it I?"

"THE PEOPLE ARE NOT FRIENDLY." "Lord, is it I?" Am I the one who turns and looks the other way to keep from speaking to someone? Am I the one who quickly slips into a tight-knit circle of family or friends and ignores the rest? Am I the one who races for the door when it is over?

"WE ARE NOT EVANGELIZING THE WORLD." That may be all too true. "Lord, is it I?" Can YOU go? Will you go? If not, can you encourage and support someone who will go? Elders, are YOU doing what you can to encourage young people to give their lives to gospel work? Does the teaching program give emphasis to such needs? Have you put the congregation in the banking business with huge accounts accumulated with no plans for their use? And parents, what if your son wanted to go to Indonesia, Nigeria or Brazil to preach the gospel, AND TAKE YOUR GRANDCHILDREN? And what if your daughter should marry such a nut? Would you dare to even plant the thought yourself? The world is NOT being evangelized as it should be. While we have worshipped at the shrine of materialism, doors of entry have been closed in one nation after another. There are still some doors open in nations where there are millions of people. Will we wait until those doors are closed too? "Lord, is it I?"

"WE ARE LOSING OUR YOUNG PEOPLE." Thank God, we are not losing all of them. But we are losing MANY of them. We have slept in the same house, eaten at the same table, traveled in the same car, and grown apart morally and doctrinally. How did it happen? While we have been busy making a living, seeking entertainment, climbing the ladder of success, "finding ourselves," our children have been listening to humanism at school and to music which encourages lust, rebellion, witchcraft, suicide and you name it. They have watched the ever-sliding standards of the television and movie industry. Meanwhile, we have been too busy to read the Bible together, or pray together, or to keep in touch with what is going on at school. We offer them thirty minutes of "quality time" every third Wednesday and can't understand why they won't talk to us on schedule! We get them to ball games, band practice or

camp in the summer, but see no reason to help them cultivate friendships with young people of "like precious faith." Those who are lost to the Lord were not lost all of a sudden. It was gradual—day by day. What a shame that it could happen without parents even suspecting what was taking place. "Lord, is it I?"

It was our Lord who said, "Grow in the grace and knowledge of our Lord and Saviour Jesus Christ." It was our Lord who said the taught should "commit., to faithful men, who shall be able to teach others also." It was our Lord who said fathers should bring up their children "in the nurture and admonition of the Lord." Do we betray him when we ignore these things? Our Lord also said "And why call ye me Lord, Lord, and do not the things which I say" (Lk. 6:46). "Lord, is it I?"

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MATERIALISM

"When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus. And when they found him on the other side of the sea, they said unto him, Rabbi, when earnest thou hither? Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed" (John 6:24-27).

In the above text we see Jesus meeting the problem of materialism head-on. Materialism was a problem of great magnitude then, and it is equally so now. Materialism places undue value on things that are material. Those guilty of it make one's physical and material well being in the here and now a matter of primary concern. This was the fault of those who approached Jesus in our text. The setting of our text will help us to appreciate more both the fact of their guilt as well as our Lord's reply.

In the preceding verses we find that Jesus had fed the five thousand with "five barley loaves, and two small fishes" on the northeastern shore of Galilee in a deserted place near to Bethsaida Julias. After this miracle Jesus departed unto a mountain alone. The disciples returned by ship toward Capernaum. When the multitude found that He was no longer in their midst they began searching for Him. They found Him teaching in the synagogue in Capernaum (John 6:59) and proposed to Him the question of our text: 'Rabbi, when earnest thou hither?' Jesus replied with words of reproof. He read their thoughts and knew they were seeking Him because of their materialism.

Jesus said, "Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled." They should have seen in Him miracles evidence of His deity, hence, one who could minister to the welfare of their souls both for time and eternity. Instead, they saw in Him one who at the "snap of His finger" could provide for their every physical and material need—one who as their king could provide "a Utopian world of tomorrow." What an earthly, carnal kingdom



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and king! They could not think about their souls for thinking about their stomachs. This is materialism!

Today many cannot think about the welfare of the soul for thinking about food to eat, clothes to wear, a house to live in, automobiles to drive, a bulging bank account, etc. Often our desire to "keep up with the Joneses" or to get ahead of them exceeds our spiritual interest. Remember, Jesus said, "(For after all these things do the Gentiles seek:) . . . But seek ye first the kingdom of God, and his righteousness and all these things shall be added unto you" (Matt. 6:32, 33). Again, Jesus said, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also" (Matt. 6:19-21).

Jesus continually faced the problem of materialism. On another occasion one said unto Him, "Master, I will follow thee whithersoever thou goest. And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head" (Matt. 8:19,20). Jesus read his heart and knew that his primary concern was material blessings. Therefore, Jesus let him know by this reply that such was not the purpose of His ministry.

Concerning the Kingdom

Jesus faced this problem, especially, in the popular view of His kingdom. Even on the occasion of feeding the five thousand He had to escape from their midst to keep them from taking Him by force and making Him an earthly king (John 6:14,15). Just here, it is well for all premillennialists to note that the Jews will never be more ready for an earthly king and kingdom than they were when Jesus came the first time. Again, James, John, and their mother evidenced a materialistic view of the kingdom by the request: "Grant that these my two sons may sit, the one on thy right, and the other on the left, in thy kingdom" (Matt. 20:21,22). Jesus explained to them some differences between the kingdom of the world and His and concerning the latter He said, "it shall not be so among you" (Matt. 20:26). When Pilate asked Jesus "Art thou the king of the Jews?" (Matt. 18:33), Jesus knew that he had gotten his idea of his kingship from the Jews and was, therefore, fearful of Him as a rival. Jesus focused attention on this with the question: "Sayest thou this thing of thyself, or did others tell it thee of me?" (V. 34). When Jesus explained "My kingdom is not of this world," Pilate was satisfied and went out unto the Jews and said, "I find in him no fault at all" (V. 38).

We should understand as much about the nature of our Lord's kingdom as did Pilate. It is a spiritual kingdom! It was foreseen and foretold in the Old Testament (Isa. 2:2-4; Dan. 2:44; 7:13,14), and its reality in the New Testament is clearly established by the "holy apostles and prophets (Eph. 3:5) thereof (Acts 2:29-33, 37-41,47; Col. 1:13; Heb. 12:28; Rev. 1:9).

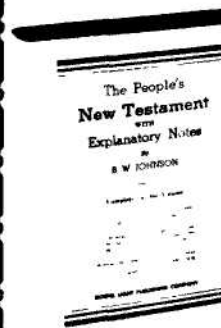
Carnal Motivation

Obviously, those of our text were carnally motivated. Why did they come seeking Jesus? Not because of the miracles, i.e., not because of His deity and power to forgive sins, but because He could satisfy their carnal appetites. Jesus reproved their being carnally motivated. Carnal motivation was wrong then and it is just as wrong now! Yet, many churches are using carnal motivation in an effort to draw people to Christ. This is seen in the building of "fellowship halls" and the secular activities conducted therein, the modern day "bus ministry" with all its gimmicks, and all the recreational and entertaining programs provided by many churches.

Jesus said, "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me" (John 6:44,45). Here Jesus shows that there is only one way to draw people to Him. That way was foretold by the prophets: "And they shall be all taught of God" (John 6:45; Isa. 54:13). Paul said that the gospel is God's power to save (Rom. 1:16). Notice the conclusion Jesus draws: "Every man therefore that hath heard, and hath learned of the Father, cometh unto me" (John 6:45). The only way one can be drawn to Christ is by an intellectual process. One must hear, learn, and obey the gospel. One thing is certain: If one is drawn by anything else, he is drawn to something else!

No wonder Jesus preached to those of our text the great sermon on "The Bread of Life" recorded here in John 6. No wonder he said, "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life" (John 6:27). Our Lord's reproof of carnal motivation was needed then, and such reproof is urgently needed now. Materialism continues to be a problem of great magnitude.

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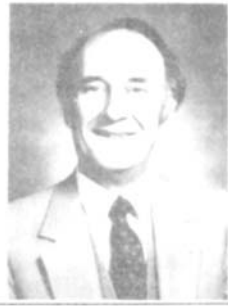
WHAT SAITH THE SCRIPTURE?

(Rom. 4:3)

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WOMEN AND BIBLE CLASSES

QUESTION: *Can a woman speak, discuss and comment in Bible study? I know women are to be silent during worship service other than singing but does this apply to Bible study as well?*

ANSWER: A woman may speak, discuss, comment or ask questions in Bible classes where there are men present providing she does not violate the divine principle set forth that regulates the man-woman relationship. This principle is revealed in 1 Tim. 2:11-12. Paul said, "Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence." Let us analyze the passage.

(1) **Let the woman learn in silence.** The word "silence" (vv. 11-12) is descriptive of manner of decorum or propriety. It does not mean "without sound." Such restrictive interpretation would not only prohibit a woman from saying a word in a Bible class, but it would also prohibit her from singing in worship, confessing her faith in Jesus as the Son of God in the assembly and confessing her sins. But the Lord authorizes women to sing (Eph. 5:19; Col. 3:16), confess their faith (Acts 8:37; Matt. 10:32) and confess their sins (1 Jn. 1:9). Such a view, therefore, is absurd.

The Greek word translated "silence" is *hesuchia*. W. E. Vine says it "indicates tranquility arising from within, causing no disturbance to others." This same word is found in 2 Thess. 3:12 where it is translated "quietness." Paul told those who were busy bodies at Thessalonica "that with quietness they work." Did he mean they were not to speak a word? No, but that they were to mind their own business. The ASV, as well as other versions, employs the word "quietness" in 1 Tim. 2:11-12. Peter wrote that believing wives are to adorn themselves with a meek and quiet (*hesuchios*) spirit in order to win their unbelieving husbands to Christ (1 Pet. 3:4). It becomes obvious, therefore, that manner of decorum is to be understood in the word "silence" under consideration.

(2) **with all subjection.** This word is from *hupotage* and it means, "the act of subjecting, obedience, subjection" (Thayer, p. 645). Thayer says of the verb, *hupotasso* (*hupotage* is the noun), "to arrange under, to subordinate; to subject, put in subjection" (p. 645). Paul told Titus, "These things speak, and exhort, and rebuke with all authority" (Tit. 2:15). "Authority" is *epitage* in

the Greek. It means, "an injunction, mandate, command . . . with every possible form of authority" (Thayer, p. 244). Hence, a man may command, control, take charge of a mixed-class, religious meeting or assembly of the whole church, but a woman must be under or subordinate to man. Therefore, a woman may not be a bishop, evangelist, teacher in charge of a class wherein are men or any other position in the church that puts her over the man.

(3) **But I suffer not a woman to teach, nor to usurp authority over the man.** Observe that Paul did not say: a. I permit not a woman to teach, b. I permit not a woman to teach a man. c. I permit not a woman to teach when the church is assembled, d. I permit not a woman to teach a man when the church is assembled.

What Paul did say in 1 Tim. 2:11-12 was: I permit not a woman to teach in such a way as to disregard her place of subjection to man. "I suffer not a woman to teach" is qualified by the clause, "nor to usurp authority over the man." Lenski is right when he wrote, "for 'neither to exercise authority over a man' states the point involved in the forbidding 'to teach.' "

A few years ago I wrote Dr. Stephen W. Paine, Professor of Greek, Houghton College and asked him about Lenski's view as stated above. He replied, "As you realize, the Greek word *oude* means simply 'and not' and thus presents us with a double negative in the combination 'I do not permit a woman to teach and not to take (the) authority of a man.' However, in Greek, a double negative does not follow the mathematical process that English does. Hence, 'nor' is an inadequate translation, and the interpretative step which identifies 'to teach' with 'to take (the) authority' is justified and Lenski is grammatically correct."

I also wrote Dr. Homer A. Kent, Professor of N.T. and Greek, Grace Theological Seminary, and he said, "I understand Lenski's comment to be the proper explanation for that passage. I regard 'neither to exercise authority over a man' to be somewhat exegetical of the previous clause and giving one of the reasons why the prohibition to teach is made."

This same principle is stated in 1 Cor. 14:34 where Paul says of women, "but they are commanded to be under obedience, as also saith the law." The "law" was that stated in Gen. 3:16, which has always been the law and still is today. However, the "silence" in 1 Cor. 14:34 is a different word than the word "silence" in 1 Tim. 2:11-12. "Silence" in 1 Corinthians is from *sigao* which means, "to be silent; hold one's peace" (Vine). In other words, say nothing. Seemingly, those women at Corinth were the wives of the prophets who were interrupting the service during the exercise of spiritual gifts. Paul said if they would learn anything, let them ask their husbands (who were prophets) at home (v. 35).

The tongue-speakers were also told to "keep silence" in the church (assembly) if there were no interpreters, and then in v. 30, Paul instructed prophets to hold their peace (*sigao*) under the condition prescribed. 1 Cor. 14 has to be put in the proper context in order to understand the prohibition of women speaking in this chapter.

Though a woman may comment and ask questions in Bible classes, she should always maintain, by attitude and action, her proper relationship toward man. To become argumentative, assertive and try to take over a class is totally out of order. (I might add, it is out of order for men, too, to try to take over a class. There are a few of them around.)

Things Most
Certainly
Believed

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



"WE ARE OF THE TRUTH"

The First Epistle of John offers a number of positive statements, introduced by the expression "we know" or the equivalent, which give confidence and assurance of our salvation. We are offering a study of some of these as evidence of the security and certainty that is in Christ. Once again we emphasize as the theme of the epistle, "These things have I written unto you, that ye may know that ye have eternal life, even unto you that believe on the name of the Son of God" (1 John 5:13).

"**We know that we are of the truth**" (1 Jn. 3:19). How can we know this? When we practice the truth that we preach. "Of the truth" equates "in Christ" as well as the expression "of God." Stress is on the correlation of heart and actions. Our heart gives approval when action is within the framework of truth. Conversely, when the heart condemns, approval is lacking and there is no confidence that we are of the truth.

Love of brethren has previously been offered as evidence of having passed out of death into life (3:14). The active requirement of that love is illustrated in relieving our brother's need freely and cheerfully. This kind of response is but an outgrowth of having cultivated the type of love reflected in Christ laying down his life for us and is the very spirit of God manifested in us. This fruit is produced by the truth, brings approval of heart, and confidence in God's approval of us.

"But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him" (3:17)? This is the negative of loving the brethren. John seems to say theory is one thing, practice is often something entirely different. Does this have application? Are we so personally entrenched in our affluent society surrounded by the finer things we just cannot conceive of 20th Century brethren having need? Perhaps it is the abuse by a minority that has plagued compassionate brethren and turned us off, for the most part, to this expression of love. Some of us may have become so

concerned with determining if even an occasional opportunity to help a brother is, in our judgment, completely legitimate that we let it pass by. The point is, even in view of justifiable concerns, the love of God within finds expression through self giving. The joy and satisfaction derived from this produces heart approval and assures of godlikeness.

Boldness toward God is a result of this confidence and we thus ask of God and are assured we shall receive. Within the context the receiving is conditional, "because we keep his commandments and do things that are pleasing in his sight" (1 Jn. 3:22). The continuity of thought is clearly in complement of the key statement, "we know that we are of the truth" (5:13).

"**We know the spirit of truth, and the spirit of error**" (1 Jn. 4:6). How? By the attitude which prevails toward the word of God. Those "of God" are in tune to his voice, their life's march is to his cadence. "He that is of God heareth God's words: ye therefore hear them not, because ye are not of God" (Jn. 8:47). Those of the world are so described in contrast. Significantly, there are but two possible places one can be spiritually, both described in this context: in the world or of God, in truth or in error. There is no middle ground.

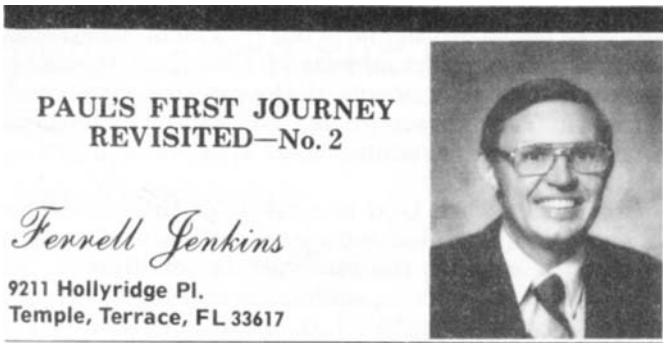
One whose attitude is bent to truth increases in his knowledge. Such an one recognizes truth and hears it gladly. Conversely, one whose attitude is bent to error and to the world hears not the truth. One of the perplexing things to preachers and teachers has to do with different reactions to the word. Why is it that people are affected so differently by the same teaching, the same sermon? Obviously, to some it is boring and tiring, to others a matter of indifference. What is the answer? Simple, these are not of God, their bent is to the world. Truth will hear the words of the apostles and has nothing to fear. So will those who are of truth. Error and those of the world, always fear.

A long standing measure of spirituality revolves about interest in the preaching of the gospel. Those of truth thrill in every opportunity and refuse to allow anything to deter or discourage their interest and participation. When minds are on earthly things there can be little or no interest in the gospel. "Revival" is not such a bad word if we apply it to stirring interest in the gospel. John says in this 6th verse, "by this" (the attitude manifested toward truth), we can know our true relation to God and can be sure of salvation.

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Iconium

The beautiful valley through which we drove began to narrow about 35 miles from Konya. The mountains became rugged and with much variety. Some reminded me of the "rose-red" (actually a red ochre shade) sandstone of Petra. Some looked barren like the wilderness of Judea. I would judge that the area had experienced volcanic eruptions. Reforestation was evident in many places. Just before reaching the plain on which the large city of Konya is built one can see the distinctive twin peaks of Paul and Thecla.

A romantic apocryphal book, **Acts of Paul and Thecla**, contains a legend describing the conversion at Iconium of a woman named Thecla. The second century book contains the earliest description of the physical appearance of Paul, who is described as "a man of stature, with a bald head and crooked legs, in a good state of body, with eyebrows meeting and nose somewhat like a man, and now he had the face of an angel" (**Acts of Paul and Thecla 3**). There is no way to test the accuracy of this portrayal.

The city limit sign of Konya listed a population of 353,300. It was dark by 8:30 P.M. when we reached town. The taksi driver soon located the Park Hotel in a nice section of town near the Otogar (bus station). Word awaited us in broken English that the new car would be there the next morning by 11 A.M. Another disappointment, but we would make the best of it with a good night of rest and an early visit to the museum. At an altitude of more than 3300 feet above sea level, Konya is much cooler than the Pamphylian coast. We noted that most men were wearing long-sleeve shirts; some had jackets on. Situated as it is on the western edge of a great plain, the city is subject to dust storms in the summer and snow blizzards in the winter.

Konya, which covers the site of Roman Iconium, is one of the oldest cities of Anatolia. To my knowledge there are no Roman period ruins to be seen in the city. When Paul and Barnabas came to Iconium they came to a city whose origin goes back to the time of the Hittites nearly 3,000 B.C. The emperor Claudius (A.D. 41-54), during whose reign Paul and Barnabas visited Iconium, allowed the city to use his name as an honorific prefix, Caludiconium. There they preached again to the Jews in the synagogue. Jews and Greeks believed, but the disbelieving Jews stirred up the Gentiles against the brethren. A long time was spent there in bold preaching

and in the performing of miracles. When the persecution became severe, Paul and Barnabas fled to a new region called Lycaonia, to the cities of Lystra and Derbe (Acts 14:1-6).

Konya is probably best known today as the home of the Whirling Dervishes. It was the home of Mevlana Celeleddin Rumi (A.D. 1207-73), one of Islam's greatest mystics, and founder of the order of the Whirling Dervishes. One circle along a main street was decorated with images of the dancers. The rite of the Whirling Dervishes is still celebrated annually in December.

The museum at Konya contains two important inscriptions which mention Lystra and Derbe. The one mentioning Lystra is a seven-line Latin inscription dedicated to the Divine Augustus. It is easily read, but the one containing the name of Derbe is a Greek inscription in poor condition. As we were leaving the museum two Australians walked in. They had interests similar to ours and were coming from the opposite direction. They shared some information with us about how to find Lystra and Derbe and we told them how to reach Antioch. By 10:45 our car had arrived—another new Renault!—And we were on our way to Lystra.

Lystra

The mound of Lystra, now called Zordula, is located about 30 kilometers (18 miles) south of Konya near the village of Hatunsaray. We actually took a longer route, as advised by the Aussies. We would have been there sooner except for the Turkish "speed trap." The officer couldn't speak English, but he did write "90 kilometers" and say "Turkey" as he pointed to it. He pointed to the speedometer and wrote "120 kilometers." We understood each other. With that friendly warning he waved us on.

In Paul's day we would have left Phrygia and crossed the frontier into the region of Lycaonia. Both Lystra and Derbe were cities of Lycaonia. The identification of Lystra was made by J. R. S. Sterrett in 1855 on the basis of a Latin inscription found there. Earlier in the day we had seen the inscription in the courtyard of the Archaeology Museum at Konya. The city had been made a Roman colony by Augustus. Paul's healing of a lame man at Lystra caused the local residents to say in the Lycaonian language, "The gods have become like man and have come down to us." They called Barnabas, Zeus (Latin, Jupiter), and Paul, Hermes (Latin, Mercury). Earlier in our tour we had seen busts of these "gods" in the museums. Even the priest of Zeus wanted to offer a sacrifice to the apostles. In Acts 14:8-18 there is included one of the two sermons of Acts which were spoken to Gentiles. Bruce suggests that this one is to "untutored pagans," and the one at Athens (Acts 17) is to "tutored pagans."

