

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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ARROWS of
TRUTH for
denominational
error

Ward Hogland
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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
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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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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).

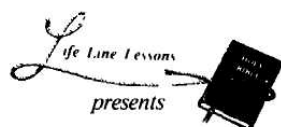
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Develop A Knack For Using The Tract

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?

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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?"

Building Better Families

James R. Cope
301 Green Castle
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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

Earl Kimbrough

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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!

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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, 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.

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