Lystra is located to the east of a range of high mountains. We had noticed a drop or two of rain as we approached the city. After making some photographs of the tell, Raymond insisted that we walk to the top. Normally this is something I would want to do, but I noted the dark clouds approaching from the southeast and warned that we not do so. Against my better judge-

ment I became a follower rather than a leader. We did make it to the top, but the rain cut short our picture taking. A swift retreat to the shelter of the little blue car allowed our clothes to dry in a short time. Some pea-size hail peppered the car. Paul's reminder to the citizens of Lystra that God "gave you rains from heaven and fruitful seasons, satisfying your hearts with food and gladness" seemed a little more real as we drove away (Acts 14:17).

We recalled that Lois, Eunice, and young Timothy had lived at Lystra. This indicates the presence of some Jews in the community. On his second journey Paul wanted Timothy, who already had a good reputation among the brethren in Lystra and Iconium, to go with him (2 Tim. 1:5; 3:15; Acts 16:1-4).

In the nearby village, Hatunsaray, we saw numerous cut stones in the base of houses which had surely come from Lystra. We wondered how much of the ancient city was now covered by the mud stucco of the village. One nice sculpted lion sat as watchman at the door of a humble dwelling. Our visit had been enjoyable, but we recalled that the Jews came from Antioch and Iconium and motivated the multitudes to stone Paul and drag him out of the city for dead. This was something Paul never forgot, but it did not keep him from returning to the city on at least two later occasions (2 Tim. 3:11; 2 Cor. 11:25). He mentioned to the Galatians the "brandmarks of Jesus" which he bore in his body (Gal. 6:17).

Derbe

Derbe is the most difficult of all the cities to reach. We had read several accounts about how to do so, and the Aussies had told us there was a yellow sign, the usual way to denote an archaeological site in Turkey, about 15 kilometers out of Karaman on the road toward Ereğli. We stopped at the little museum at Karaman and were delighted to find an inscription mentioning Derbe prominently displayed in the courtyard. We had imagined we might have to do some tall talking to see it because Bastiaan Van Elderen reported the stone was still in a storeroom in 1968 ("Some Archaeological Observations on Paul's First Missionary Journey," **Apostolic History and the Gospel**, pp. 151-161). It was the tombstone of "the most God-loving Michael, bishop of Derbe," and belongs to the 4th or 5th century A.D. Reports vary as to whether the stone was found at Kerti Huyuk or at Devri Sheri about two and a half miles away. At Konya we had seen the stone discovered by M. Ballance in 1956. The dedicatory inscription honoring Antoninus Pius is dated to A.D. 157 and mentions the council and people of Derbe.

After we left the main highway we drove on good gravel roads for 17 kilometers, through three villages, before sighting Kerti Huyuk across a wheat field. On the basis of the inscriptional information given above this is the most likely site for Derbe. We drove across the field through the tractor path for some distance before deciding we would destroy too much wheat or the underside of the car if we went further. We could see two villages. In one we made some inquiries about "Derbe" and "Kerti Huyuk." After some discussion among the

men who had gathered around the car an older man got in our car, obviously volunteering to show us the way. He spoke Turkish and German. We circled the tell and stopped to photograph and climb. This time there was no rain in sight, but the wind was very strong.

The tell was occupied during the Iron Age as well as the Hellenistic and Roman periods. Earlier rains had exposed many sherds of pottery along the side of the tell. We collected some samples and then drove the helpful Turk back to his village. He was hesitant about accepting the modest tip which we offered. One more thing intrigued us. The houses in the villages were made of mud and covered with thatch roofs. Many of them had an outside oven, also made of mud. We were never quite certain about the purpose of the ovens. Several houses had dung cakes drying on the roof. This would be used for fuel during the winter months.

Very little is said about Derbe in Luke's account. Paul and Barnabas preached the gospel there and made many disciples (Acts 14:21-21). Paul and Silas visited the city on the second journey (Acts 16;1). We felt very certain about one thing. The statement in Acts 14:20 which states that "the next day" Paul went away from Barnabas "to Derbe," must mean that he started the trip the next day. Conservatively estimated, the distance must be more than 100 kilometers (60 miles). This would be about a three day journey by foot. The only other reference to Derbe in the New Testament is that one of Paul's companions by the name of Gaius was from Derbe (Acts 20:4). Like Iconium, Derbe had been given the name of Claudius as an honorific prefix and was known as Claudioderbe.

From Derbe, Paul was much closer to his home at Tarsus than he was to Attalia, but he returned to the cities of Lystra, Iconium, and Antioch, strengthening the brethren and appointing elders in every church (Acts 14:23). He went through Pisidia and Pamphylia, preached the word in Perga and from Attalia he sailed for Antioch. By now it was after 6 P.M. Raymond and I knew we would not make it to Tarsus before dark, but we were greatly satisfied with the experiences we had enjoyed that day. (The Cilician Gates and Antioch on the Orontes in the next article.)

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The Mystery of Iniquity

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TRANSUBSTANTIATION

Of all the teachings of Roman Catholicism, the doctrine of "transubstantiation" must be the most unreasonable, unscientific and unscriptural. This is the doctrine that the bread and the fruit of the vine become the actual body and blood of Christ in the Lord's supper or "Eucharist" as they call it.

The doctrine is defined in the dictionary as "the change, by and at the consecration of the elements in the Eucharist, of the substance of the bread and wine into the body and blood of Christ, only the appearances of the bread and wine remaining . . ." (Webster's New Collegiate Dictionary)

In "The Catechism of The Council of Trent," published by command of Pope Pius V, page 156, the doctrine is thus stated:

"The Catholic Church, then, firmly believes, and openly professes that in this Sacrament, the words of consecration accomplish three things; first, that the true and real body of Christ, the same that was born of the Virgin, and is now seated at the right hand of the Father in heaven, is rendered present in the Holy Eucharist; secondly, that however repugnant it may appear to the dictate of the senses, no substance of the elements remains in the Sacrament; and thirdly, a natural consequence from the two preceding, that the accidents which present themselves to the eyes, or other senses, exist in a wonderful and ineffable manner without a subject. The accidents of bread and wine we see: but they inhere in no substance, and exist independently of any. The substance of the bread and wine is so changed into the body and blood of our Lord, that they, altogether, cease to be the substance of bread and wine."

We have an article published by the Supreme Council of Knights of Columbus which is headed, "Yes, It's Christ Himself in the HOLY EUCHARIST!" The article affirms the same position as that in the above quotation. May we quote from it:

"All of these manifestations of divine power are mysteries which defy our limited human understanding. We accept them on faith in accordance with the words of our Lord and Saviour, not in accordance with purely human scientific theories which would limit the power of God to our own human powers (John 6:54-57).

"If Christ could say that His flesh was present under the appearance of bread, and His blood present under the appearance of wine, and if His disciples gathered at

the Last Supper could understand and "believe even though they saw no flesh and blood, who are we to doubt or disbelieve (Matt. 26:26-29)? How can we accept what the Bible says of some divine manifestations which seem scientifically impossible, and reject the mystery of the Holy Eucharist—the greatest gift of all?"

". . . For our Lord did not say: 'Take you and eat. Imagine this is my body' . . . 'Drink this wine and imagine it to be my blood . . .' His words were clear and to the point, and the disciples accepted them literally... as has Christ's Church down through the 20 centuries of Christendom."

We recognize that we don't always test the validity of Christianity or the teaching of Christ scientifically, but this doctrine does concern some scientific investigation. That is why the Catholic writers continue to mention that fact in their writings on the subject, even though they deny that such may be examined scientifically. One observer wrote:

"I have attended some of the Catholic services. I have knelt close by those who partook of the bread. (The priest drinks all the wine: the 'laity' never gets any of it any more.) I have looked closely at the bread when the priest laid it on the tongue of the communicant. It still looked like bread to me. I have asked those partaking if it felt like bread, or if it felt like flesh. They have all agreed that it felt like bread. I have asked them if it tastes like bread, or if it tastes like flesh. They have further agreed that it tastes like bread. It has always seemed strange to me that the communicants will take the word of a man in preference to the testimony of three of their five senses. If it were any other matter where an individual gave the lie to three of his five senses, and accepted the word of an individual instead, the one doing so would be judged mentally irresponsible."

The real question is, what did the Lord really mean and how did his disciples understand Him? Was He speaking literally or figuratively? How could the disciples have believed that the bread was His literal body when it had not been broken? And how could they have understood Him to mean that the wine (fruit of the vine) was His literal blood when it had not been shed? Surely they did not so understand Him.

When Jesus said, "I am the vine," did they understand Him to be a literal vine? Did they think that He would bear grapes? Of course not! He was no more a vine than he was a lion or a lamb. Those were figurative references to the Lord and everyone so understood Him. The bread and juice represented His body and blood in the same sense that He represented a vine.

We do not believe that John 6:54-57 refers to the Lord's supper. In the context, Jesus is presenting a contrast between the manna which the people of Israel ate in the wilderness, and himself as the true bread from heaven. To eat of His flesh and drink of His blood, as He mentioned in those verses, is to accept Him as the Son of God and the eternal life which He offers.

It is true that as Christians partake of the Lord's supper today, their minds and attitudes must be such that they can, by faith, discern the Lord's body and

blood. But they do not feel that they are eating literal flesh and blood, for they are not! It is vain to take the Lord's supper in an "unworthy manner" (1 Cor, 1:27), but to take it acceptably one has only to remember the Lord's death. One does not have to become a cannibal. According to Catholic thinking, the Lord would have to suffer each time people observe the Lord's supper, but the Bible says that Christ was "offered once to bear the sins of many" (Heb. 9:28).

Building Better Families

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ELEMENTS OF SUCCESSFUL DISCIPLINE—6

CONSISTENCY AND RIGHT

In our last installment we dealt with the need for parental kindness to temper parental firmness in handling the ever-developing child. A kindred quality in successful discipline is consistency, not solely for consistency's sake, but always with a view to being right before God in every word spoken and every deed done.

It is one thing to be consistent and another to be consistently right in dealing with one's children. In the end of always being right—saying the right word or refraining from speech-making and doing the right deed or refraining from aggressive speech and action—should be the governing principle in all parental discipline of children. Try as one may, however, being consistent and right in every parent-child contact is obviously no easy course for any parent. Often the parent is so controlled by emotions rather than cool reason that an order is given only to be modified or changed completely a few moments or a few days later. The growing child may not sit down and coolly analyze why the same situation is treated differently today than yesterday. Nevertheless, later the child may well become confused and develop abiding emotional problems because it does not know how to please the parent simply because of the parent's own *inconsistency*.

Most of us have heard or read of the army sergeant who, to teach his men obedience to and respect for military orders, commanded them to use their shovels to dig a ground hole of certain measurements only to tell them to fill it with the same dirt as soon as they had obeyed the first order. Undoubtedly some of the soldiers felt such orders to be without meaning yet the sergeant knew that every soldier worth his salt to the military must learn obedience. We are not saying that a child's learning obedience need necessarily partake of

all the details of the soldier illustration. Yet the child learns obedience and its benefits just as he learns any other principle of conduct if the parent is alert to the nature of the child.

The point we seek to establish in this connection is directed not so much toward the child as toward the parent. Theoretically, because of a parent's mental and emotional maturity he or she should know what is morally right or wrong and should always be able to relate the principle of right doing to each child's personal sense of right and wrong. No faithful Christian would **knowingly** instruct a child to do **anything** sinful per se yet the parent who teaches his child to be honest in every aspect of his life needs to be sure that he—the parent—"render to no man evil for evil" and "take thought for things honorable in the sight of all men" (Rom. 12:17). Sad indeed would be the effect on the child who received parental punishment for stealing a piece of bubble gum only to learn that his father had deliberately defrauded the government on his tax return. A parent's consistency in doing right is a must if he or she expects the child's respect.

How well I remember my own father's relating the **rightness** and meaningfulness of obeying one's parents! I had been given the parental charge to care for my little sister, ten years my junior and just mature enough to be "getting into everything" and "under the feet" of persons working at the old home site. Instead of tending my assignment I became occupied in play with one of the neighborhood boys. Discovering my negligence, my father called me to him, gave me a very unforgettable "lecture," set me down on a rock wall where I could thoughtfully observe his cutting off a peach tree limb and taking what appeared, then and now, to be an unreasonably long time trimming the leaves and bark off the switch. While I fearfully watched every stroke of his knife he again reminded me of my understood assignment, took me in one hand and the switch in the other, and then proceeded to wrap that switch around my legs what seemed an uncountable number of times as we waltzed together in the back yard of that old farm house. Every "wrapping" reminded me that I should **obey my parents!**

This was the second and last physical whipping I ever received at my father's hands. Its meaningfulness, however, came through "loud and clear." He was careful to identify to my childish mind my responsibility to my parents and to God. How glad I am that he taught me the righteousness of my punishment from him as God's agent to administer it and that I was reaping an early harvest from my disregard of parental instruction! If he had disregarded my disobedience after teaching me my duty he would have been guilty for failing, as my father, of not "nurturing" me "in the chastening and admonition of the Lord" (Eph. 6:4). In doing what he did he was both **consistent** and **right** with his teaching.

Consistency for the sake of consistency itself is absurd to the thoughtful person. One can be consistently wrong. The Medes and Persians declared that "no interdict nor statute which the king establisheth may be changed" (Dan. 6:15) and it was upon that basis of

legality that Daniel was thrown into a lion's den. That ancient government may have been consistent but no decree of man can be right which forbids God's child to worship as God's law directs. I once participated in a situation where a young girl publicly confessed her faith in Christ with a view to baptism only to have her parents forbid her being baptized because of their religious prejudice against the gospel. Their consistency was as wrong as that of the Medes and Persians.

One may be **consistently wrong!** I fear that this is the case of some parents, particularly in judgmental matters regarding the treatment of their children. They erroneously adopt the procedure of treating all their children "just alike" and therein they often fail in their parenting. An aged mother once said to me: "One of my two sons was a good boy and turned out to be the best man I ever saw. The other son turned out just the opposite—as sorry as the other was good. I raised them exactly alike. What's your explanation of that puzzle, preacher?" My reply was "I think you answered your own question when you said, 'I raised them exactly alike.'"

That mother was consistent but she was **consistently wrong** in her disciplinary procedure. Every parent should teach the same principles of right and wrong but there is a vast difference between the successful manner of approach and appeal to one child and another if both are to appreciate the difference between right and wrong conduct. The parents who never perceive differing reactions to the same emotional stimuli are doomed to failure as disciplinarians—at least of one or more of their children. Never was a more accurate observation made than that which says, "No two persons are identical in every detail—no, not even identical twins!"

Behaving Oneself in God's House

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PREACHING AND FALSE BRETHREN

Recently I passed my thirty-seventh anniversary of preaching the gospel of Christ. I preached my first sermon in April, 1948 on what the world calls "Easter Sunday." The place was Colonial Heights, Virginia which is adjacent to Chesterfield County, my home county. The brethren were meeting in the stately colonial-style mansion formerly used by General Robert E. Lee as his headquarters during the siege of nearby Petersburg by the northern forces.

I fear that my first sermon (?) was not too good and

not very long. It seemed to me that I had enough material to last at least forty-five minutes. Alas! It lasted for twelve minutes! I stood behind the communion table to speak and was thankful that no one could see how much my knees were shaking. The brethren were tolerant and appreciative of the fact that I was willing to try. Wilma was even more nervous than I was. We were both glad the baby was especially good that day. It seems like only yesterday to us now.

Since that time a lot of water has gone over the dam for our family. For several years I preached on a Sunday appointment basis and then after four years at Florida (Christian) Collage I began full-time work as a gospel preacher at Newport, N.C. Full-time work has taken me to North Carolina, West Virginia, Pennsylvania and Georgia. There have been good times and bad times. However, to paraphrase the sentiment of a country song "it seems like the good times outweigh the bad." Preaching the gospel has enriched our lives and I do not regret the decision to become a gospel preacher. Nevertheless, there are some things that I wish had been different. Let me discuss a few of them.

In preaching the gospel a preacher will surely encounter some opposition from the Devil and those who have devoted themselves to his service. This has happened to me on numerous occasions. It has not bothered me much. In fact, I have thrived on it. So far no one in the sectarian world has ever really hurt me, attacked me or threatened my life. Battles have been of a spoken or written nature.

On the other hand the most painful experience and the greatest heartaches in trying to preach the gospel have come from within the ranks of the body of Christ. Let me hasten to say that true, faithful Christians have never hurt me or tried to destroy my influence. But all church members are not of this type, lamentably.

One sinful sister threatened my life one time because my preaching seemed to indicate that I knew of her sinful life, which I did not. But she thought I did and acted to get me out of the scene if she could. I have received harassing phone calls from another sinful sister who was living with a man who was not her husband and she hated me for rebuking her sinful life. I have been taken to court by brethren who advocated some false teaching which was greatly harming the local church. They did not do me any bodily harm, however, or even threaten to do so.

Now and again some disgruntled brother in the church has gotten pretty nasty when he could not take plain, hard-hitting gospel preaching. I have shaken the dust off my shoes a few times as a testimony against some brethren who were just plain wicked and refused to be corrected.

Most gospel preachers can relate to what I am saying. The advocates of error have invited me a few times to cease working on the walls and join in a compromise conference on the plains of Ono all of which I have refused because I was doing a good work and therefore could not cease to work. None of these things have bothered me too much. They are rather to be expected. It goes with being a preacher.

What has bothered me more than any other one thing has been the untold damage that has been done in many churches throughout the world by cantankerous women. This is not to indict all women for we have always done a fair share of commending those faithful women in the church who have done so much to advance the kingdom of God. But a woman out of line can do a lot of damage to a congregation of the Lord's people.

Many a good man has had the pressure put on him by some woman who is discontented with her subjective role in the church and untold damage has resulted in such cases. I do not find that the Lord ever assigned the public preaching of the gospel or the oversight in the churches to women. I once remarked to some brethren concerning a certain mild-mannered, quiet man in the congregation that this brother had never caused any trouble in the church nor did we think he ever would. That lasted until his aggressive wife joined a women's "clique" of other such disorderly women. The man changed unbelievably and almost split the church when the women used him as a lever to run the church.

You cannot have a "faction" without a leader. A female faction is no different. They have to have a "queen bee" before they can operate. They can always find one. Most sisters already know what the Lord has ordained about leadership in the church. So those who aspire to such ambitious ideas know full well they will have to get some unsuspecting man to run the ball for their rebellious efforts. Some preachers who are writing these days about women attending the business meetings of the church only serve to aggravate this situation. Such preachers ought to know better. We wonder sometimes which women are "using" them.

When the "clique" has selected a queen and the formation is complete they are ready to march and destroy the effectiveness of the local work unless they get their way about whatever it is they are murmuring about. Such need to repent, move, or be withdrawn from. Any of these will help the local church a great deal. It is to be (hoped they will repent and do right. The women's lib movement? Oh, yes, we do have some libbers in the church.

In looking back over the years I have observed that women out of line have been one of the big problems in the church. Yes, I would change this if I could. "Let the women learn in silence with all subjection. But I suffer not a women to teach, nor to usurp authority over the man, but to be in silence" (1 Tim. 2:11,12). "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home; for it is a shame for women to speak in the church" (1 Cor. 14:34,35).

What is that deafening sound I hear? It seems to be coming from all sides. Could it possibly be the "amens" of faithful gospel preachers everywhere who share these thoughts? I wonder!

SIMPLICITY IN CHRIST

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CAR WRECKS AND ORPHANS

Years ago, one of the favorite suppositions of the supporters of the church-supported benevolent homes was the car wreck in which parents were killed, and thereby several children who survived the wreck were made orphans. Recently, I heard of this old dodge being used again, and I think the preacher who used it thought no one would find him out.

I worked on the emergency ambulance service of a community for about six years, and had the distasteful experience of being called to the scene of several bad automobile accidents as an EMT or the driver of the ambulance. Personally, I never had such an experience as supposed by some of my brethren who are grasping at straws in order to defend church-subsidized benevolent institutions. I'm sure that some children have become orphans due to automobile wrecks, but there must not be as many as supposed by some brethren. Even so, the last account I had, there were still forty applicants for every available child, and not all of those children are orphans.

Generally, I don't give much time to these suppositions and hypothetical arguments. But, I can suppose as good as the next one when I take the notion, and I've got the notion, so let's go at it. Maybe a new generation has never heard these things before.

Now that the wreck has happened (supposedly, of course), why is it that the only alternative we have is to send the children to an institutional home supported by contributions from the church treasury?

What are you going to do with those children until arrangements can be made to institutionalize them? Some brethren build the institution first, and then scour the countryside looking for prospects. This sometimes takes years. Where are all the "orphans" meantime?

If we do send them to an institutional home, what kind shall it be? Will it be a Catholic or Baptist home? Some brethren defend this practice.

Shall we patronize a home under an eldership, or the ones under a board of directors. The institutional advocates cannot agree even among themselves which is scriptural, while others say it makes no difference.

Shall we send those "orphans" (still supposed), to one of the homes which have been investigated for child abuse? Even private homes are investigated thor-

oughly by adoption agencies, to determine if they are fit.

Suppose (since that is what we are doing), that the home in question is in an area often struck by tornadoes. I read about that happening in one place. Wouldn't that be as bad as an automobile wreck?

Does this proposed home have a school also? Some institutional brethren are anti-church-supported schools. Better watch it! They (the institutional home and the college), "stand or fall together," say their own champions.

There are other considerations. Why have some institutional homes "re-organized" to provide more of a family-type atmosphere? If they had changed to quit causing division in the Lord's church, it would be commendable, but that wasn't the reason. Why wasn't this "family-type" atmosphere good for the children years ago? Everybody insisted that it was, except those who felt compelled to defend the institutional home at all costs. This change in "methods" proves what we have said all along—that the home is not the method used by the church to relieve the needy, but rather the home employed the method.

Why have some "orphan" homes deleted the term orphan from their name? They never did have as many orphans as some tried to make us believe that they had. Some public schools are cutting back in the educational field, and laying off teachers, simply because there are fewer children in school than there were some years ago. Does this sound like the number of orphans will increase?

The issue never was helping orphans, or even needy children. The issue was, and is, what and who the church can support from the church treasury, and whether or not the institutional type home is best for the children. Are there no individuals in the church who will open their homes to the needy? We all know there are plenty of them, and we don't have to suppose anything about it.

Now, suppose one of these brethren who takes so much liberty with supposition should meet the sectarian preacher who wants to know what happens to the candidate for baptism if such is killed in the automobile wreck on the way to the baptism? I suppose that the latter was in the same wreck which produced all those orphans.

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INEQUITIES OF LIFE

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There are Christians who have been troubled by apparent anomalies in God's dealings with mankind. Such apparent incongruities often lead to doubt, despair and rejection of the faith. The Christian who has experienced such need not think that he stands alone. Men of the past have shared this same trial of the faith. May we, too, find the Divine solution to these perplexing problems of life.

The writer of Ecclesiastes saw many apparent anomalies of life. The writer stated, "And moreover I saw under the sun the place of judgment, that wickedness was there; and the place of righteousness, that iniquity was there" (Ecc. 3:16). He saw the man to whom God hath given riches, wealth and honor, but was denied the right of enjoyment (Ecc. 6:2). He saw an apparent incongruity when he said, "There is a just man that perisheth in his righteousness, and there is a wicked man that longeth his life in his wickedness" (Ecc. 7:15). Furthermore, "There is a vanity which is done upon the earth; that there be just men, unto whom it happeneth according to the work of the wicked; again, there be wicked men, to whom it happeneth according to the work of the righteous" (Ecc. 8:14).

The psalmist shared the same problem with the Preacher. The man was troubled by the prosperity and ease of the wicked. The Psalmist's problem was so severe that he declares, "For I was envious at the foolish, when I saw the prosperity of the wicked" (Psa. 73:3). In his severe struggle he spake inadvisedly with his lips against those things he did not understand (Psa. 73:15). No understanding was found until he came into the house of God (Psa. 73:17).

The prophet Habakkuk has a similar problem. The prophet's lack of understanding caused him to conclude that God was inactive and unconcerned about the perilous conditions among the people. The man of God had taken his appeal to Jehovah. Jehovah replies, "Behold ye among the heathen, and regard, and wonder marvelously: for I will work a work in your days, which ye will not believe, though it be told you" (Hab. 1:5). The Lord declared he would raise up the Chaldeans. However, to the prophet this was even worse. How could God allow the wicked to devour the man that is more righteous than he (Hab. 1:13)? The prophet was plagued with an apparent anomaly in God's dealings with his people.

Christians today are faced with many of the same incongruities of life. Why do wicked men prosper? How does one resolve the problem of human suffering? Why do seemingly good men suffer adversity in the flesh? Why do godly men and women suffer untimely death? There is a Divine solution to these perplexities of life.

First, man must recognize the limitations of human understanding. There are some matters that mortal wisdom cannot understand. The writer said, "Then I beheld all the work of God, that a man cannot find out the work that is done under the sun: because though a man labour to seek it out, yet he shall not find it; yet further; though a wise man think to know it, yet shall he not be able to find it" (Ecc. 8:17).

Second, man need not intrude into those things which he hath not seen, vainly puffed up by his fleshly mind (Col. 2:18). Man must be content with what God has chosen to reveal about any matter. Even the apparent anomalies of life.

Third, a just God always acts in harmony with his character. The tragedies of untimely death, the sufferings of the righteous in the flesh, the prosperity of wicked men, and other incongruities of life must be considered in view of God's just and holy character. Habakkuk resolved the problem of God's use of the wicked Chaldeans in this fashion. The prophet said, "Thou art of purer eyes than to behold evil, and canst not behold evil, and canst not look on iniquity... (Hab. 1:13).

Fourth, some matters must be left in the hand of God. "For this I considered in my heart even to declare all this, that the righteous, and the wise, and their works, are in the hand of God: no man knoweth either love or hatred by all that is before him" (Ecc. 9:1).

Finally, let us not be hasty to indict God with injustice because of our lack of understanding. In his severe

struggle the Psalmist said, "If I say, I will speak thus; behold, I should offend against the generation of thy children" (Psa. 73:15). Neither should we be hasty to speak inadvisedly with our lips.

AUTUMN GLOW

Amber lakes and honeyed hills
Golden leaves and sandy rills
Gilt-edged clouds in a coppery sky
Reflecting the glory of God on high

Sparkling days and peaceful nights
Made this a season full of delights:
Delights of the senses and so of the soul

Making the body
and spirit
whole!

—Betty Tope

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THE NEWS LETTER REPORTS

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

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KEN WELIEVER, 524 Nottingham Pky., Louisville, KY 40222—For the past eleven years we have lived and worked in Florida—almost nine years at Palmetto and the last two at the Skyview church in Pinellas Park. However, in April we decided to make a change not only in congregations, but climate. On July 14, 1985, I began working with the Eastland church on Bardstown Road in "Loo-ah-vul", Kentucky, the home of bluegrass and basketball. We are delighted to have been invited to work with this fine congregation which is served by four elders and four deacons. We believe there is great promise and potential for continued growth in this location. Six have been baptized and two restored recently. When you are in the area, come and see us.

HUEY P. HARTSELL, Box 299, Burnet, Texas 78611—After ten and a half pleasant years at Mount Olive, Alabama, I have moved to labor with the Oaks West church in Burnet, Texas. It was difficult for us to leave the fine brethren in Mt. Olive. The Lord richly blessed our efforts together. Elders have been appointed, peace prevails and there has been spiritual and numerical growth. The future looks bright for them with Cherril Schmid as the new preacher. I am to return for a meeting in March, 1987.

We have been challenged and encouraged by our first seven months at Oaks West. Nine have been baptized, four restored and a new attendance record set. Two excellent gospel meetings have been conducted by Dee Bowman and Paul Earnhart. Plan to worship with us when in the Highland Lakes area of central Texas. Our building is located one block off highway 281 at the corner of Oak and West First.

TRUMAN SMITH, 115 W. "F" St., La Porte, TX 77571—It has been sometime since we sent in a report of our work in La Porte. We moved here the middle of July, 1984 with the thought that the work would go forward and advance both spiritually and numerically. However, we were not aware of a serious problem which had troubled this church for a number of years. After getting the matter out into an open discussion, the problem has been solved, though we lost three families to another congregation. We now have a group of people who love each other and who have a mind to work. There is renewed interest and a determination to get down to business in the work in this Gulf Coast area of Texas. Over the past year, we have had a good number of additions to our number. When traveling this way, remember that this is a good church striving to worship and work after the New Testament order and you will be received in a cordial manner. We still meet at 704 South Broadway. Phone (713) 471-3326 or 471-0273.

LESTER R. COMSTOCK, P.O. Box 866, High Springs, FL 32643—The work at Santa Fe Hills goes well. Since coming here in February, 1984 we have had six baptisms and eight restorations. We have withdrawn from one member. Others have moved away. The outlook is bright. In June we had a meeting with Bill Bass in which two were baptized and five restored. We are at peace with one another. We are located 3/4 mile off of I-75 north on U.S. 441 at Alachua, Florida and 27 miles south of Lake City. When you northerners come south for the winter, please stop and worship with us.

WAYNE EARNEST

With sadness we note the untimely death of Wayne Earnest, Gospel Preacher of Tulsa, Oklahoma. He was 50. Funeral services were conducted in Memphis, Tennessee on Monday, September 16. A more extended report will appear later. Our sympathies to Linda and the children.

ROBERT H. BUNTING, P.O. Box 868, Springfield, TN 37172—The church meeting on Memorial Blvd. in Springfield, TN needs financing for a new building. Their 2 and 1/2 acre lot is paid for, and they have a substantial down payment on the new structure. If you are interested in loaning the church building funds, write to me at the above address or call (615) 384-8829.

WAYNE S. WALKER, 5170 Chippewa Rd., Medina, OH 44266—In spite of the situation with our building, things continue well here. Attendance is back to normal after summer vacations and contribution has been excellent. Steve Reeves of Columbus, Ohio will conduct a fall meeting. We have decided to go ahead with a building program and have set April, 1986 as our target date. My own schedule for the fall includes leading singing at the Thayer Street lectures in Akron, Ohio, and preaching meetings in North Ridgeville and Hillsboro, Ohio (the latter is my home congregation).

JIM HARTMAN, 501 Chillahowie St., Columbia, SC 29209—Recently, the Hunts congregation and the Roundhill church on Highway 70 merged at Roundhill, KY. Attendance now runs about 75. Odell Embry is now preaching at Roundhill. He is a capable man who loves the Lord and the souls of men. The Roundhill building is located on Hwy 70 just beyond the intersection of Hwy 90 and 165, 18 miles from Bowling Green.

After 4 and 1/2 years in the Roundhill work, I am now working with the Lower Richland church in Hopkins (Columbia), South Carolina. Attendance is about 50. The work is a challenge in an area of over 100,000 people. If you know of any moving to the area whom we may contact, please write me at the above address. If you are passing through, the church meets at 3000 Trotter Rd. in Hopkins.

RICHARD W. TERRY, Rt. 1, Box 293A, Houston, MS 38851—The Thorn church has just completed an excellent meeting with Jack Holt of Sinton, Texas. Attendance and interest were high. Sinners were taught and the church was edified. Also in August, I was in a meeting in Steens, Mississippi. This was the first congregation I labored with in the deep South. We had good attendance from the community and from surrounding congregations. Willis Logan is the local preacher and is doing excellent work. This good man needs \$300-\$400 additional support. He is worthy.

BOBBY R. HOLMES, Lancaster, Texas—The Dallas Avenue church in Lancaster began in August, 1982 with 23 members and 30 in attendance. The meeting place was a small building on an acre of land which had formerly been used by a church. It was rented, cleaned up and various local preachers were invited to speak to us on Sundays until someone could be found to work here permanently. The first to help was Robert (Bob) Bolton of College Park church in Richardson. I began full time work here January 1, 1983, and am still here. At the beginning, two portable buildings were constructed and placed behind the main building to be used as classrooms. In less than a year the church had outgrown the, meeting place and the property was bought. New construction was planned and is now completed. Just prior to the beginning of construction in January, 1985, elders and deacons were appointed. We now have 75 members with attendance running 90-100. Our building will seat 220. We began in our new building with a gospel meeting with Harry Pickup, Jr. Visit with us when in this area. We are on the south side of Dallas, located at 601N. Dallas Ave.

CARLOS CAPELLI of Buenos Aires, Argentina reports ten baptisms at Jose C. Paz congregation. Two were baptized at Cascallar in Moreno where Sergio Piccola preaches.

DOMINADOR A. ARCEGA, Tarlac, Philippines—Amidst falling rain from typhoon "Kuring" two were baptized at San Felipe in San Manual At Momboy church in La Paz four were baptized.

JOHN HUGHBANKS, 14 250 N. Miami Ave., Miami, FL 33168—An awakening continues of many parents in this country about the humanistic plan to steal our children's faith and ours as well. They are well organized and continue to make strides in the government, churches and the public school system. Much of the immorality of society can be traced to humanistic philosophy. In the past decade in Florida, there has been a fight against these concepts being taught in the public schools. After much hard work and frustrating experiences, a bill was passed by the House and Senate this year to clarify existing law and confirm the right of parents to educate their children at home as an alternative to public and private schools. It passed by a majority of the legislature, was signed by the governor and took effect July 1, 1985. This law confirms that parents may educate their children at home, free from the forces of humanistic philosophies that have been dealt with in this paper and others. Praise God for the victory.

PREACHER NEEDED

PARIS, KENTUCKY—The church which meets at 1434 High St. (formerly Main St.) needs a full time preacher. We moved into our own building May 1 St. We have about 30 members. We can provide partial support. We have many contacts in the area and need someone who will do much personal work. If interested, contact: Jim Sizemore (606) 234-9432; or Larry Curtis (606) 987-4021; or Don Bishop (606) 987-1273.

EDITORIAL LEFT-OVERS

NOT NEW AFTER ALL—In the August, 1985 issue I wrote that the position being taken by Don DeWelt and others of the Christian Church on congregational singing being unauthorized by command or precedent, was a new approach. My good friend, James W. Adams of Lufkin, Texas has written me providing evidence that the argument has been made by others in the past. He enclosed a tract entitled "A Ten-Cent History of Music in Worship" by Charles Buttz Titus in which this position was taken. Also, brother Adams related that T. B. Thompson (gospel preacher) told him in 1939 that a Christian Church

preacher made this argument in debate in West Tennessee (or West Kentucky) several years before that date. As the wise man wrote "There is no new thing under the sun." But whether new or old, the argument is false and I am still prepared to take my Bible and prove that congregational singing is an authorized practice for churches patterned after the New Testament order. My thanks to James W. Adams for pointing this out to me.

BACK TO MANSLICK ROAD—For the past 10 years, the Expressway Church in Louisville, Kentucky has supported me in gospel meeting work wherever I was called to preach. I have been spending 9 months each year in meetings (18-20 a year) and the other 3 months in Bible classes at Expressway. The first of December, 1985 I will begin working with the Manslick Rd. church in Louisville in the same type of arrangement. The work with Expressway has been pleasant and I leave them on my own choice and with the publicly expressed sentiment of the elders to the effect that the choice was mine and not theirs. The four good elders there have been entirely supportive of my work and so has the whole church. I look forward to working a second time at Manslick Road, having served as local preacher there for three and a half years beginning in 1970. They are blessed with six good men as elders. Donnie V. Rader is the capable preacher. The church is at peace and growing. I will continue to preach in meetings, the Lord willing, wherever I am invited, on a first-come-first-served basis. In the past 10 years I have either preached or taught a class 3,500 times. I mention that only for the benefit of those who have inquired as to why I did not go back into "full time" preaching. Well, if it gets any "fuller" than that, I don't think I can handle it! A. C. Grider and his wife are also members of the Manslick Rd. congregation now and the prospects of associations with them are pleasant. I will maintain my home in Bullitt County, Kentucky where I have lived since 1973 and the work of SEARCHING THE SCRIPTURES will go on as before. Mrs. Donnie (Joan) Rader is now employed to carry on office work on the paper and things are proceeding smoothly.

IN THE NEWS THIS MONTH

BAPTISMS	265
RESTORATIONS	69
(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"

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NOVEMBER, 1985

Number 11

Building Better Families

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



ELEMENTS OF SUCCESSFUL DISCIPLINE— VII PARENTAL PATIENCE

Whence came the idea that the terms "discipline" and "punishment" are usually if not always synonymous, I know not. While it is true that punishment properly administered may be one feature of discipline, it is far from the mark to affirm that all discipline constitutes punishment. If our definition that "discipline is the treatment suited to a disciple" and if the disciple in our studies is the developing child, it should be clear that there is much more to disciplining children than punishing them. Someone has observed that "the best discipline is that which teaches, not that which hurts." This is not to say that bringing physical or mental pain to the child is not sometimes good for the child's balance and development but it is to say that there are aspects of discipline apart from punishment.

Patience is Necessary

Patience is that quality which waits while it watches and tolerates while it tames. The word patience and its derivatives occur more than forty times in the New Testament and always signifies a good quality. Certainly if patience is a commendable trait for a Christian the Christian who is a parent can profitably cultivate it in the parenthood role. How often a parent needs to be patient as he or she is provoked in mind and emotions!

As certain as love is the identifying badge of the Lord's disciple (Jno. 13:35), so patience becomes an il-

lustration of that discipleship in the parental role as in every other Christ-centered function. Too seldom is correct discipline applied in cases of emotional vexation or emotional inconvenience of a parent. In either event the parents need to be cautious lest they allow a child's behavior to provoke them to act erratically. This type reaction is to become more "childish" than the child itself! Parents cannot always be around to oversee every action and reaction of the child's life. Parental temperance therefore becomes a major factor in the child's own self-mastery. The successful disciplinarian is Biblically pictured as one able to rule his own emotions. "He that is slow to anger is better than the mighty and he that ruleth his spirit, than he that taketh a city" (Prov. 16:32). Patience is a *must* in successful discipline.

Proper Parental Discipline Produces Child Self-Control

There is more involved in child discipline than mere temporary child management. Unless one's child learns to think for himself and act for himself there has been a complete parental failure with a normal child. This ultimate self-mastery by the child is the very heart and core of the apostolic admonition to fathers to "nurture" their children "in the chastening and admonition of the Lord" (Eph. 6:4).

Certainly there must be rules in the family. Chaos abounds where no regulations exist. Safety rules and health rules are essential to every person's survival inside and outside the home. The meaning of sharing, courtesy, kindness, and self-control, both inside and outside the immediate kinship circle must be learned. Furthermore, reverence for divine persons and sacred things must become the lifestyle of every house and hearthside where Christ rules the hearts of the parents.

Though some older children might not admit it, there is enough of the little child in the early adolescent and even the late teenager that most of them who have known parental firmness in their pre-adolescent years find comfort in the basic principles of right and wrong to which they were subjected in those childhood years. When crowd pressure, affected by teenagers with little exposure to firm parental guidance, is brought to bear

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lenged and, hopefully, controlled by memory of what a devout mother and father have taught them regarding right and wrong conduct. Sometimes the mere momentary recollection and teaching of a loving mother's face has kept a boy from taking his first drink of whiskey. I know. I have been there! I have thought a thousand times of how nearly I came to doing just that in my teens. I had the bottle in my hand and to my lips and in that split second of memory I saw my mother's frowning face. Thank God! Thank God!

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(Continued from page 1)

upon their peers who have had such a parental blessing, it is then that the parentally conditioned youngsters may rise to the occasion by doing right instead of wrong all the while remembering their parents' teaching and admonitions. How often a young man or woman refuses to yield to peer pressure because he or she remembers the teaching, warnings, and prayers of saintly parents!

High standards of moral and religious conduct should be held before every normal child and enforced with firmness of both head and heart. This necessarily involves consistent moral practice by parents as well as consistent activity regarding the Bible as the center of family teaching and governance and God as the abiding object of family reverence and worship.

Adolescents may not always thank their parents for their firmness—for holding to their regulations—yet most youngsters like to think that there are basic principles undergirding the "house rules" as well as their conduct outside the immediate oversight of their parents.

Few teenagers, or even adults, have faced situations involving moral choices that they have not been chal-

Editorial

Gennie W. Adams

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TWISTED LOVE AND UNITY

Several years ago, W. Carl Ketcherside wrote an article in his paper, MISSION MESSENGER (no longer being published), entitled "Twisted Scriptures." It was his opinion that many of us have "twisted" (perverted) such passages as 2 Jno. 9-11 and others frequently cited in opposition to unauthorized practices. I will simply borrow his word and adapt it to the movement which his teaching and influence has generated among those who profess to follow the Lord.

That both love and unity are required none who has any respect for the Bible could deny. Unity is praised (Psa. 133:1). Jesus prayed for the oneness of all who believe on him through the apostles' doctrine (Jno. 17:20-21). Paul presented a comprehensive coverage of the subject in Eph. 4:1-16. In verses 1-3, he set forth the unifying attitude. In verses 4-6, he presented the unifying facts around which all must rally and upon which all must build. In verses 7-11, he set out the unifying gifts—those necessary functions, or offices, to provide the practical machinery to accomplish the unifying work described in verses 12-16. All of that was designed to bring every Christian to spiritual maturity so that he could contribute his part toward the edifying of the body and the increase of the saved. That is the unity of the Spirit. Anything else is a poor substitute. Such unity requires a common standard of authority and a mutual respect for that standard and the God who gave it. Paul said "let us walk by the same rule, let us mind the same thing" (my emphasis, CWA) (Phil. 3:16), In Phil. 4:9 he said "Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you." The ecumenical movements of denominationalism have never succeeded because they have not come to grips with the need for common rule, for "one faith" originating in the mind of the "one God."

Love is also extolled in scripture and absolutely essential to our spiritual well-being. But scriptural love is more than a warm sentiment. The real proof of love for the Lord is in obedience to what he said. "If ye love me, keep my commandments" (Jno. 14:15). "But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him" (1 Jno. 2:5). "By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments:

and his commandments are not grievous" (1 Jno. 5:2-3). Anything called "love" which ignores these basic truths or which attempts to short circuit them, is not even akin to the love the Bible describes.

An Oddity

It is nothing short of amazing that a movement which says so much about love and unity has done so much to destroy both among brethren. The so-called "New Unity Movement" has succeeded in dividing churches (I can cite places), undermining the oversight of elders, gendering strife, alienating parents and children, and in luring unsuspecting young hearts first to tolerate error (under the guise of love) and then to embrace it (under the mistaken notion that this is unity). Thus, we have twisted love, and warped unity.

The Source of the Movement

What is the source of this movement? The answer is simply: denominationalism. Let Carl Ketcherside tell us himself:

"We are wholly sympathetic to the 'call of renewal' as voiced by our religious neighbors in ecumenical circles. We congratulate and commend them for their recognition that our present state is abnormal and for their concern which prompts them to want to do something tangible to remedy it. What they have said and written has affected a great many of us who would not like to credit them for an impact upon our thinking, but they have dragged and pulled some of us into the twentieth century quite against our wills." (W. Carl Ketcherside, MISSION MESSENGER, July, 1967, p. 98).

It is clear from this that the movement spawned by the views of Ketcherside and fellow-travelers finds its impetus in the ecumenical spirit of denominationalism. This spirit extends to the notion that:

"There are children of God dispersed among the various sects" (ibid. October, 1964, p. 150). "In our fragmented world God's sheep are scattered over the sectarian hills" (ibid. January, 1968, p. 8).

This is even pressed to include the idea that the unimmersed are at least quasi-Christians:

"All who believe the Message but have not yet been delivered through baptism, are God's children in prospect and my brethren in prospect." (ibid. December, 1964, p. 182). To all of this Leroy Garrett would supply the following:

"Is there really any way to pursue the unity for which Christ prayed except through denominational structure, since our Movement is now several denominations..." (Leroy Garrett, FELLOWSHIP, March, 1974, p. 2).

The movement has borrowed generously from Calvinistic theology, particularly in regard to the doctrine of the imputed personal righteousness of Christ to the sinner to compensate for his own shortfalls. This is merged with a concept of grace which argues that God's grace

becomes an umbrella wide enough to cover instrumental music, Premillennialism, liberalism, and like errors. The distinction between Gospel (to be preached to the sinner) and Doctrine (to be taught to the Christian) is then used to argue that our differences of doctrine are not really that important. These are to be viewed not as matters of faith, but matters within the faith. It is here that Romans 14 is applied to cover all such things, a gross misuse of the passage. The theory mixes oranges and apples by confusing items which concern personal scruple with those which have to do with corporate teaching, worship or function.

Spirit of the Movement

This movement began to catch on among some of the brethren in the days of the revolt against the Vietnam War (The 1960's) and capitalized on the restlessness of youth and its disillusionment with the "establishment." This spilled over into the religious realm. It flattered bright young people with restless spirits into thinking of themselves as progressive, daring and far more enlightened than their "legalistic" and "Pharisaical" brethren who were wedded to "traditionalism." These became virtual "buzz words" of the movement. They speak much of being "free in Christ" (one adherent in Texas wrote a book by that name, and some congregations identified with the movement speak of themselves as "free churches"). They tell us we should preach Christ and not the church. They are forever being misunderstood. When knowledgeable brethren begin to close in on them and expose their errors, they cry "misrepresentation." The rest of us are just too slow-witted to REALLY understand what these self-confessed "enlightened ones" are able to see but somehow cannot explain in understandable language.

Fruit

Make no mistake about it, this spirit is at the center of the present courtship between the conservative Christian Churches and some of our liberal brethren. Ten years ago, a well-respected writer and teacher at one of the larger liberal colleges told me that the faculty and student body of that school were laced with those who subscribed to the views of Ketcherside. In the late 1960's and into the 1970's, many of us watched sadly as a number of bright young men bought the package and deserted the truth. Some of these have now completed their journey beyond Jesus and into denominationalism. Some are now in the Christian Church. Some became so bitter and cynical that they lost their power for good. Some are no longer preaching. Some of us who tried to address the growing problem were viewed as alarmists and charged with having created an issue so we could appear as heroes in saving the brethren from this imaginary villain. Rather than face the issue, some decided they were just "sick of reading about it" and decided it was just a preacher, or a paper, fuss. Some of us still bear the marks of the wounds of "friends." I am convinced that the liberals have a far worse problem with it than the more conservative brethren do, though we are not free of it. I continually run into it in various places where I go for gospel meetings.

There is a need for elders to be alert, informed, and determined to guard the flock. There is a need for gospel preachers to be informed and to "preach the whole counsel of God." Young Christians need to examine what is presented to them in light of what the Bible teaches and not be deceived by catchy phrases, buzz words and other ploys from those who speak much of love and unity but whose actions speak louder than their pretty words.

WAYNE EARNEST PASSES

On September 13 Wayne Earnest passed from this life. He and his wife, Linda, were in Tampa, Florida, at the time. They had traveled there, taking their youngest son, Stephen, to enroll him as a student at Florida College. During the family's stay in the Tampa area Wayne was stricken with a massive heart attack. He was hospitalized immediately and the family was informed that all vital signs were failing and there was little hope. Linda and Stephen were joined quickly by David, Wayne's eldest son, and Cathy Osment, Linda's sister, both from the Memphis, Tennessee, area. Wayne lingered for several days as the family kept their painful vigil at his bedside. He never recovered consciousness.

At his passing arrangements were made to conduct funeral services in Memphis, Wayne and Linda's family home. On the day of the service, September 16, a host of friends and brethren from several surrounding states filled the chapel of the Memorial Park complex in that city. Among them were a large group of brothers and sisters in Christ from the East Central church in Tulsa, Oklahoma, with whom Wayne had labored some six years at the time of his passing. Scores of gospel preachers traveled great distances to pay tribute to a highly respected fellow-laborer in the gospel and to offer comfort to Linda and the boys. I was honored by the family with a request to conduct the service.

At this point I find it difficult to continue writing. The same emotions that overwhelmed me and all who were in attendance at the funeral are once again as vivid and heart-rending as they were on the day of the service. The tears flow unbidden down my cheeks as they did on the day I tried to speak to the friends and family of this good man. He was only fifty years old. He was in his prime, ready to accomplish, in the years of his maturity, even more for the Lord than he had in the days of early manhood. I recall the words of one of the aged brethren from Tulsa. "We don't even know where to begin to look for someone to replace him," and I am made to feel anew the sense of tragedy and loss that all of us felt on that day.

Wayne was a giver. He gave himself to the Lord, to his family, to his brethren and to his fellowman generally. He gave of his talents in his preaching and he gave of his material goods, over and over again, to any of whose need he had knowledge. I recall a day in Bowling Green, Kentucky, when I thought my troubles were too many for me to take much time or give much help to a young man traveling through that city. I sent him from my study with nothing. About an hour later I received a

phone call from Wayne explaining that a young man (the same young man) had come to him for help. Wayne said he had put the fellow up in a motel room in town (at his own expense, of course) because his house was full up—and did I think there was anything I could do about feeding the man because Wayne had spent all he had! That was Wayne Earnest. I am certain I could find many brethren who would testify that Wayne was taken advantage of, occasionally. But I am equally certain that none is to be found who knows of an instance in which Wayne allowed covetousness, under the guise of caution, to withhold his hand from a neighbor. He simply did not think of himself if he felt others were in need. As a preacher Wayne was a happy combination of congeniality and courage. On the day of the funeral I heard one preacher after another say, "Wayne was just about the best natured fellow there ever was, but he would not back off from the truth for anybody." And that is certainly so. He was always courteous and cheerful. Yet I have seen him work under conditions that would infuriate many of us. His delightful sense of humor seemed never to desert him, even in the most trying circumstances. But his honesty and his unequivocal commitment to God's truth would not suffer him to compromise it. In all the places he lived and worked locally and in the numerous communities where he preached in meetings there is no question what he stood for nor his willingness to tell it.

I can scarcely write of Wayne's relationship with his family. On the day of the funeral the depth of Linda's love for Wayne and the respect and esteem in which he has held by his two sons was so plainly written on everything they said and did that the hearts of all in attendance were rent with grief for them. In this day of troubled homes and shaky marriages it needs to be said that Wayne set an example for all of us. To see Linda standing by the coffin, stroking Wayne's hair, hour after hour, weeping inconsolably, was to know that she loved him with all her heart. And to see David and Stephen attending their mother's every need while choking on their own tears was to know that Wayne was appreciated in his own home. He practiced the same gospel there that he preached in public. He was the same man in the privacy of his home that he was in the pulpit.

Wayne Earnest was a simple man who made no pretense of being a person of great importance. As Walton Weaver said, on the day of the funeral, "Wayne just did a good work wherever he went. . ." And by thus humbling himself he became the person of great importance that it was not his primary aim to become. How many mountains Wayne moved by "just doing a good work" we'll have to wait for the judgment to know for certain. But there were many, as those whom he taught, baptized, trained and befriended testified on the day of his burial. I know all who knew Wayne and read this join with me in extending their genuine sympathy to Linda and David and Stephen.

Don Bassett
Nashville, TN

SIMPLICITY IN CHRIST

P. J. Casebolt

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"GOOD NEWS FROM A FAR COUNTRY"

"As cold waters to a thirsty soul, so is good news from a far country" (Pr. 25:25). It may be that advances in communication have tended to make any kind of news commonplace, but a bit of good news by phone, by letter, or by word of mouth is still refreshing.

In August of 1985, I received a letter from Mr. Ruben Baroro, in the Philippine Islands. He had been "baptized" in two different denominations, and could not understand why he was not invited to preach in churches of Christ on the errors of Premillennialism. He had seen my name in an issue of **Searching The Scriptures**, and decided to ask my advice. I wrote a letter to him, explaining his predicament as best I could in the light of the scriptures. I further advised him to contact a Filipino preacher in whom I have the utmost confidence.

A few days ago, I received another letter from Mr. Baroro, by this time brother Baroro, if I understand both him and my Bible correctly. He had made a journey from Siocon to Ipil in the province of Zamboanga, and after talking with brother Cesar Caadan, was baptized into Christ. Whereupon, he returned to his home, and converted a premillennial preacher and his whole congregation.

All the news from the Philippines during the past few years has not been so good. But, a lot of their problems were American-made, and imported to the Philippines. Realizing this, some of us are still working to salvage what we can of the cause of Christ in the Philippines, and our efforts are bearing fruit even in the face of other efforts designed to destroy or hinder the cause of Christ in that country.

Many factors entered into the conversion of brother Baroro. My personal involvement includes three visits to the Philippines, over a period of forty years, along with the correspondence and speaking engagements connected with those trips. I'm sure that there are other factors, involving other individuals, some of which factors may only be known to God alone.

But, one link in the chain of events which led to my opportunity to become involved in brother Baroro's conversion was an article which I had written in **Searching the Scriptures**. And, had not someone made it possible for that particular issue to fall into the hands of one who was searching for the truth, my efforts would have been in vain. Several, including the editor of **Searching**

the Scriptures, have made it possible for those in the Philippines to learn the truth through the printed page, or to be placed in contact with someone who could teach them the truth. The Filipino people are especially receptive to printed material, and will literally "wear out" a piece of printed matter by reading it and passing it on to others.

We all know that only the truth as revealed in the word of God can save those who hear it, believe it, and obey it. But, we have to get people in touch with that truth somehow. Why not consider the opportunity of teaching the lost by subscribing to a publication such as **Searching the Scriptures**? Send it to those who need such teaching, both in and out of the church. Send it in the form of birthday presents, Christmas presents, or get a bundle and pass them out. Pay the cost of having subscriptions or bundles sent to the Philippines or some other foreign country. Maybe your efforts will become a "link" in a chain of events that may lead to someone's conversion to Christ, or the strengthening of someone who is already a Christian.

Brother Adams has not solicited this article, though he has asked me for suggestions as to how he can increase the circulation of the paper which he edits. I have no official connection with **Searching the Scriptures**, or with any other publication, but I do appreciate the efforts of its editor to disseminate the truth by means of the printed page, even as I also appreciate the efforts of similar editors and writers.

I am partial to the work in the Philippines, not because it is any more important than other nations, but simply because of my opportunities in that respect, and my ability to communicate with the Filipino people in the English language. May God bless those whose opportunities and paths lead them elsewhere, but let us all do what we can, where we can, while we can. Only the longsuffering of God has brought us this far (2 Pet. 3:9). May it continue until the summer is over, the harvest is in, and our souls are saved (Jer. 8:20).

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THROUGH THE CILICIAN GATES

By the time we had filled the car with "regular benzin" at Eregli the sun was slowly sinking behind us. Eregli is the site of ancient Heraklea of Cappadocia where the Crusaders were defeated by the Turks in A.D. 1101. The saints addressed by Peter in his epistles lived in Galatia and Cappadocia (1 Pet. 1:1). We continued east along the north side of the Taurus mountains. They were beautiful and had the most snow we had seen. By 8 P.M. we turned south on E5, one of the main highways which runs from Europe through Istanbul and Ankara all the way to Antakya. Just as we were about to begin our descent which would take us through the Cilician Gates we were detained because of an accident. After about 20 minutes we pulled away and counted more than 150 trucks backed up. Trucks, so vital to the movement of the produce of the country, seem to outnumber cars about 10 to 1 in Turkey. With so many trucks on a two-lane mountainous road the next two and a half hours to Tarsus would be difficult and tiring.

With no guard rails it was probably best that we could not see anything but the road. Several times Raymond reminded me that there was nothing but a steep drop on the right. We talked a lot about the importance of this pass through the Taurus mountains. We knew that the Hittites, Alexander the Great, the Romans, and the Crusaders had gone this way before us. Most likely Paul and Silas went this way as they went through Syria and Cilicia, strengthening the churches (Acts 15:40-41). The hotel at Adana was a welcome sight after a long, arduous, but satisfying day.

Antioch on the Orontes

Our fourth day would take us to Antioch of Syria. We headed east from Adana for some distance and then turned south along the Mediterranean. Near this point is the plain of Issus where the armies of Alexander and Darius fought in 333 B.C. Continuing south, the plain soon narrowed to about a mile between the mountains and the sea. We realized that this had been the land bridge to bring the ancient powers, Hittites, Macedonians, Romans, and Crusaders to Palestine. Eventually there was no plain; the mountains tapered down to the sea. Modern engineers had made it much easier for us by cutting a road through the mountains. We suspected that Barnabas must have gone this way when he went to Tarsus to look for Saul (Acts 11:25). Soon we came to Iskenderun, the former Alexandretta. Iskenderun is

the Turkish word for Alexander. The city had been founded by Alexander the Great after his victory over the Persians in 333 B.C.

Antioch was founded on the Orontes River by Seleucus I Nicator in 300 B.C. The city is about 18 miles from the sea and is the most famous of 16 Antiochs built by Seleucus and named for his father Antiochus. Four of these cities are mentioned in the New Testament (Antioch of Syria, Pisidian Antioch, Seleucia, and Laodicea). Antioch continues today as Antakya with a population of about 95,000.

The Romans came in 64 B.C. and put an end to Seleucid rule. Antioch became the capital of the new province of Syria. It became the third greatest city of the Roman empire after Rome and Alexandria. Some have estimated that in New Testament times the population of the city neared a half million. Even Herod the Great assisted Augustus and Tiberias in beautifying the city.

After Jerusalem, Antioch was the second great center of Christianity in New Testament times. When the disciples were scattered from Jerusalem after the stoning of Stephen, some came to Antioch from Cyprus and Cyrene and preached to Greeks as well as Jews (Acts 11:19-21). Nicolas, a proselyte of Antioch, had been one of the seven chosen to serve in Jerusalem (Acts 6:5). When the church at Jerusalem, some 300 miles away, heard of the new work they sent Barnabas. When the work became too much for him he left for Tarsus to look for Saul. The two of them labored at Antioch for a whole year and the disciples were called Christians first at Antioch (Acts 11:22-26).

The famine which hit Judea in the days of Claudius (C. A.D. 46) provided an opportunity for the disciples at Antioch to show their love for the brethren in Judea. They sent relief by the hands of Barnabas and Saul (Acts 11:27-30). John Mark, a relative of Barnabas (Col. 4:10), seems to have returned to Antioch with them (Acts 12:25). The church at Antioch was noted for its teachers and prophets. Under the guidance of the Holy Spirit they sent out Barnabas and Saul on the first journey (Acts 13:1-3). Upon completion of the journey they returned to Antioch, made a report to the church, and spent a long time there with the disciples (Acts 14:26-28). Paul and Silas set out from Antioch on the second journey and eventually returned there at the end of the tour (Acts 15:35ff; 18:22-23).

Not all was peaceful in the church at Antioch. It was to Antioch that Judaizers came from Jerusalem, insisting that the Gentile converts be circumcised and keep the law. Cephas was among those who spent some time working at Antioch; here he played the hypocrite in refusing to eat with Gentiles and was rebuked by Paul (Acts 15:1-2; Gal. 2:11-21). As a result of the Jerusalem conference, what was possibly the first Spirit-directed letter written to any church was the short one addressed to Antioch (Acts 15:23-30).

There wasn't a great deal to see in Antakya. The city, in the Hatay province of Turkey, was restored to Turkey from Syria in 1939. We weren't far from the Syrian border. We visited the museum which has a fine collection of fourth century A.D. mosaics from nearby

Daphne. Statues and busts of several emperors illustrate the strength of the Roman empire for several centuries. A concrete channel has been constructed to direct the Orontes through the city and to control flooding. The Orontes is the largest river of the Levant, being about 170 miles in length. By early afternoon the sun was shining perfectly on Mount Silpius which rises east of the city. An aqueduct built during the time of Trajan now lies in ruin. (Seleucia and Tarsus in the next article.)

WHAT SAITH THE SCRIPTURE?

(Rom. 4:3)

Send all questions to:

Weldon E. Warnock

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Xenia, OH 45385



MAY THE GUILTY PARTY REMARRY?

QUESTION: *My friend holds the view that "except for fornication" in Matt. 19:9 is the reason given for breaking the marriage bond and allows both parties to remarry and be approved of God. He reasons that since the marriage is broken, there can be no adultery. What do you think?*

ANSWER: The verse states in full: "And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery." The phrase, "except for fornication," modifies the one who puts away and not the "put away" party. Those who interpret Matt. 19:9 to allow the guilty to remarry would have to make it read, "Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away, except it be for fornication, doth commit adultery." They have "except for fornication" modifying the person put away as well as modifying the "putting away" on the part of the innocent person.

Statements of Language Professors

Leonard Latkowski, professor Classic Language, Bellarmine College, Louisville, Ky., said: "In Matt. 19:9 the original Greek text translated 'except for fornication' modifies the 'putting away' on the part of the man and does not modify the person who is put away."

Dr. J. Cobert, English Dept. Head University of Georgia, stated: "I and a graduate student in Linguistics agree that the phrase 'except for fornication' should not be read into the second clause."

Donald A. Drury, English Dept., Long Beach City College, said: "The modifying clause (except it be for fornication) applies only to the first person mentioned, in the first half of the sentence. It does not apply, grammatically or syntactically, to the person ('whoso marrieth her who is put away') in the second half of the

sentence." (Quotes from *Melear-Williams Debate*.)

Hence, in Matt. 19:9 Jesus is saying that ALL put away persons who remarry are committing adultery. If a person is put away for incompatibility and he/she remarries, that person is committing adultery. If a person is put away for fornication and he/she remarries, that person is committing adultery. Furthermore, ALL those who do the putting away and remarry are committing adultery, unless the putting away is for fornication. Though the innocent party is no longer bound to the marriage partner who has been put away because of fornication, the guilty partner remains bound by the law of God, and God says that the one put away commits adultery if he/she marries another.

But someone asks: "What about a woman who is put away (divorced) by a man simply because the man no longer wanted to be married? Fornication is not involved and the woman repeatedly tried to prevent the divorce, but to no avail. After a couple of years the man marries another woman. Is the 'put away' woman then free to marry?" She certainly is, if she puts away her husband for fornication. She would have to do this before God in purpose of heart since the divorce has already taken place, legally speaking. She could not go through the process of having a legal document charging her husband with "adultery," but God would know. And after all, the contract is with God and courts of men cannot bind together a man and woman in marriage, neither can they loose them.

Certainly, we should comply with the civil law as long as it is in harmony with the Word of God, but we should always keep in mind that marriages, and divorces, are made in heaven and not at the county courthouse. Right and wrong are regulated by the Lord and not by the county clerk or probate judge. Jesus never predicated divorce and remarriage on who beats the other to the courthouse and files for divorce. In some cultures the "putting away" may not even involve legal procedures. But whatever the procedure, only the party who has put his/her mate away for fornication may scripturally remarry.

It seems to me if the guilty party has the right to remarry as well as the innocent party, there would have been no need for Jesus to have discussed the matter at all. The "except" would, therefore, become completely insignificant.

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"POPE TO PETITION MARY FOR NATION'S PROTECTION"

Roman Catholicism centers around Mary as much, and in some ways more, than Jesus Christ. Mary is venerated, idolized, worshipped and prayed to and through.

An article by the Associated Press under the above heading appeared in the nation's newspapers Sept. 5, 1985. It said in part:

"VADUZ, Liechtenstein—Pope John Paul II will spend Sunday in Liechtenstein and dedicate this tiny Roman Catholic principality to the protection of the Virgin Mary, as its ruler did when the Nazis stood at its borders 45 years ago.

"A nation of 60 square miles and 26,700 people—85 percent of them Catholic—Liechtenstein last month announced it was establishing diplomatic ties with the Vatican. The Roman Catholic Church is the state church here.

"It was on March 25, 1940, when Nazi troops were at Liechtenstein's frontiers, that Franz Josef went to the Chapel of Our Lady of Consolation in the village of Dux and dedicated his country to the Virgin Mary, petitioning for her special protection.

"John Paul's visit falls on the Feast of the Birth of the Virgin Mary. The Aug. 15 Feast of the Assumption, marking the taking up of the body and soul of the Virgin Mary into heaven after her death, is a national holiday in Liechtenstein."

One of the books circulated by the Knights of Columbus of the Catholic Church is a 48-page work entitled "Yes, the Mother of God WILL Help you." The chapters are entitled: "Is Catholic Devotion to Mary Justified? / Did God have a Grandfather? / Yes, Mary was The Virgin Mother of God! / Has the Mother of Christ any Relation to You? / Mary Rejoiced in God - Her Savior! / No... Mary did not Moulder in the Grave / "All Generations shall call Me Blessed" / The Prayers of Mary Help Everyone / The Mary Catholics Honor is in the Bible." I wish that all of you could read this book on Mary.

The three basic errors which the Catholic Church has dreamed up concerning Mary are: (1) Immaculate Conception, (2) Perpetual Virginity, and (3) Bodily Assumption. Let us examine these in this order:

1. The invention of the immaculate conception was to protect Mary from the taint of "original sin"—the belief that all other people inherit the sin of Adam and

are born depraved. Sin cannot be transmitted by genes or through the blood. It is a transgression of law (I John 3:4). Jesus said that children are pure and called upon his disciples to be like them (Matt. 18:3).

2. They teach that Mary remained a virgin all of her life. The Bible says that Joseph her husband "did not know her" TILL she brought fourth her firstborn Son (Matt. 1:24-25). "Till" implies that he did "know her"—a term for conjugal relations—AFTER the birth of her firstborn. The Bible mentions by name the brothers of the Lord and refers to his sisters (Matt. 13:55,56). How could Mary have borne children and remain a "perpetual" virgin?

3. The newspaper article speaks of the "Feast of the Assumption." The Catholic Church has ruled (relatively recently) that Mary was received up in body as well as soul, and, therefore, her body did not "return to the earth" or see corruption as is normal in death. There is not one word of evidence in the Word of God to support this idea, and we don't believe it! It is another invention of the Roman Church to support a false doctrine.

As we hear Catholics pray to Mary, with such expressions as "Hail, Mary, Mother of God," we might think that the Bible must justify such exaltation. They make much of the statement of Gabriel, "Hail, highly favored one, the Lord is with you; blessed are you among women!" (Luke 1:28 NKJ) To read the three above-mentioned doctrines into that statement requires some wild imaginations or a scripture stretcher!

We understand that the woman chosen of God to provide a body (Gal. 4:4; Heb. 10:5) in which Christ would dwell while on earth would be a special person and remembered in history. But beyond that the Bible says nothing.

In a similar way, Elizabeth was chosen of God to bring John the Baptist—the forerunner of Christ—into the world (Luke 1:13, 24-25). Both John and Jesus were conceived under miraculous circumstances (Elizabeth was barren and Jesus was conceived by the Holy Spirit) and their bodies were made by two great and favored women.

The article says that the pope petitioned Mary for protection. During the recent earthquake in Mexico City we heard people say that they were praying to the "Holy Virgin." They teach that she can influence Christ and mediate between God and man. Where is there an example of any of the apostles or early Christians praying to or through Mary? Where does the Bible teach that Mary can bless and protect people or nations? The Bible says there is one mediator between God and man, Jesus Christ (I Tim. 2:5). Christ is our one and only high priest (Heb. 3:1; 7:25-26) and advocate with God the Father (I John 2:1).

The story is told of two soldiers who were on the battlefield in war. One of them was wounded and it appeared that he would die. The other one suggested that they pray to Mary. The wounded soldier replied, "A sick man needs the doctor, not the doctor's mother."

We plead with our Catholic friends to study the Bible, learn the truth, and come out of that system of superstition, idolatry and man-made doctrines. The Lord

said, "it you continue in My word, then you are My disciples indeed. And you shall know the truth, and the truth shall make you free" (John 8:31-32).

Using the

SWORD OF THE SPIRIT

Ken Green

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



IS NOTHING SACRED?

Newspapers around the country ran the AP release (Nov. 24, 1984), "**Silent Night, Deadly Night**," the Christmas horror film that sparked protests because it features an axe-murderer dressed as Santa Claus, is being dropped from distribution by Tri-Star Pictures.

"The film features a man dressed in a Santa Claus suit armed with an ax who carries out a murder spree at Christmas. Commercial for "Silent Night, Deadly Night" showed Santa swinging an axe at his victims, and firing a pistol."

An organization called "Citizens Against Movie Madness" was launched in Milwaukee to protest the production. After protests widened, three theaters in Milwaukee, two in New York and one in New Jersey all chose to stop screening the picture.

Then on December 17, we read in our hometown newspaper of a man in Burlington, Vt. who was jailed for telling children there is no Santa. He was at a shopping mall, harassing Santa Claus and shouting to the little children in line, "There ain't no such thing!"

Following his arrest, the judge told him he could go free if he promised not to return to the shopping center and inform on Santa Claus again. But truth was too precious. The principle at stake was too noble for compromise. He had a duty to perform. He could make no such promise. So the judge sentenced him to jail. Until after Christmas I presume.

Is nothing sacred anymore?

Actually, I'm glad the movie was dropped and the nut was jailed.

I have nothing against Santa Claus, the Easter Bunny and other such fanciful characters. I enjoy them. Many readers will do doubt disagree, but I see a difference in playing "make believe" with your kids, and in lying to them. I think children have enough innate intelligence to see the difference too.

But wouldn't it be great if people could get as upset over the movie industry's blasphemy and ridicule of the name of our great God as they became over Santa being misused and abused? Probably 90% of the movies playing in Milwaukee, New York, or Huntsville, Al. do violence to God's arrangement of marriage. These movies

may not give our children bad dreams at night, but they're much more likely to turn their lives into nightmares by the subtle influence they exercise.

George Burns, who is almost as old as Santa Claus (certainly old enough to know better) has just made his third movie in which he stars as God. The title, "Oh God, You Devil" speaks for itself as to the nature of the film. I didn't hear about any pickets or protests.

While many teachers in our public schools may not be shouting to the children. "There ain't no such thing as God!" they're getting the message across. Creation and revelation are out and evolution is in. God's standard of morality is out and "everything goes" is in. "The buck stops here" is out, and passing the buck is in.

Lord, give us men like "the children of Issachar, men that had understanding of the time, to know what Israel ought to do..." (I Chron. 12:32).

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SETTING THE WORLD ON FIRE

Wayne T. Galloway

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In a grade school science class I learned that by using a magnifying glass to focus the sun's rays I could start a fire. I would place a piece of paper under my magnifying glass, adjust the distance between the paper and the glass until a small circle of light appeared on the paper. The smaller the circle of light the faster I could start the fire. The magnifying glass gathered the sun's rays and bent them so that they were concentrated in a narrowly defined area. The heat from all of them, focused on a specific area, produced fire while the same rays, unfocused, left the paper unaffected.

"What does this have to do with Lord's church?" you may be asking. Doesn't it seem rational that if the purpose of the church is to make disciples that we should combine our efforts and focus them narrowly on the accomplishment of this task? We will never set the world on fire for Christ in any other way.

Every effort, every energy that we expend should be directed toward the accomplishment of our purpose. Our purpose will be accomplished depending upon the degree to which we understand how our work as an individual relates to making disciples.

If you are a Bible class teacher you should understand that your class has a particular purpose which contributes ultimately to making disciples. Bible classes are only expedient if they are used to accomplish God's purpose for the church. Bible classes are designed to equip Christians so that they can be effective in making disciples.

As a teacher do you ever stop to consider whether or not what you are doing in your class is accomplishing this objective? Sometimes we fail to realize the ultimate objective of Bible classes and end up having classes which do not teach others how to make disciples, but become merely intellectual exercises in Bible study. We study for the sake of study, and not for the sake of teaching the lost. When this happens, Bible classes become meaningless and boring for we have no outlet for what we learn. If, however, both teacher and student understand the purpose for the class and make it relevant to its objective the class will be stimulating and exciting. The teacher will constantly be pointing out how the material can be used on a practical level. The student, as he converses with his non-Christian friends, will then use what he has learned to persuade his friends to become Christians.

Many Christians do not perceive the church as an organization designed to make Christians. They perceive of it more as an organization designed to keep Christians safe, sort of like a bank that collects money

for safe keeping but does not perceive of itself as a financial institution designed to make money.

Have you ever considered the impact that your worship has on making the church grow. As we assemble together we have a two-fold objective: 1) to praise God; and 2) to stimulate one another to love and good works. God has a purpose for our worship. It makes his body of believers grow, not only qualitatively but also quantitatively.

Stop and consider what you are doing when you worship. When you observe the Lord's Supper you are proclaiming the Lord's death until he comes (1 Cor. 11:26). This is the essence of the gospel (1 Cor. 15:1-4), God's power of salvation (Rom. 1:16). When we partake of the Lord's Supper we are reminded of the sacrifice Christ made for our sins "and not for ours only, but also for those of the whole world" (1 Jno. 2:2). We should be reminded of Christ's purpose of seeking and saving the lost and be encouraged to let his purpose be our purpose as we proclaim the gospel to the lost and dying world.

Our singing is designed to "teach and admonish" (Col. 3:16). What is the objective of our teaching and admonishing but to encourage one another in the accomplishment of God's work of making disciples?

Every action that we perform as Christians should be deliberately calculated to contribute to the making of disciples, whether it be cleaning the building, preparing the Lord's Supper, praying, preaching, reading the Bible, fulfilling the office of overseer or deacon, or making a comment in a Bible class. We must view our actions from the larger perspective of causing the number of the saved to increase and the number of the lost to diminish. If this is our perception we will be motivated to do what we do with greater enthusiasm and with purpose.

Too many churches and too many Christians are lost in doing things just because they are commanded by God. They assemble, partake of the Lord's Supper, sing, pray and study the Bible, but they don't realize that all of these actions are designed to equip Christians to accomplish their God-given task. As a result, assembling is neglected, the Lord's Supper is observed ritualistically, songs that are sung are sung because of their esthetic appeal rather than their effectiveness in teaching and admonishing, our prayers are by rote and our study of the Bible is a mere intellectual exercise in "sacred trivia" where we cover the same elementary principles year after year rather than maturing to be able to handle the more advanced things of God.

How do we expect to set the world on fire when we are so out of focus? It's time for us to understand our objective. It's time to understand how what we are commanded to do relates to the accomplishment of our objective and it's time for us to concentrate our energies on accomplishing this objective. Just as the power for bending the sun's rays and focusing them is found in the magnifying glass, there is power in the gospel to focus our efforts so the world can be converted. Let us read it, study it and meditate upon it, looking to concentrate its power so world changing results are produced.

MEN'S BUSINESS MEETINGS

Steve Ramsey
3335 5th Ave.
Sioux City, Iowa 51106

There have been several statements recently in favor of women taking part in church business meetings. I believe we need to give serious thought to some biblical principles that are involved. Before I address that, let me make some remarks that will prevent any misconceptions. I believe that women should be able to express feelings and suggest ideas to the leadership of the church. Anyone being led should have this kind of relationship with those leading them. It should be true of a citizen and his government, a husband/father and his family, and the members of a church with its leadership. Any leader should be responsible to this charge and not "lord it" over them. This doesn't mean he must do everything his charge desires, but he must give due consideration to their ideas, feelings, and desires when making his decisions. Women should be able to express their feelings to the leadership of the church and this can be done in many different ways.

I think it good, also, to say just what kind of "business meeting" we are talking about. I have seen meetings when all the members came and the purpose was to give everyone a chance to express feelings and new ideas, but no decisions were made. It shouldn't take a meeting to get such expression, but I see nothing wrong with it. Then, there are meetings where there are matters to be taken care of, the leadership of the church is engaged, and decisions are made. It is this latter type of meeting to which I will be referring here. So, this is not so much a matter of who can attend a meeting as it is a matter of **WHO'S RUNNING THE CHURCH**.

True, there are no passages specifically forbidding women to attend business meetings—neither are there any specifically forbidding instrumental music in worship. But, are there no biblical principles that apply? I believe there are. How about I Cor. 11:3? God is the head of Christ, Christ is the head of man, and man is the head of woman. This is a general principle that in I Cor. 14:34 is applied to the church. Paul says that women are "commanded to be under obedience".

Suppose a church is selecting a preacher and the women have voting privileges right along with the men. In every church I have ever been a part of the women outnumber the men. Suppose the men vote against the prospective preacher and the women vote for him. Therefore, the women win and he is hired. Now, who is running the church in such a situation? Now who is the head of whom? The conclusion is inescapable that the women are exercising authority at least equal to, and actually over, the men. In such a situation man is certainly not the head of woman and God's order has been violated. This does not mean that the men can never do

what pleases the ladies, but that is a lot different than giving them decision-making authority.

Some have asked on what scriptural basis the women can be excluded from business meetings, and have asserted that because the women are excluded, that this is a separate organization other than the church meeting to take care of its business. It is done on the same scriptural basis that the members are excluded from elders' meetings. Is an elders' meeting something other than the church taking care of it's business? I don't believe so. Are women **REALLY** "justified" in feeling they "are not a part of the work of the church" if they don't get to attend and vote in business meetings? Does this mean that all members are justified for feeling the same way if they don't get to attend and vote in elders' meetings? Any argument that can be made on men's business meetings as it relates to the women can also be made on elders' meetings as it relates to the members.

Others have said that because the "multitude of disciples" was present in Acts 6:1-6 that that means the women had as much decision-making privilege as the men. If that's true, then Acts 15 teaches that the women had as much decision-making privilege as the apostles and elders, because the "multitude" was present at that discussion, also (Acts 15:4, 12, 22). The error here involved is that the conclusion is unwarranted. It is mere assumption that the women took part in the decision-making. Although the "multitude" was present, it was the proper leadership that made the needed decisions (Acts 15:6). If Acts 6:1-6 puts women on a par with men in decision-making, then Acts 15 puts both men AND women on a par with elders in decision-making. Who is willing to accept that?

Brethren, we need to remain true to God's order, no matter what the philosophy of the world around us.

"THINGS HIGHER, WARMER AND PURER"

Richard W. Terry
Rt. 1, Box 293A
Houston, MS 38851

In 1978 Alexander Solzhenitsyn was asked to address Harvard's graduating class. At that time he spoke on the subject "A World Split Apart" and at that time he said, "... the human soul longs for things higher, warmer, and purer than those offered by todays . . . intolerable music." What music Mr. Solzhenitsyn had in mind he did not say, but this much we do know, our present foray of rock and country-western music is definitely not something "higher and purer".

Our young people are being fed a steady diet of sex, drugs, alcohol, homosexuality, incest and infidelity, right under our very noses and in some cases with our blessings.

Let me hasten to add that while I am not a connoisseur of rock music my dislike for it has nothing to do with its volume. Many parents could care less what their children listen to just as long as they "keep the noise down." So our children retreat to the sanctity of their bedrooms, don their headphones, and are exposed to all manner of filth and perversion in the name of entertainment and all with Mom and Dad's blessings.

Music is more than mere entertainment. Music educates. It motivates. That's precisely what Paul tells us in Col. 3:16 "... teaching and admonishing [motivating, RWT] in songs...". You don't have to take my word for it, listen to some insiders in the rock industry.

"Rock radicalizes youth because it estranges them from the traditional virtues which they no longer see as relevant."

(Martin Perlick, president of Disc Records).

"We combine youth, music, sex, drugs and rebellion with treason and that's a combination that's hard to beat."

(Jerry Rubin in his book "DO IT"). "If the establishment knew what today's popular music really is saying, not what the words are saying, but what the music itself is saying, then they wouldn't just turn thumbs down on it, they'd ban it, they'd smash all the records and they'd arrest anyone who tried to play it."

(Alfred G. Arnowitz—former music critic for the New York Post).

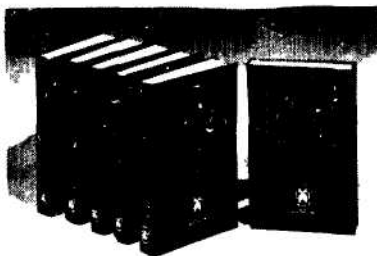
"Pop music is sex and you have to hit them in the face with it."

(Rolling Stones' manager). And hit them in the face they do with such titles as

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"Let Me Put My Love Into You" by AC/DC a professed homosexual group or "Tonight's The Night" by Rod Stewart in which his lover is told to "spread your wings" so Stewart would "come inside." These songs and many more are available to our children at almost any major discount department store. Some of the lyrics are so filthy and so vile that I can't even print them.

Now, perhaps you have already become aware of the present trend in what George Wills of the Washington Post calls pornographic Rock. Perhaps you have tried, without success, to channel your teenager's musical interests in a more wholesome direction. One of the main reasons our children fail to respond to our pleas is because of an inconsistency in parental examples. What about the music to which we listen? Is it any better? I have told you what those in the rock music industry had to say with regard to the value system that rock music espouses, but is what we listen to any better? Listen to what Conway Twitty had to say about the influence of country music, "As a country artist, I'm not proud of a lot of things in my field. There is no doubt in my mind that we are contributing to the moral decline in America." Just as soon as Dad gets into the car on goes the "country music". Some might protest "Country music is pure Americana. It's apple pie and motherhood", yet such could also be said for some "Rock Music" such as Bruce Springsteen's "Born in the U.S.A.". Lest we make a blanket condemnation, let us understand that not all "rock music" advocates sex, drugs, homosexuality, incest and infidelity any more than all "country music" advocates America, apple pie and motherhood.

Tell me, which is worse, Rod Stewart singing "Hot Legs" or Conway Twitty singing "You've never been this far before"? AC/DC singing "What do you do for money honey?" or Jeannie Seely singing "Take me to bed (and I'll be good.)"?

Our children often see things with far greater clarity than we give them credit and they see the hypocrisy of denying them the privilege of listening to their music while Mom and Dad listen to something equally as demoralizing.

Before you rush in and destroy all those records in your teenager's room you should be reminded of one thing . . . You allowed them to bring them into your home and you might have even bought them some of them. If we are going to ask our children to alter their musical preferences we must be willing to set the proper example by doing the same.

Paul, in writing to the Christians in Philippi wrote "whatever is true, whatever is honorable, whatever is right, whatever is pure, whatever is lovely, whatever is of good repute, if there is any excellence, anything worthy of praise, let your mind dwell on these things" (Phil. 4:8). When that which we listen to is compared with such a criteria how does it measure up? If what we listen to does not appeal to the higher, nobler things of life then we must abandon such music in order to please God. Brethren. . . "think on these things".

THE FOUR LETTERS

Luther W. Martin
707 Salem Ave.
Rolla, MO 65401

Tetragrammaton—This is the Greek word that refers to the four consonants: J H W H that served to identify the Divine Creator of the universe.

The ancient Jewish people considered the name of the Creator to be so holy, that His Name was not to be expressed or uttered except upon the most sublime occasions. One could refer to this attitude on the part of the early Israelites as being a 'taboo'. This word made its way into the English language from the Tongan tongue, where it was spelled tabu: and, meant something unmentionable or untouchable. In language studies, it is simply the substitution of a different word, for one that for some reason, is NOT to be used. Thus, the consonants (JHVH, IHVH, JHWH, YHVH, and YHWH) were considered too sacred to pronounce.

Since the ancient Hebrew language was written only in consonants, it became necessary to insert vowels between the consonants, in order to establish sense and coherence out of the written message. Now the word for 'Lord' was **Adonai**, and the word for 'God' was **Eloah**, and its plural, **Elohim**. Therefore, the Jews used **Elohim** with JHVH, and produced Jehovah or as modernly spelled; **Jehovah**. Or, if they used YHWH with **Adonai**, they ended up with **Yahwah** or **Yahweh**.

God's Ineffable Name

God's name was considered too overwhelming to be expressed; too awesome or sacred to be spoken. ". . . Then began men to call upon the name of the Lord" (Genesis 4:26).

Another expression, '**El Shaddai**', meaning the Almighty, is used in Genesis 17:1—" . . . the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me and be thou perfect."

"And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you" (Exodus 3:14). Before the exodus from Egypt, the Hebrews are recorded to have simply referred to the Creator as '**Yah**'. At this point, **before** the exodus, God's greatness had not been widely demonstrated among the Hebrews. But after their deliverance from Pharaoh, God's omnipotence was widely shown to be a God far beyond any trivial tribal god, of the heathen nations and tribes. Thus, after the exodus, '**Yah**' was expanded to '**Yahweh**'.

Hallelujah

The word 'hallelujah' is a Hebrew word, meaning "Praise ye Yah." And in modern parlance, "Praise ye Jehovah". The Greek word meaning the same is "Alleluia", and used in Revelation 19:1, 3, 4, and 6.

"And I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty, but by my name JEHOVAH was I not known to them" (Exodus 6:3). Whether the word '**Yah**,' '**Yahweh**,' or '**Jehovah**,' is used, it refers to "underived existence", or "the existing one".

In the Decalogue, Exodus 20:7, reads: "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain." This refers to using the name of the Lord in an empty or useless manner; in an unauthorized way. God's name was to be utilized in a manner authorized by Him, or approved by Him.

The Mishnah

The Mishnah was the first portion of the Jewish Talmud, which was compiled by the Rabbis in about 200 A.D. It contains the essence of Jewish tradition that prevailed shortly after the time of Christ. It decreed severe punishment upon those who uttered the Holy Name ... starting: "He who pronounces the name with its own letters, has no share in the future world." The 'magical' use of this designation for Deity continued long after its pronounciation had been forbidden. The Tetragrammaton was used by those who asserted that they could exorcize demons through the use of this symbol. The "four letters" are found about 5,500 times in the Old Testament.

The Septuagint

The Greek translation of the Hebrew Scriptures, made a few centuries before Christ, renders Leviticus 24:16, as follows: "And he that names the name of the Lord, let him die the death: let all the congregation of Israel stone him with stones; whether he be a stranger or a native, let him die for naming the name of the Lord." Modern English versions translate this passage as "He who blasphemes the name of the Lord . . ." But the Septuagint dealt simply with 'naming the name of the Lord' as being punishable by stoning to death.

"And they shall put my name upon the children of Israel, and I the Lord will bless them" (Numbers 6:27). By the time of the Septuagint, the word Kurios (Lord) was being used in lieu of the four letters.

Other Words Combined With 'Jehovah'

Genesis 22:14—"And Abraham called the name of that place Jehovah-jireh: as it is said to this day, in the mount of the Lord it shall be seen." This expression meant that the Lord would see, and that the Lord would provide. This was the occasion when Abraham was about to take the life of his son, Isaac. But the Lord saw, and provided a ram as a substitute sacrifice. The ram was caught in the under-brush by his horns.

Exodus 17:15—"And Moses built an altar, and called the name of it **Jehovah-nissi**:. . ." Meaning, the Lord is my banner. The Lord had sworn that war would prevail with the Amalekites for generations. But the Lord would lead the Israelites victoriously; He would be their military leader and banner.

Judges 6:24—"Then Gideon built an altar there unto the Lord, and called it **Jehovah-shalom**: unto this day it is yet in Ophrah of the Abiezrites." In the preceding

verse, the heavenly messenger, the angel, had spoken to Gideon, saying "Peace be unto thee.. ." Therefore, Gideon named his altar 'The Lord is my peace'.

Ezekiel 48:35—"It was round about eighteen thousand measures: and the name of the city from that day shall be 'The Lord is there' ". The prophet Ezekiel was giving the description of the boundaries of the land assigned to the tribes of Israel. Finally, in the 35th verse, the name of the city was given, as "**Jehovah-shammah**"; meaning '**The Lord is present**' or '**The Lord is there**'. This was referring to the city of **Jerusalem**. Our English suffix '**salem**' means 'peace'.

Conclusion

The truth century compilers of the notes, which supposedly gave the correct rendering of various Old Testament passages, were known as the Masoretes. They collected the 'traditions' and wrote them down. This collection was called the '**Masora**', and from this, these scribes were Masoretes. . . .the traditionalists. This was the last major effort to collect the Jewish traditions and catalog them. Meanwhile, the actual pronounciation of the Divine Name of the Lord was lost. No one now knows of a certainty, how the Name was pronounced, **when it was pronounced**. Most of the time, the Jews avoided pronouncing God's Name.. .by using the 'four letters'.



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THE NEWS LETTER REPORTS

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

Send all News Items to: Connie W. Adams, P.O. Box 69, Brooks, KY 40109

WILLIAM C. SEXTON, 6403 NW Roanridge Road, Kansas City, MO 64151—I have moved to Kansas City to work with the Roan Ridge congregation meeting at the above address. We are just off I-29 at 64th St., NW, a few miles south of the KCI Airport. My work began here July 8, 1985. The congregation is in a new building which is to be paid off in about three years. I conducted a meeting here since arrival. The growth potential is great. At the present I am short \$650 a month in support and would appreciate hearing from any who would be interested in this work. If you have relatives or friends in the area we might help spiritually, please let us know.

DON GIVENS, 411 Hobron Lane, Apt. 3511, Honolulu, Hawaii 96815—We have been in Hawaii since August 1st, and are enjoying gospel work with the church here. Our membership numbers about 50 with Sunday attendance ranging from 75-90. We have many visitors from the mainland almost every week. The membership includes Hawaiians, Filipinos, Samoans and several "mainlanders" here in the

military. My monthly support needs have been supplied through 1985, but I am in need of \$600 more per month as of January 1st. The cost of living here is 25% higher than on the mainland. Please consider our needs in your budget plans for 1986. Visit us when vacationing here. We meet at 94-1233 Waipahu Street in Waipahu on the island of Oahu.

TURNERS CANCEL PLANS FOR MOVE TO SOUTH AFRICA

The Allan Turner family has been forced to cancel plans for their move to South Africa due to the unrest presently in that country. Currently, white evangelists, who formerly worked among the blacks in surrounding Johannesburg areas, are prohibited from going into those areas. Two of these men are now working with the Brixton congregation where Allan had intended to work. The Turners will remain with the Wendell Avenue church in Louisville, Kentucky where they have been working for the last several years.

DEBATE IN TENNESSEE

On October 21, 22, 24 and 25 Howard See of Nashville, Tennessee represented the Expressway church in Wildersville, TN in a debate with Obie F. Benton of Scotts Hill, TN. Mr. Benton is the head of the independent Church of God, Philadelphian. The Church of God, Philadelphian is closely akin doctrinally to Herbert W. Armstrong's World Wide Church of God. The first debate pertained to the Covenants and included "ceremonial" and "moral" distinctions, the "law of God" and the "law of Moses" and whether the Ten Commandments are eternal and binding on Christians today. Five more debates are scheduled and will cover the "Sabbath" and the "First Day of the Week;" whether the Lord's Supper is to be observed on the first day of the week or on the night of the Passover in conjunction with the washing of feet. The last two propositions will discuss the origin, name, doctrine and practice of the church. Mr. Benton will attempt to trace the Church of God, Philadelphian back through history to the Apostles. We are sorry we did not get this notice in time to print it before the first of these six debates occurred, but urge all interested to contact Howard See about details of the remaining five debates.

GARY EUBANKS, Rt. 2, Box 74U, Niceville, FL 32578—On June 2, 1985 the Twin Cities church of Christ met for the first time in its recently purchased building and would like to apprise all interested parties of the new location. The address is: 92 Eastview Ave., Valparaiso, FL. Turn left off Highway 20 (John Sims Pkwy) onto Okaloosa Ave. (3 blocks before Tom's Bayou Bridge) and follow 3 blocks to the intersection with Eastview Ave. We meet from 9 AM-12 on Sunday and 7 PM Wednesdays. We welcome any coming into the Niceville/Valparaiso, Eglin AFB, or surrounding areas to meet with us. My phone is (904) 678-5596.

WAYNE GREESON, 2131 N. 62nd Ave., Hollywood, FL 33024—After four years of fruitful labor with the Castleton church in Indianapolis, Indiana, we have moved to Hollywood, Florida to work with the Harding Street church. I wish to publicly thank the following churches which helped support me in the gospel in Indiana: W. Second St., Bloomington, IN; Spencer, IN; 40th and Emerson in Indianapolis, IN; Stilesville, IN; Southport, Indianapolis, IN; Paris Ave. in Peoria, IL and Valley in Phoenix, AZ. During the four years with Castleton, we grew from 22 to about 55 members and the contribution went from \$150 to \$500 a week. Ten were baptized and one restored to faithfulness. The Harding Street congregation is a strong, spiritually thriving church of about 95 members and blessed with three hard working elders: Norman Henderson, Clifford Jenkins and Mack Maguire. I anticipate a challenging and rewarding work. If you are in the Ft. Lauderdale/Miami area, be sure to visit us.

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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.*

JAIME RESTREPO, Carrera 12 9-42, Manizales (Caldas), Columbia, South America—I am 22 years old today (July 29) and have been a faithful Christian since my baptism five and a half years ago. For most of that time I have been preaching the gospel. The past year and a half, I have preached here in Manizales. Here, I have been working with Hernan Urdinola and have done this work on my own without financial support. Occasionally, the brethren helped me with \$20 a month support. Though I am certified to teach math and chemistry, I am not exercising my profession so that I may preach the gospel. The locations for that work would take me near the Amazon jungle and would prevent me from continuing in the good work we have begun in Manizales. I would like to be able to devote my full time to gospel preaching. Royce Chandler of Mason, Ohio knows me and the work here and would be glad to respond to your questions.

JAMES H. JONES, JR., Rt. 1, Box 45 G-1, Summit, MS—There are presently no non-institutional congregations in the southwestern section of Mississippi. The nearest churches are in Jackson, Vicksburg and Hattiesburg, each of which is two hours away. We would like to begin a work in the McComb, Mississippi area. If you know of interested people in the area, or those contemplating a move there, please contact me at the above address or phone (601) 276-3046. This is an attractive area in which to work and rear a family.

EASTERN PART OF ISABELA, Luzon, Philippines—From August 28-Sept. 1, 1985 we had a preacher training and gospel meeting at Fugu Sur congregation with Diosdado P. Menor of Calapan, Oriental Mindoro, Rody Gumpad of Tuguegarao, Cagayan and Ben Ngislaon of Mt. Province. Brethren Menor and Gumpad did their best to preach to the Ibanag tribes. Brother Ngislaon led singing. He knows music well and taught us how to sing better. God blessed our efforts in that 20 were immersed into Christ for the remission of their sins. Ten of these came from the Pentecostal group, six from the Adventist and four from the Catholics. Please pray for these.

Report on Preaching in Dominica, West Indies

MIKE VICERY, 44 Pittman Rd., Ocean Springs, MS 39564—I am happy to tell you of a preaching trip in an area not far away, which may be reached inexpensively and where there is little or no language barrier. It is the English speaking Carribean, Belize in Central America and Guyana in South America. In early August, 1985, Gary Henry and I traveled to Dominica, located between Guadeloupe and Martinique, about 250 miles north of Grenada. The purpose of Gary Henry's trip was to help Ernest Roberts establish a congregation in Paix Bouche by holding an open air gospel meeting.

Ernest Roberts is a native of Dominica and a sound gospel preacher. He returned to Dominica about a year ago. Before Gary's trip, he had established a congregation in the capital city of Roseau. He now preaches in Roseau on Sunday mornings and then travels to Paix Bouche (about an hour and half drive) to preach on Sunday evenings. He is a solid, sound, mature, well grounded, extremely hard working man who deserves our support. In coming to a knowledge of the truth Ernest first rejected Catholicism, then denominationalism and finally, liberalism. Each decision brought with it persecution and hardship.

Gary Henry used a public address system and spoke on the street corner each night. Obstacles included rain, passing vehicles, and a "madman" who followed us about. Despite all this, the meeting was well attended and the people asked many questions. The last night there we were able to rent a meeting place from a man with whom we had studied. Such places are hard to find. Most of the homes are too small and a hurricane in 1979 destroyed most of the public buildings. Since then, Ernest Roberts has reported that there are now four families in regular attendance at the Sunday evening services and that they usually have other visitors. Gary did an excellent job of adapting to the setting and presented excellent lessons. Brother Roberts reports that the people are still discussing the things Gary taught.

We were impressed with the concern shown for the word of God and had one or more studies almost every day. We also visited with liberal brethren in other areas on the island. They appeared anxious to study and seemed open minded. Materialism, denominationalism, communism and liberalism are all making steady progress in this part of the world. The door is open now to help and we must not fail to teach while there is opportunity. For further information you may contact me at the above address, or Gary Henry in Louisville, Kentucky.

NEW LOCATION IN PORT WORTH

ROBERT L. GABHART, 7025 N. Beach St., Ft. Worth, TX 76137—The N. Beach St. church (then N. Ft. Worth church) began meeting April 18, 1982 with an attendance of 60. After a year, Ken Blankenship and Bob Jobe were appointed as elders. We have six deacons. We now average just over 100 in all services. On July 7, 1985 we began to meet in our new building at 7025 N. Beach Street, two miles north of Loop 820 which encircles Ft. Worth. Beach Street will become a six-lane divided highway in the future. The Summerfield subdivision in which the building is located will eventually have 25,000 residents and other subdivisions are already planned for another five miles north of Beach Street. In the first two months in our building 25 families have visited from the area. Two families have placed membership, two others attend all services and there are countless opportunities for visiting and studying the Bible. The elders are planning special classes and series to meet the needs of the congregation and the community. Visit with us when in this area. For other information call the building at (817-232-2568 or call me at (817) 282-7996.

MARY L. CAMPBELL

Mary Campbell, wife of Charles M. Campbell, passed away on August 29. Her funeral was conducted September 3 in Akron, Ohio. She was just over 80 years old and the Campbells had been married about 60 years at the time of her death. The last several years had been difficult for her due to lingering illness. She obeyed the gospel while attending the Tabernacle Meetings held by N. B. Hardeman at the Ryman Auditorium in Nashville, Tennessee, approximately 60 years ago.

Brother Campbell has done extensive preaching in many places and has been noted as an orator. In anticipation of her death, he had recorded an eloquent and moving tribute to his wife which was played to the audience at the funeral. Jerry Cook, of Phoenix, Arizona, assisted. Singers from the Brown Street church sang, "Be With me, Lord", "No Tears in Heaven" and her favorite song, "Meet me There." Beautiful flowers were everywhere, and friends from the area filled the chapel. If you would like to send a card to brother Campbell, his address is: 67 E. Sunrise Boulevard, Mogadore, OH 44260.

MIKE HUGHES, P.O. Box 75, Joaquin, Texas 75954—On September 1, 1985 we began working full time with the church here. We are

located on Hwy. 84 west, about 3 miles from Logansport, LA and the Toledo Bend Reservoir. One has been restored so far. Attendance is around 35 on Sunday mornings. I am in need of additional support. Please add me to your bulletin mailing list.

WELDON GANN, 3596 N. 10th, Abilene, TX 79603— After preaching for nine years in Graham, Texas, I am now working with the South 14th and Oak St. church in Abilene. Our new phone number is (915) 675-0302.

PREACHERS NEEDED

GRAHAM, TEXAS—The Hillside church in Graham is looking for a man to help preach the gospel in this area. Those interested may write them at P. O. Box 751, Graham, TX 76046, or call T. P. Herring at (817) 549-0140 or 549-5456.

RICHMOND, VIRGINIA—The German School Road church in Richmond needs a full time man to preach the gospel. This congregation was established in 1969 and has a present membership of 50 with attendance about 65. We have an active personal work program and a strong Bible class teaching program. Our building mortgage is to be paid off in four years. Prefer a man with minimum of 3-5 years experience. Contact Steve Legat, 6301 Daleshire Dr. N.E., Richmond, VA 23234. Phone (804) 275-5837 (after 6 PM weekdays).

HOUMA, LOUISIANA—The church in Houma needs a gospel preacher. We can supply only partial support. Anyone interested may call Sam Cooper at (504) 876-9212, or write Sam Cooper, 106 Mary Beth Ave., Houma, LA 80364.

PINELLAS PARK, FLORIDA—The Skyview church needs a mature, experienced man for full time work. Congregation has much talent and potential. Please contact Walter Taylor (813) 527-1853, or Don Greenlee (813) 544-8321 (evenings).

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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 XXVI

DECEMBER, 1985

Number 12

"GLORY IS DEPARTED FROM ISRAEL"

Donnie V. Rader
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Louisville, KY 40219



In 1 Sam. 4 Israel had gone to battle with the Philistines. Israel was overtaken and lost 4,000 men. So, they got the idea that if they could only get the ark of the covenant from Shiloh (vs. 3-5) and bring it to the place of battle they could overcome. They were using it as a talisman or good luck charm thinking that its very presence would save them. The elders of Israel said, "Let us fetch the ark of the covenant... it may save us out of the hand of our enemies."

Well, they got the ark and went to battle again. This time they lost 30,000 men and the ark was taken. Now the ark was a most precious possession of the Jews. It was the focal point of the tabernacle. It held a copy of the law given at Sinai. The lid was the mercy seat where man met with God. Also, Eli, a priest of God, had two sons to be killed, Hophni and Phinehas.

Word was brought back to Shiloh about the tragedy (vs. 12-22). The messenger first told Eli (vs. 17-18) that his sons were dead and the ark was taken. It was the mention of the ark being taken that caused him to fall over backwards and break his neck and die. Then the message came to Phinehas' wife (vs. 19-22). She was ready to deliver her child. The news of the death of her husband and father-in-law and of the ark induced labor and finally caused her death. Can you imagine being in such a circumstance? No wonder she died. But notice what stood out in her mind about all of this. She paid little attention to her newborn son, as well as the report of her husband and father-in-law, but she said, "The glory is departed from Israel: for the ark of God is taken" (v. 22).

With the ark gone, glory had departed from Israel. When the glory of Israel is departed it is something to be bothered about.

God intends for Israel today to be glorious. Paul wrote, "That he might present to himself a glorious church" (Eph. 5: 27). The context pictures the church as a bride adorned in all her purity that is glorious and radiant for her husband.

But, sometimes "the glory is departed from Israel." It is no longer a glorious church. It is an occasion for much alarm, a time for sadness, a circumstance that warrants great attention. It is worthy of more attention than a newborn child or the news of the death of a loved one. How many of us really have the concern for Israel as Phinehas' wife did? Let's consider several ways that glory has departed from Israel.

Trusting In The "Church" Or "Truth" Alone

The glory is gone when we begin to trust in something other than God. In Israel's case it was the ark, "it may save us." Today people trust in the "church" or the "truth" apart from any real service to God. There are some who evidently think that being a member of the church and having your name on the roll means your ticket is punched for heaven. Others think that all that really matters is that "we have the truth" in what we believe and practice.

While those things are important they cannot be substituted for dedication and faithfulness (cf. Heb. 6: 1-12). We can't leave off attendance, bible study, prayer and personal godliness.

Becoming Soft and Mellow

A glorious church is a militant one, aggressive against sin and error. Paul set an example of such a spirit (Acts 17: 16-17, 22-24; 18: 28; 19: 8-9). Elders are to "exhort and convince the gainsayers" and stop the mouths of those who teach things they ought not (Tit. 1: 9, 11).

Many brethren have developed a complacent attitude that desires to coexist with error. We have become soft on sin and error. We are no longer the people who debate and defend the cause of Christ. The militant men of the

past would not be appreciated today as they were in their day. Men like J. D. Tant, W. W. Otey, M. C. Kurfees, Frank Puckett, W. Curtis Porter, James P. Miller and Roy E. Cogdill hammered away at sin and denominational error.

But today it is different. We don't want to offend anyone. We would like to make others feel comfortable even while they are in sin and error. But all we will accomplish is sending them to hell in good humor! I'm afraid that we are no longer the distinctive and separate people (2 Cor. 6: 14-17). Many of the sermons preached among our brethren never mention that denominationism is sinful. These lessons could be preached in any denomination without anyone knowing they were from a "Church of Christ" preacher. Few efforts are being made to really rescue the lost in denominationism. Many churches are showing little or no growth. How many have we baptized in the last year? We have merely set up housekeeping and are maintaining our status quo. All such attitudes are the forerunners of apostasy.

We are also seeing a number of churches failing to discipline those who walk disorderly (2 Thess. 3: 6; 1 Cor. 5: 1-13; Rom. 16: 17). Some are afraid. Others have merely become soft and tolerate sin, ungodliness and unfaithfulness.

What a sad story—glory is departed from Israel!

Worldliness

Worldliness is living like the world, following the sensual and the forbidden. Paul urged that we be "not conformed to this world; but be ye transformed by the renewing of your mind..." (Rom. 12: 2). John writes forbidding us to love the world and involving ourselves in the "lust of the flesh, and the lust of the eyes, and the pride of life" (1 Jno. 2: 15-17).

Yet this ungodliness is rampant through the church. Immodesty is nothing uncommon. Some "Christian" women wear their skirts with splits in them. Some "Christian" men wear their trunks and shorts and go without shirts. All such is immodest (1 Tim. 2: 9-10). Those who wear a lack of decent clothing are naked (cf. John 21: 7). Mixed swimming and the modern dance is approved by many parents. The social drink is approved by quite a few. We frequently hear of some member of the body of Christ involved in fornication, in either a premarital or extra-marital relationship. An occasion to weep—the glory is gone!

Division

The glory of God is seen in the unity of his people (John 17: 20-23). However, it is quite common for brethren to split and splinter over every disagreement. Brethren who have some disagreement (and some preachers can be among the worst) develop bitterness and set out to destroy one another. Indeed the glory has departed.

Not Spiritually Minded

We are seeing more and more material and social mindedness among the people of God. Many have a concept that going to church is merely a social event. More emphasis is placed on material things than the

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spiritual (cf. Col. 3: 1-2). We have lost the zeal and enthusiasm that the first century disciples had. Oh yes, the glory has left Israel.

Family Problems

Godly families make for a glorious church. Yet many families are a shame and disgrace to the cause of the Lord. Wives are sometimes the head; husbands are domineering; parents fail to discipline; divorce is obtained for every cause; little or no time is spent with others in the family.

How tragic when the glory is gone. But there is hope that it can return (cf. 1 Sam. 5-7). However, we must make a few changes.

READ YOUR BIBLE TODAY

Editorial

Connie W. Adams
P.O. Box 69
Brooks, Kentucky 40109



EDITORIAL STEW

This column is the annual mixture of unrelated things which sort of catch up some loose ends as we close one year and prepare to begin another. You have in your hand the final issue of Volume 26.

Purely Personal

1985 has been a difficult year for the editor of this paper. It began with the worsening health of my wife, Barbara, who ended her earthly pilgrimage on March 31. Her death wrought significant changes in my life personally as well as in the operation of the paper. With the good help of Mrs. Donnie (Joan) Rader the office work has gone on. Mrs. Bobby Hughes is also now helping. We have been trying to keep things running as smoothly as possible. The business-like manner in which Barbara (Bobbie) always handled her work has made things much easier than they would have been otherwise. Readers have been patient in cases where we did have some problems. We thank all of you for your kindness and understanding during months that have been very difficult for all of us connected with the paper, and especially this writer.

Lessons From the House of Mourning

The wise man wrote "It is better to go to the house of mourning, than to go to the house of feasting; for that is the end of all men; and the living will lay it to his heart" (Eccle. 7: 2). This passage had always been a great puzzle to me. He did not say it is wrong to go to a party (the house of feasting), but simply that it is "better" to go to a funeral (the house of mourning). But why is that so? The experiences of this year have clarified it in my mind.

(1) It is better to go to a funeral than to a party because "that is the end of all men" and the living will be made to realize it. How can one attend a funeral without thinking about the prospect of his own death and his state of readiness for that appointment?

(2) It is better to go to a funeral because we are brought face to face with our own mortality. The power and accomplishments of men are vast. The technology of this age in the field of space exploration, medical research, industry and in many other endeavors speaks eloquently to this point. But with all of that, man cannot stay the hand of death. We may prolong life and

improve its quality, but we cannot prevent death from taking place. But I never thought of that at a party. Did you?

(3) It is better to go to a funeral than a party for at a funeral we are made to see that there is much good in people. It is common for us to equate wrong doing with being human. "Well, I'm just human" has been the excuse for every transgression. But it is also human to do good. God made us all with that potential. Neighbors, friends, relatives and brethren alike go out of their way to help you over the loss of a loved one. It is an island of beauty in a sea of ugliness.

It is not wrong to go to a party, but you surely can learn a great deal more from a funeral. I understand that much better now than I did before.

• *****

Hope for the Present and the Future

It has been my good fortune this past year to work in meetings with some very fine young gospel preachers. I have recently been able to hear several others who have prepared themselves well and who are doing man-sized work. They are alert, well informed, studious, godly and dedicated to the cause of truth. There are always some young preachers who have been drinking from the wrong fountain. But there are also older men who are less than what a gospel preacher ought to be. We can all take heart when we see and hear able young men. They need encouragement. They need a chance to put their talents to use in the kingdom.

On the Lighter Side

Several years ago I held a meeting in a man's yard in a rural community. He had made some crude benches, strung up some lights and nailed a board to an oak tree so I could hang up a cloth chart each night. There was no pulpit stand. Each night we had 40-50 people to come from that community to hear the gospel preached. The brother who owned the place had a long-eared, sad-eyed hound dog who laid down each night right by the front seat during the singing. But when I started preaching, he did not seem to care much for that, and would get up, shake himself and go under the house for the duration. When we stood to sing an invitation song, he would awaken, shake himself again, and walk slowly and deliberately out from under the house, down beside the benches and lie down almost at my feet where he looked up at me with sad, mournful eyes. He did it every night. A good friend was leading the singing and remarked to me the second night, "Connie, you restored the old hound last night, but it did not take." I think I have seen a few others which did not "take" either.

Young Christians in College

This fall I had three meeting in a row in university towns with congregations situated very near the campuses of large universities. In two of the places, the churches were large and there were many students who faithfully attended and did much to help the meeting.

Their singing, inviting of friends and youthful enthusiasm did much to help. In the other place the church is small and struggling and there are only a few students who attend, though a number are there in school who are from faithful churches in other places where they had attended all their lives. One young man, who attended his home congregation in a large metropolitan area and who went away to school with a good recommendation from his home congregation, attends only on Sunday mornings, when he attends at all. While I was there in the meeting he attended a fraternity function on Sunday night instead of the meeting. We saw him only on Sunday morning. Young Christians away from home in college are in a unique position to add strength and encouragement to congregations near university campuses and can do much to lead their new found friends to the Lord.

* * * * *

Would You Help Us?

All of the papers being published by brethren would receive considerable help if present subscribers would show their papers to friends and brethren in their acquaintance. Several of our readers have subscribed for some friend or relative when renewing their own subscription. This is much appreciated. We would urge others to do the same. Do you have children away in college? How about those in military service? How about newly married children? You would do them a great favor to introduce them to good reading material and it would not cost much. Think about it, would you? Thanks to those who have stayed with us through the years and many of whom have sent gift subscriptions to others.

• * * * * *


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* * * * *

Volume 27

As we close out one year and prepare to begin another, we wish for all our readers a happy and productive year in 1986. Please read your Bible and pray daily.



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Seleucia

Seleucia Pieria was founded about five miles north of the mouth of the Orontes River by Seleucus I Nicator in 300 B. C. and named for himself. It was one of nine cities bearing the name of Seleucus, and was a fine Mediterranean harbor which served as the seaport of Antioch. The road was paved but one of the worst we encountered. It was mountainous, narrow, and in need of repair. We understood the statement of Luke that Barnabas and Saul "went down" to Seleucia to be literally true. The city is now represented by a small town by the name of Samandag.

Thanks to an old plan of the ancient port which we had among our notes we were able to locate the harbor. In the old days it was a deep water port of fresh water, but now it was silted up. Local farmers were busy at work in the alluvial deposits of the once-great harbor which served as a base of Rome's Syrian fleet. Only a small amount of water now makes its way into the sea where the mouth of the harbor once lay. A gravel road had been built along a deserted stretch of beach, but it was washed out at the entrance to the harbor. This made it impossible for us to continue north to the Rock Channel which had been begun in the days of Vespasian and Titus. The 200 yard long channel had been cut in solid rock to divert dangerous torrents from flooding the town and the port. The water was stored in a reservoir and then sent through sluices to stir up the stagnant water of the harbor to prevent silting. We could also see man-made caverns in the cliffs of the mountain. It has been suggested that these served as warehouses in the days of Seleucia's commercial importance. It was time to return to Adana. We hoped there might be time to return to Tarsus before dark but we were unable to do so.

Tarsus

We didn't have to be at the airport to return the car and catch our flight to Istanbul until 8:30 the next morning. We hated to miss the city since it was the native home of Paul. We arose early and by 5:45 A. M. were on our way to Tarsus. We left the main highway on the east of the city and were fortunate to come upon the River Cydnus which had once brought Cleopatra to Tarsus to meet Mark Antony. We saw the stone-arched bridge built during the time of the Emperor Justinian (6th century), and the beautiful waterfalls. In the city we saw the stone arch which was probably the Sea Gate

to the old walled city. It is popularly known as Cleopatra's Gate; some call it St. Paul's Gate. The modern city, which now boasts a population of 122,000 inhabitants, covers the city of Paul.

Tarsus had been important historically. Because of its position on the River Cydnus near the Mediterranean about 30 miles below the Cilician Gates, Tarsus in Cilicia served as one of the great crossroads of history. Paul described his hometown as "no insignificant city" (Acts 21:39; 9:11; 22:3). It was a fortified city and trade center as early as 2000 B. C. It was captured by the Assyrian kings Shalmaneser III (833 B. C.) and Sennacherib (698 B. C.), and had seen the likes of Alexander the Great and Cleopatra.

Tarsus was commercially important. Ancient writers mention the linen woven here from flax which grew in the fertile plain. A material called cilicium was woven from goat's hair and used to make coverings which would protect against cold and wet. The city was culturally important. Strabo describes the people as being avid in the pursuit of culture. Tarsus was a university town, and was noted as the home of several well-known philosophers, especially of the Stoic school. Barclay says: "If a man was destined to be a missionary to the world at large, there was no better place in all the east for him to grow to manhood than in Tarsus" (*The Mind of St. Paul*, pp. 25-26).

We wished for a little more time to explore the city, but we headed east to the Adana airport with a satisfaction that we had seen the places we set out to see. Guess who showed up at the airport to get the car? The same young man who had brought it to Konya. We learned from him that it cost 100,000 Turkish liras to have the broken down car towed to Antalya. That's more than \$190. Perhaps they'll make it up on the next customer.

Conclusion

In these few days we had driven about 1,000 miles and visited all the sites associated with Paul's first journey except for Cyprus, which I had visited some years before. It has been a good experience. We felt we had a better understanding of the territory and could do a better job of teaching that portion of Acts and the epistle to the Galatians. Altogether, including the time with the tour in Aegean Turkey, we had spent 13 days in the country. We found the people to be friendly and helpful in every way. To everyone of them we say "Cok tesekkur ederim" (Thank you very much).

What happened to the churches, established by Paul and Barnabas? Well, that's another story, for another time.

* * * * *

SELECTED BIBLIOGRAPHY

Besides the publications quoted in the articles, the following materials have been helpful: Akurgal, *Ancient Civilizations and Ruins of Turkey*; Bean, *Turkey's Southern Shore*; Berrett, *Discovering the World of the Bible*; Blake and Edmonds, *Biblical Sites in Turkey*; Bruce, *Paul: Apostle of the Heart Set Free*; Denham, *Southern Turkey*; Freely, *The Companion Guide to Tur-*

key; National Geographic, Greece and Rome: Builders of Our World; Ramsay, St. Paul the Traveller and Roman Citizen; Sawyer, "The Cities of Galatia," Biblical Illustrator, Spring, 1982; Tenney, New Testament Times; Tbksoz, A Travel Guide to the Historic Treasures of Turkey.

The most accurate and helpful articles can often be found in the encyclopedias. Check appropriate entries in the following works: The International Standard Bible Encyclopedia (Vol. I and II, revised 1979, 1982); The Interpreter's Dictionary of the Bible (4 vol. Plus supplement); The New International Dictionary of Biblical Archaeology; The Zondervan Pictorial Encyclopedia of the Bible.

THE CROWN OF HER HUSBAND

**Dene Ward
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"A worthy woman is the crown of her husband, but she that maketh ashamed is as rottenness in his bones" (Prov. 12: 4). A crown shows that a man is a leader, worthy of respect and honor. A wife crowns or dethrones her husband with her spoken attitudes and behavior. The public often takes its cue from her, for who can respect a "man who knoweth not how to rule his own house" (1 Tim. 3: 5)?

His wife's subjection is probably the surest gauge of a husband's character. Despite all her protestations, in fact, sometimes because of them, a wife who is not in subjection is an easy thing to spot. Why? Simply because she will not be in subjection anywhere. In Bible class she is controversial, opinionated, and pushy. She speaks her mind in a sarcastic, hostile, or offensive tone of voice—and woe to the teacher who tries to point this out to her. She makes public scenes, either by raising her voice, or by being careless of who might be within earshot. Any man, anywhere, anytime is prey to her razor-sharp tongue.

A wife's loyalty to her husband is a way of bestowing honor on him. Unfortunately, many times we who consider ourselves loyal to our husbands, behave in many disloyal ways without ever realizing it. Loyalty is not confined to sexual fidelity.

A woman who does things she and her neighbors know her husband does not want her doing is disloyal. Do you have to hide things from your husband? The phone bill? The credit card bill? Have you ever said, in the middle of a juicy piece of gossip, "I have to get off the phone now. My husband just drove up?" Even if his demands seem unreasonable, the very fact that you gripe about them to others, then disregard them, shows that you really think very little of the man you chose, and want others to feel the same disdain for him. God intended that the husband and wife be for each other,

each the one the other can count on.

Sometimes what looks at first like loyalty may actually be the opposite. I once observed two women whose husbands became involved in a disagreement on the meetinghouse steps. One, when asked what was going on, played it down, saying, "It's nothing important. I'm sure they'll settle it." The other took it upon herself to become "play-by-play commentator," explaining again and again to anyone who would listen her perception of what was going on **between the two men**. Once, she even fired a caustic comment across the churchyard to the other man. In the first place, she had no business butting in between the two men. In the second, she had no business making it any more public than it already was, or stirring up trouble among others with her added comments and one-sided broadcasting of the situation. It was not her "strife," nor anyone else's who happened to be "passing by" (Prov. 26: 17). What appeared at first to be loyalty was actually the opposite—a spreading of her husband's private affairs, and a lack of confidence in his ability to handle them alone. Her "loyalty" was really a self-serving attempt to line up sides—"sowing discord among brethren" (Prov. 6: 19). One standing by hearing her repeat the same sentences word by word like a broken record, did not respect her for her loyalty to her husband, but only felt pity for her having such a bad case of verborrhea (Prov. 15: 2).

Along the same lines, a gossiping wife can cause others to think less of a man. How much would you be willing to tell a man whose wife spends half her day on the phone? Would you go to him with a problem? Would you be inclined to confess your faults? Gossip certainly brings no respect, but rather causes all to "wag their heads" (Psa. 64: 8).

Another way a wife demeans her husband is by making statements that begin, "He knows better than to..." as if he should fear the consequences she might hand out. What tales we tell about our marriage without ever realizing it!

Immoral behavior is probably the greatest disgrace a wife does her husband. It leaves others not only questioning his control of the home, but his manhood as well. Few Christians slip as far as adultery (though those numbers are rising), but many get as close to this immorality as possible by their choice of clothing. Immodesty encourages men to think thoughts about other men's wives that they have no business thinking. Not only has she shamed her husband, but she has enticed another to sin against him as well.

When a woman acts in these ways, she is telling the world? "I do not feel my husband is worthy of honor and respect. Why should you?" And that publicly expressed attitude eats away at his spirit like a cancer eats away at bones. "... But she that maketh ashamed is as rottenness in the bones." Just as cancer can kill the body, a wife can kill her husband's spirit. Respect your husband; honor him as head. Do nothing that will shame him. Be his crown, the reason others respect and honor him as well. As it is said of the worthy woman, "Her husband is known in the gates, when he sitteth among the elders of the land" (Prov. 31: 23).

Building Better Families

James R. Cope

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NOTE: I am interrupting my line of thought on "Elements of Successful Discipline" to present a story by Eli Barber in **Home Memories**, "Tom Never Left Down the Bars Again" from S. D. Gordon's **Quiet Talks on Home Ideals** which I read recently, I hope my readers may be touched by it as was I—J. R. C.

"Tom Never Left Down the Bars Again"

The great test of home-training is in discipline. When the child has disobeyed, perhaps thoughtlessly, perhaps wilfully, —that is a testing time full of meaning to both parent and child. It means most to the child, but it means much to the parent.

Here is where right birth will be found to bear some of its finest fruit. The planned birth, with no element of chance, or of anything lower entering in, removes at once a large group of the knottiest problems of discipline. All problems centering in the child's disposition, his docility of spirit, may practically be solved before birth.

Discipline is a great test of love and of wisdom. It calls for a fine tempering together of wisdom and love, firmness and gentleness, insistence upon obedience, but with a love-light in the eye. The old puritanical ideas made stern fathers. Love was sacrificed to a sense of right. Now there is a distinct and dangerous swing the other way, toward a weak laxness of discipline. Neither is ideal, but of the two the former bred stronger men. It takes a good bit of keen work to blend right and love in good proportions.

There's a fine story that comes from a New England home of years ago. It is told by one of the two boys concerned, grown to manhood as he tells the story. He said.

"Once I saved Tom from a promised whipping for leaving down the bars when he went after the cows at milking time, thus giving the young cattle left in the pasture a chance to get out, which they always improved. If they were on the back side of the lot when Tom got the cows he thought it unnecessary to put up the bars. It would be so short a time when the cows would be driven back,

"Father cautioned and reproved him several times, till finally he threatened to whip him if it happened again. Several weeks passed, and he left the bars down again. The young cattle got into the corn, doing much damage.

"The next morning father said nothing, but went

about his usual work. Tom was gloomy; there was an air of depression in the house, and I was greatly troubled. I couldn't bear to have Tom whipped, nor could I blame father. At last I resolved to go and speak to him.

"The sun was shining brightly, and he was opening some tumblers of hay in the east meadow. I approached him slowly, for I did not feel sure of my ground, and stood still without saying a word. He looked up at me and said: "Well, Joe what is it'

" 'I have come to speak to you about Tom. I don't want him whipped.'

"I do not see how you can help it, my son. I cannot have my crops destroyed in this way, and I must keep my word.

" 'Father, didn't you read this in the morning lesson: "He was wounded for our transgressions; He was bruised for our iniquities, and by His stripes we are healed.' "

" 'Yes; what a boy you are to remember, Joe.'

" 'Well, I will take half the blows you intend to give Tom.

" 'I can't do that, Joe. Tom is the transgressor, not you,' father answered, his face softening and his voice trembling a little. Then looking at me keenly, he asked'

" 'Did Tom send you to me?'

" 'No. He knows nothing of my coming.'

"My father stood leaning on his pitchfork with both hands, looking down on the ground. At length he said:

" 'Go and bring Tom.'

"I found him on the front porch with a sober face, trying to study.

" 'Come with me, Tom; father wants you.'

" 'I know what he wants,' turning a little pale. After a moment's hesitation he arose, saying:

" 'I might as well go now and have it done with.'

"As we walked along I thought best to give him a little advice, for he generally did as occasion served him. There was no knowing beforehand what he would do.

" 'Now, Tom, you mustn't flare up or show any spunk. You must be humble and answer father's questions in a good kind of way. You mustn't talk any; only answer his questions. I don't think he'll be hard with you.'

"To this he made no reply. He evidently thought it easy for me to talk; the stripes were not coming down my back.

"Father stood as I had left him. I can see him now, after the lapse of so many years, with his back to the morning sun, leaning forward a little on the stall of his fork, looking down to the ground, one hand above the other and his chin on his hands, and some forkfuls of hay scattered about him.

"He did not seem to see us. He was lost in reverie.

" 'Father, 'I ventured timidly, 'Tom is here.'

"He looked up at us both quickly, then said:

" 'Tom, do you remember these words in our Scripture reading this morning, "He was wounded for our transgressions; He was bruised for our iniquities, and by His stripes we are healed?"'

" 'Yes, sir,' answered Tom, greatly surprised.

" 'What do you think those words mean?'

"That Christ suffered for us," replied Tom, his voice unsteady and his face flushing up.

"Well, Joe offers to suffer for you."

"Tom turned to me with a look on his face I shall never forget, and exclaimed:

"No, Joe you shall not do that."

"Then, flinging his arms around my neck, he kissed me, and, quick as a flash, stepped up to father and held out his hand, saying:

"The stripes belong to me, father; I am ready."

"Tears were now falling down father's face, and for a minute he could not speak. Then he said:

"No, Tom, I cannot punish anyone now. I do not think you'll ever forget this day. If you do, remember Joe's offer holds good. I love my children, and I want to do them all the good I can. But I must be obeyed and that is one way of doing them good. You may go now."

"Tom did not stir. He was evidently waiting for me and yet, for some reason I could not explain, I hesitated. Stepping closer, I said:

"Father, I want to kiss you."

"He caught me in his arms, saying: 'Oh, my boy,' and kissed me. Then taking Tom, who was ready, he said: 'God bless you, dear Tom,' kissing him with swimming eyes.

"Then, with a great awe upon us, we went to the house. I will add that Tom never left the bars down again."

SIMPLICITY IN CHRIST

P. J. Casebolt

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THE DIGRESSIVE PATTERN

Webster gives several uses of the term pattern, but the one I wish to use for the purpose of this study is as follows: "An arrangement or composition that suggests or reveals a design; a configuration; as, a poem with a pattern" (Webster's New Collegiate Dictionary, G. & C. Merriam Co.). But, instead of "a poem with a pattern," let us consider digression with a pattern.

We could talk about the events leading up to digression, and see a pattern unfolding also, but right now, we will concern ourselves with the pattern which develops after some digressive practice has begun. The criminal in society is often apprehended because of his "M. O."—his method of operation. Even so the digressive practitioner is caught up in the very thing which he tries so hard to avoid—a pattern.

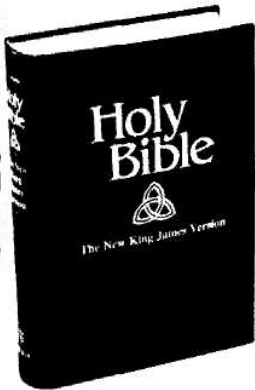
A good example of this digressive pattern was witnessed during the years when the church was divided over Missionary Societies and instrumental music in the worship. Those who introduced these innovations tried zealously at the first to defend their idols. And, their efforts were sometimes effective, as far as convincing others was concerned. It seemed to make little or no difference to some that such attempts to defend these unscriptural practices were inconsistent and contradictory.

Some attempted to defend the instrument of music and the Missionary Society on the grounds of expediency, but they never did prove that their "expedient" was first lawful (1 Cor. 6: 12). Then, these same proponents of expediency talked out of the other side of their mouths and declared that instruments of music were included in the command to sing, using the psalms argument. They didn't seem to understand that if their "command" argument was valid, they didn't need the "expedient" dodge. Then, the advocates of these divisive practices tried to prove that since mechanical instruments of music were found in the Old Testament, and in the figurative language of Revelation, that such should be admissible in the worship of the New Testament church.

But, why so many conflicting arguments in the futile attempt to defend a digressive practice? The answer is simple, and needs to be sorted out from among all the smoke screens thrown up by these invaders of divine authority: **THEY WERE BUYING TIME!** If they could succeed in holding some of the members and some

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of the church property for the present, time was on their side. After a few years, it wouldn't make any difference to many whether or not there was any scriptural authority for a given practice. Then, they would quit debating and defending their cause, which is exactly what they did.

Does this pattern sound familiar? Those who introduced and defended their benevolent societies and sponsoring church arrangements in evangelism at the first tried to defend their efforts. The "en loco parentis" argument was made, the "principle eternal" pitch, and the "if one can do it, all can do it" sillygism.

These spiritual contortionists were first here and then there, contradicting and opposing themselves and one another, not to mention the word of God. What were they doing? They were buying time, until their innovations were traditionally accepted by another generation, at which time such things wouldn't have to be defended, because many would wax indifferent.

Where are the champions of those doctrines and practices which have divided the church during the past thirty years or so? Some have gone, some have gone out from us, and others are going. Occasionally, some deluded, well-meaning preacher will resurrect one of these worn-out arguments which have been answered a hundred times, and try to breathe new life into it, but for the most part, the disciples of digression follow the old pattern of just keeping quiet.

INSTRUMENTAL MUSIC IN WORSHIP: THEN AND NOW

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Due to my experiences in the fight against instrumental music in worship over forty years ago, Brother Adams suggested that it might be profitable to some for me to write an article on the subject. From June, 1941 to January, 1949, I lived in Upper East Tennessee, Johnson City, 115 miles from Johnson Bible College at Kimberlin Heights, and only 4 miles from Milligan College, in an area where Christian churches with "Church of Christ" signs on their buildings were found every direction one turned and preachers on the instrumental music persuasion were plentiful. They loudly argued for the name, the plan of salvation and the Christian graces and just as loudly opposed the United Christian Missionary Society; but they had one of their own called "The Appalachian Mountain Evangelizing Association," which was "the same old woman with another dress on." They thought they had all the answers on the instrumental music question for the broom of digression had swept clean in the area of Tennessee, North Carolina, Virginia, West Virginia and Kentucky.

I was on the Johnson City radio, WJHL, for 51/2 years, most of the time five days a week, preaching New

Testament doctrine on church organization, work and worship. This brought the wrath of these people down upon me in defense on their "Baal's Calf" in worship and some of them were so cock-sure that they challenged me for debate. Four times I accommodated them. The first time was with the President and General Evangelist of the AMEA, M. B. Miller, who felt it his duty to "save the church" at Lone Oak, 8 miles out of Johnson City. The debate was held in that building and resulted in conversion of three-fourths of the congregation, including the preacher, the preacher's wife, who was President of the Ladies' Aid Society, the pianist, the treasurer and others. He who seemed "to be somewhat among them" didn't even know the Greek word for "heart." They all thought the Greek verb "psallo" was irrefutable proof for instrumental music in worship, but their most glaring error was in assuming that that verb carried with it its object, **which no verb does!** A lesson in elementary English grammar should have taught them that. "Psallo" means to strike, touch, twitch, twang or pull, whether the object be a ball, carpenter's line, string, hair or a musical instrument. I always tried to give them the benefit of J. W. McGarvey's pungent remark in the CHRISTIAN LEADER, 1905: "If any man who is a preacher believes that the apostle teaches the use of instrumental music in the church, by enjoining the singing of psalms, he is one of those smatterers in Greek who can believe anything that he wishes to believe."

M. B. Miller wrote a tract on "Some Facts About Acceptable Music" in which he set forth 5 "facts" as he called them, going first to the Greek. My old Bible teacher in Lipscomb College, H. Leo Boles, said that any proposition which cannot be proven by the King James or Revised Version of the Bible, cannot be proven anyway. Miller and all the others up there banked heavily upon J. B. Rotherham's Emphasized Bible in which he puts "strike the strings" for the meaning of psallo. He was a Christian Church preacher in England.

His second "fact" is nonsensical: "Those who oppose the use of an instrument contend that 'to sing' always means the human voice... Where in the New Testament does it say to sing **with the human voice?**" In his third "fact" he cites Strabo, Josephus, Barnabas, Justin Martyr, Lucian and Clement of Alexandria without saying that he was quoting from them as quoted in a book entitled "PSALLO" by O. E. Payne which was reviewed and exposed as fraudulent by M. C. Kurfees in a 91-page booklet entitled "Review of O. E. Payne's Book on PSALLO," published by the Gospel Advocate Company in 1937. On page 80-81 he gives Payne's quote of Justin verbatim and then gives the quotations from **Ante-Nicene Fathers**, Volume I, pp. 235, 209, 213, showing that Payne had inserted "play on the harp" in parentheses every time he came to the word "psallo" in any form, without saying that the inserts were his! This is an example of the zeal of errorists who try to "prove" their position "by hook or crook." S. H. Masters, an old preacher whose father had preached against the instrument in worship in the 1800's, tried that on me in debate near Corbin, KY, by quoting McGarvey in his commen-

tary on 1 Corinthians in favor of instrumental music in worship. I happened to know that the comments he quoted: were the words of his son-in-law, Philip Y. Pendleton, who finished the commentary after McGarvey died. Masters didn't get away with it!

In his forth "fact" Miller claims "None of these Scriptures... tell us to make either (singing or playing, JEN) a test of fellowship among brethren, much less does it command either as an essential to public worship..." He was not the only digressive preacher who argued with me that singing is not commanded in our worship. This is obviously a desperate move in view of Eph. 5: 19 and Col. 3: 16. But Miller met himself coming back in the last two sentences of this paragraph by saying, "There is no other word in the Greek that Paul could have used to tell us 'to play' or 'strike strings.' Hence he told us to do it in the most positive manner possible." First he says we are not commanded to sing or play, then that we are commanded to play! As G. C. Brewer said of one of his opponents, "He wriggles in and he wriggles out, always leaving you in doubt whether the snake that made the track was going north or coming back."

Miller's fifth "fact" has to do with judging another man's servant in which he ranges all the way from Mt. 7: 1 to 1 Jn. 3: 4 and argues that there is no law against instrumental music; therefore, no transgression. Then he pays his respects to Kurfees' book, *Instrumental Music In Worship* as "being shot through and through with misrepresentation and contradiction" and to one by W. G. Roberts in similar words. He extols "our lamented Bro. O. E. Payne, but somehow overlooks the "fact" that he contradicted O. E. Payne, who said on page 172 of his book "We must unite in agreeing that if we forego musical instruments, we cannot conform to the divine injunction to psallein." (Kurfees' quote of Payne in his review of Payne, p. 71)

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IS THE WEATHERMAN YOUR GOD?

Keith Ward
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Martha had great faith in Jesus, "Lord, if thou hadst been here, my brother had not died," and, "I have believed that thou art the Christ the son of God" (Jn. 11: 21, 27). Moreover, she expressed a hope that though Lazarus was dead, Jesus could still do something, "Even now I know that, whatsoever thou shalt ask of God, God will give thee" (Jn 11: 22). But, when Jesus commanded, "Take away the stone," she objected, "He stinketh; for he hath been dead four days" (Jn 11: 39). She had great faith in the abstract, but it failed in the practical. How often do we, who serve the Lord with great faith, fail when we pray? We know that Jesus is Christ; we believe God answers prayers; but we sputter when anyone suggests a practical answer to the prayer of faith.

He Stinketh

The advance of scientific knowledge has raised many doubts for believers. Since we can trace many of the "Hows" better than the ancients, we wonder, "If I pray for that and receive it, would it not be a miracle since it is unlikely under normal conditions?" Some very carefully phrase their prayers for the sick so that they ask no more than the doctor said was possible. Farmers watch the radar weather report to make sure it is all right to pray for rain, and expect it. This may exaggerate the situation somewhat, but there is little doubt that many are losing the faithful expectation that God can, and will, alter events because they pray. The vagueness of public prayer is one indicator of this attitude. Men pray for the untraceable general things—for rulers, church growth, forgiveness, the sick the world over. One even begins to wonder if the "If it be thy will" is a statement of submission, or one offering God a way of escape for not acting.

God does not have to check with the doctor to heal. By his providence, He may confound the doctor's predictions, because we asked in faith. The radar forecast is no limit to the Almighty. It only reports what God is doing. God will providentially alter events for His children's sakes.

Before God will answer our prayers, we must ask in faith. The doubter will receive nothing (Jas 1: 6-7). We think we have faith in our prayers until someone suggests that God has, or will, specifically answer requests. Suddenly, we are protesting, "Are you suggesting the miraculous? Are you going Pentecostal?" We may as well join Martha, "He stinketh." We say we believe in Jesus even as she did, but when the test comes, we see only the apparently insurmountable obstacles, instead of the power of the Lord. "He stinketh."

Elijah

Could we transport a modern weather reporting system to the top of Mt. Carmel 2700 years ago, the weather map would show, "No possibility of rain through the weekend. Clear skies for the foreseeable future." A man of like passions with us" bowed down to pray, "nothing doubting" (Jas 5: 17; 1 Kg 18: 41-46). Elijah sent his servant to check the weather. So far as a man could see from the top of the mountain—all clear, no change. Elijah prayed more. Again and again the negative report came. How many give up too soon, and disclose the weakness of their faith in the providence of the Almighty? The seventh time the servant reported a hand-size cloud on the horizon. Today, some petitioners would pack their bags "if that is all that prayer can do. We prayed and prayed and only have one small cloud to show for it." Elijah warned Ahab to hurry before he was caught in the rain. He believed in prayer.

We give up too soon. Paul prayed three times before he even received a "no" to his request (2 Cor 12: 8). We pray with too many qualifications. These constant "if it be possible" divulge more a spirit of doubt, than a spirit of yieldingness. We need to learn to ask in faith, and leave the "possibles" to God. God is able (Eph 3: 20). God will (1 Jn 5: 15). We may not be able to see how God can act in some situations. We may feel that what we ask would necessarily involve a miracle. But our knowledge and feelings are not the boundaries the Almighty must operate within. Many a patient has recovered to confound the doctors, who expected death with no hope. Weathermen develop their predictive abilities by explaining why yesterday's forecast was wrong.

The next time you pray for rain, carry an umbrella. If it does not rain, be disappointed. If you are not disappointed, then you really did not expect anything to happen. Then pray again, and keep on carrying the umbrella. Do the same in all areas of prayer. God cares. He, not the scientists, controls the universe.

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THE HIGH COST OF SIN

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While searching for something to pry off the seal from the top of a bottle of medicine, I got to thinking about the dollar cost of the safety seal, which I was struggling to remove. How many dollars did that poor, miserable murderer, who put poison in a popular relief tablet, cost society? Reams of paper could be used writing about the mental anguish, the sadness, fear, and anxiety, which that sin cost society. As Job said, "Oh that grief were weighed, and all my calamities laid in the balance" (Job 6: 2). And not being even a cousin to Einstein, I am unable to guess at a dollar figure which was and is required to defray the cost to society of that one sin. However, I think that we can profit by considering the immensity of the dollar cost.

How many dollars did the pharmaceutical houses have to spend to perfect safety seals? These seals appear on most medicine containers today. How many additional dollars are spent every day for material and labor to seal each container? In the words of the commercial, "Who pays?" The answer is, "You do"!

This increase, in dollar cost, cannot be charged to inflation due to limitation of supply in the face of increase of demand. It is inflation caused by sin. How much "inflation" due directly to sin, are we—all of us—the innocent as well as the guilty—having to struggle with?

The sin of greed, and its close kin, dishonesty, are extremely costly to society. Our God still demands that, "Ye shall do no unrighteousness in judgment, in measure of length, of weight, or of quantity. Just balances, just weights, a just ephah, and a just hin, shall ye have: I am Jehovah your God" (Leviticus 19: 35, 36).

The dollar cost of drunkenness is immeasurable. Back there in the thirties when the fight waxed hot to get rid of the eighteenth amendment, an "argument" was advanced to the effect that the tax on intoxicants would bring relief from our heavy tax burden! Some ingenious persons even made the startling proposal that the tax could be used to educate people to drink in moderation! The best commentary on this will appear on the six o'clock news today! That news cast will reflect what has been accomplished in the fifty years in which the sin of drunkenness has been tolerated and encouraged. Is this liquor tax providing enough dollars to pay the doctor, medical, and hospital expenses which are chargeable to drunk drivers? Remember, we are not trying to weigh the grief, worry, and fear which such has cost and continues to cost.

How does sin affect our "economy"? We are bombarded with commentaries on the state of our economy. New businesses, more jobs, more dollars seems to be

our chief concern. This is not the area of concern which God requires us to put first. See Matthew 6: 33.

The persons who demanded of Brother G. C. Brewer, "What is so bad about sin?" got this answer, "Its consequence"! Sin is too costly to be tolerated by any intelligent person. The high cost of sin extends not only through time but continues in eternity.

But let's just put aside the high dollar cost of sin and close with this, "For the wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord" (Romans 6: 23).

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"... The harvest truly is great, but the laborers are few; therefore pray the Lord of the harvest to send out laborers into His harvest" (Luke 10: 2). With these words, Christ sent out seventy men to preach concerning the approaching kingdom (v. 9). In giving this commission, Jesus emphasizes three main points concerning evangelism.

1.) THE HARVEST TRULY IS GREAT.

When you take time to consider the full impact of this statement, its effects are indeed sobering. Realizing that the "harvest" is referring to the souls of men, this points out the enormous responsibility on the Christian to teach the gospel of Jesus Christ to the lost. Christ came to "seek and to save that which was lost" (Luke 19: 10). There are many lost souls who would be willing to hear and obey God's word, but they have never been contacted. Look around you in the world today. Look at your friends, your relatives, the people with whom you work, your neighbors. How many of them are Christians? Not very many, right? That is why the harvest is so plenteous. So many are walking in the broad way that "leads to destruction" (Matt. 7: 13). The opportunities for doing good are there—accept your personal responsibility to "preach the word" (2 Tim. 4: 2).

2.) BUT THE LABORERS ARE FEW.

Whose fault is this? It is certainly not God's fault! He has given us the word and commanded us to teach it to others. Are YOU obeying that commandment? The church is to be the "pillar and ground of the truth" (1 Tim. 3: 15). As Christians, we must stand firm on the scriptures, speaking where the Bible speaks and being silent where the Bible is silent. If Christians do not teach the word of God to the lost—nobody will!

"It should be remembered that as a divine institution, the church has a divine mission. It is neither political, nor social, but altogether spiritual in its design. Its concern is not the entertainment of people but the saving of souls. The primary mission of the New Testament church is to 'evangelize' the world" (Roy E. Cogdill, The New Testament Church).

3.) THEREFORE PRAY THE LORD OF THE HARVEST TO SEND OUT LABORERS INTO HIS HARVEST.

This should be one of the prominent features of our petitions to God. We need to pray on the behalf of others who are preaching and teaching the word of God, that they might never grow weary in well doing. But we should also pray on our own behalf, that we might become stronger in the word and better teachers. Christ prayed for His own strength (Mark 1: 35; Luke 6: 12). Pray to God. Pray for more laborers to enter into the harvest.

"Do you not say, There are still four months and then comes the harvest? Behold, I say to you, lift up your eyes and look at the fields, for they are already white for harvest" (John 4: 35).

HOUSE TO HOUSE

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Most of us are impressed with the zeal the "Watch-tower Witnesses" display when they go from house to house to spread their false doctrine. The wise person will be very careful in allowing them to enter his house. One should know his Bible well for such occasions.

In like manner, we should be careful of "wolves in sheep's clothing." There are some Christians who pride themselves on being intelligent, knowledgeable, and "lovingly tolerant." They too go from house to house. But do they go to confuse or to convict? Do they go to twist and pervert the scriptures or to teach and persuade with scriptures? Do they go to defend the faith or to defeat the faith? Do they go to encourage or to discourage? Until one can determine the nature and purpose of such visits, Christians would do well to be careful of such men. If they begin to say or do strange things, check your Bible.

Remember—In Acts 2: 46, the Christians broke their bread from house to house and that's good. In Acts 20: 20, Paul had taught the Christians from house to house and that's good. But John warns us in II John 10. "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him Godspeed." If you allow him to teach you a doctrine which is false, then you are not hearing the doctrine of Christ and that's bad. One should be extremely careful of those who appear to go from house to house in a secretive and undercover way with seemingly good intentions. If he brings the doctrine of Christ, receive him. If not, then smile and simply close the door. Brethren, don't give up.

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THE NEWS LETTER REPORTS

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

Send all News Items to: Connie W. Adams, P. O. Box 69, Brooks, KY 40109

A. C. GRIDER, Rt. 4, 1671 Bill St., Shepherdsville, KY 40165—I have been preaching for the Preston Highway congregation the past eighteen months where I previously preached for more than six years in the early 60's. The congregation has decided to disband. The last services will be conducted in the building November 24. I will be available for preaching appointments on Sundays after that time, though I am not looking for "regular full time" work. I might also take on a couple of meetings in addition to about eight I am now conducting yearly. Wife and I are living in our own home and our health is as good as it has ever been.

LOUIS J. SHARP, 7115 W. 65th St., Little Rock, Arkansas—After a little over nine years with the Downtown church in Rogers, Arkansas, I have moved to Little Rock to work with the 65th Street church. In essence, we are moving back home. I was with this church near its beginning and have continued to be associated with it through the years. We are looking forward to a long and successful work with the brethren here. We have had three baptisms and three restorations since July. When in the city, we welcome you to our services.

FRANK CHUMLEY, Kemper Dr. at Tuckahoe Dr., Madison, TN 37115—The Kemper Heights church has just completed an addition to its present building. Besides several new class rooms, other remodeling and improvements were done throughout the building. Bob Bunting was recently with us in a good meeting. Two more elders were appointed on October 13 and also five new deacons, giving us now five elders and ten deacons. The present elders are: Charles Crabtree, Bill Jones, Roger Smith, Vernon Allen and Frank Chumley.

JOHN W. PITMAN, Rt. 1, Box 73, Springville, TN 38256—Dick Blackford was with the Kentucky Lake Road church recently in a meeting. We are located on Hwy. 79 about 10 miles east of Paris, TN. One was restored in the meeting. We are near the Kentucky Lake on the Tennessee River and many visitors come to this area each year. We welcome all to our services. Put us in touch with people in the area we might contact. I am in need of additional support.

LONNIE FRITZ, 7th and Crocker, Templeton, CA—The church that had been meeting in the Parks and Recreation building in Paso Robles, CA has moved to 7th and Crocker in Templeton, 7 miles south of Paso

Robles. A preschool, the "Thinklet Tank", has agreed to let us use their building free of charge on both Sundays and Wednesdays. We moved here in August from Portales, NM and I am the first full time preacher they have had. We have several contacts for home Bible studies and are discussing differences with two liberal preachers in the area. Since I lack \$500 a month of needed support, I have taken a part time job in an after school parks program. I would like to be able to devote full time to the work. The following preachers know me and my work: Bobby Witherington (714-64-0249); Max Bradford (213-866-5615); Roland Fritz (409-374-2256). Please send names and addresses of friends in the area whom we might contact.

URGENT NEED IN NIGERIA

JIM SASSER, 1003 E. Washington St., Athens, AL 35611—During my thirty-five years of preaching, twenty-two of these have been in different countries. One of these countries is Nigeria, located on the west central coast of Africa. Nigeria first became acquainted with the gospel in the early 1940's. Since that time over one thousand congregations have been planted and over one hundred thousand souls have been converted to Christ. I have had the privilege to be a part of this work over the past twenty-two years. Over the years, since Nigeria gained independence from England in 1960, political struggles and instability have prevailed. Such has added to the hardships of the common people. But, in spite of these hardships, the gospel has been preached and thousands upon thousands have been converted to Christ.

One of the major difficulties has been obtaining and keeping import licenses to bring fruit of the vine into the country for observing the Lord's Supper. No grapes are grown in or near Nigeria, being a very hot climate year round. So, all fruit of the vine has to be imported. For the most part, brethren themselves have had to try to obtain such licenses and import such fruit of the vine because there is not enough profit in such to warrant regular importers to do so. I, along with other American brethren, have tried to help in this matter over the years and have been successful up until now. The present military government has withdrawn all such licenses and has ignored pleadings from our Nigerian brethren and ourselves for such to be reinstated. So, all of the fruit of the vine has been used up at this time.

The Nigerian government has agreed to allow fruit of the vine to be shipped into the country and received by the brethren as long as no

Nigerian currency is sent out of the country to purchase it and as long as it comes as a relief gift from us to them. So, we that are so abundantly blessed, now have the opportunity and responsibility to help our brethren in distress. If you desire to help in this urgent need you can contact the writer at the above address or phone (205-233-2726) or contact Wayne L. Payne, P. O. Box 194, Phil Campbell, AL 35581 (205-993-4837).

Since the need is so critical in Nigeria at this time, I have decided to give my full time to the matter until it is resolved. I will work to raise the necessary funds for purchasing and shipping to Nigeria and then travel to Nigeria to work among the brethren in the task of distributing it among the hundreds of congregations involved in the need. I will need support and travel fund to attend to this matter. Please help if you can.

(Editor's note: I had opportunity recently to visit with a highly respected preacher from Nigeria who was in this country to work with brethren and government officials to find a resolution to this problem. He told me that some congregations had not been able to have the Lord's Supper for several weeks at the time he came here. He also said some of the liberal brethren were using soft drinks or water as a substitute. The need is genuine and both Jim Sasser and Wayne Payne are experienced and honorable men who have worked hard not only in Nigeria but elsewhere. I join their appeal for help in this urgent matter. CWA).

JAMES C. JONES, P. O. Box 348, Standish, Maine 04084—August 15, 1985 marked the beginning of our 15th year in the work here. Our numbers are somewhat diminished due to several having moved. Having sold our building, we now are meeting at Howard Johnson's, Exit 8, Maine Turnpike. The brethren are interested in finding someone to work with me in the work here. If interested, please contact us. When you are in New England, stop and worship with us.

PREACHERS NEEDED

DULUTH, MINNESOTA—The church here has purchased a building after meeting for many years at the YWCA. We began meeting in October at 318 N. 18th Ave., E. We are interested in a preacher to work with us. Outside support will be necessary but we will supply a modern four-room apartment. Someone with a trade, profession or retiree would "fit" well. Call or write: Melvin A. Krumrei, 612 West

Tischer Rd., Duluth, MN 55803. Phone (218) 728-3233.

FRANKLIN, NORTH CAROLINA—the church here is looking for a mature man to work with us. We are a small congregation and can supply half the support. If you are interested, call Horace Gentry (704-369-8216); or Lowell Alexander (704-524-8299).

MARTINSVILLE, VIRGINIA—We are in need of a sound preacher. We are a small congregation located in the beautiful foothills of the Blue Ridge Mountains. Attendance runs 40-50 per service. We are not fully self-supporting at this time, but that might depend on the needs of the preacher and his family. Write to: Church of Christ, Route 7, Box 435, Martinsville, VA 24112.

POMEROY, OHIO—The church here desires a full time evangelist who is mature, sound in the faith and willing to do personal work. Partial support is available. Write to: Westside Church of Christ, 33226 Children's Home Rd., Pomeroy, OH 45769, or call (614) 992-3847.

PREACHERS AVAILABLE

MIKE SCOTT, P. O. Box 53, Middletown, Indiana 47356—I know of a preacher with 25 years of experience who might be interested in making a move in the future. He is 51 years old, married, and a seasoned, experienced preacher. Those interested may inquire of me at the above address. Letters only please.

RUSSELL L. ALEXANDER, 5804 Paul Blvd., North Ridgeville, OH 44039—I am 22 years old and have been preaching for five years. I worked in a training program with Frank Chumley and the Kemper Heights church in Madison, Tennessee for the past two summers. This training was of great help to me. I have wanted to preach the gospel since I was very young and am anxious for an opportunity. While I am young, I am eager to serve while I learn and gain more experience.

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