

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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DAVID AND INSTRUMENTAL MUSIC

H. E. Phillips

A few days ago my brother, Charles E. Phillips, gave me a tract written by P. W. Hayes of Lake Wales, Florida, entitled: "Where Was David?" This small tract was written to prove the use of instrumental music in worship to God. My brother had a long talk with this Christian Church preacher about this subject, but did not convince him of his error. I wish to examine some of his points in this tract for the sake of any who may not understand the nature of the arguments made by these people.

Hayes states that Jesus mentioned in Luke 24:44 three common divisions of the Old Testament: Law, Prophets and Psalms. He then says: "It is generally accepted that when Moses and Elijah appeared on the Mountain, one represented the law and the other the prophets. **Why did not someone represent the Psalms?**"

Any argument that is based upon "it is generally accepted" is not worth the time it takes to make it. "It is generally accepted" that the word "baptism" includes sprinkling and pouring water upon a person as well as burying one in water, but does this prove it to be true? The very thing that P. W. Hayes must do is **prove** that the appearance of Moses and Elias with Christ at the transfiguration represented the law and the prophets. If he cannot prove this by the word of God his argument based upon it is worthless.

But even if he did this, the voice from the cloud said, "This is my beloved Son, in whom I am well pleased; **hear ye him**" (Matt. 17:5). This says nothing about hearing David. How does one get David into this passage?

Hayes says further: "When a party makes a will and then later makes a new will there is nothing to hinder them from incorporating some of the provisions of the old into the new. When this is done they become as binding as any of the new provisions."

This is exactly right. However, it is also true that when one makes a new will and **omits** some provisions in an old one, the former provisions are no part of the new one. Hayes must prove first that the Psalms have been incorporated into the new Testa-

ment, and then he must explain how he takes the instruments of Psalms and eliminates the burning of incense and animal sacrifices. These are a part of Psalms also. "Remember all thy offerings, and accept thy burnt sacrifice; Selah" (Psa. 20:3). "Then shalt thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering; then shall they offer bullocks upon thine altar" (Psa. 51:19). "I will go into thy house with burnt offerings: I will pay thee my vows, which my lips have uttered, and my mouth hath spoken, when I was in trouble. I will offer unto thee burnt sacrifices of fatlings, with the incense of rams; I will offer bullocks with goats. Selah" (Psa. 66:13-15).

Either the Psalms are a part of the New Testament or they are not. In the words of Hayes in this very paragraph from which I have just quoted: "To discount them because they happened to be a part of the Old would be foolish. It would be an attempt to question the power and authority of the one who made the will." Every argument Hayes will make from Psalms to prove instrumental music in worship today I will make for the burning the incense of rams and the offering of animal sacrifice.

The writer then quotes Colossians 3:16 to the effect that the apostle Paul said to teach and admonish one another "in **psalms**, hymns and spiritual songs singing with grace in your hearts to the Lord." He argues that some "wish to cloud the issue" by claiming the word **psalms** means "a spiritual song." No, this is not the case so far as I am concerned. But Paul did say in this passage what to do with the "psalms" — "**singing** with grace in your hearts to the Lord." He did not say "**play**." But if the word **psalms** demanded **playing**, which it does not, the instruments are specified and must be used. In Psalm 149:3 the dance, timbrel and harp are specified as instruments. In Psalm 150:3-5 the trumpet, psalter, harp, timbrel, dance, stringed instruments, organs, loud cymbals, and high sounding cymbals are specified. Do these people use all these instruments specified? It is as wrong to substitute or omit the instruments specified as it is to substitute or omit what is specified upon the Lord's table. If not, why not?

Hayes says that some of his opponents cite John 10:34 as proof that the psalms were a part of the law. The passage says, "Jesus answered them, Is it not written **in your law**, I said, Ye are gods?" In Psalm 82:6 the language is: "I have said, Ye are gods; and all of you are children of the most High."

Hayes says: "This is a mistake, for the verse

reads, 'I have said, ye are God's; and all of you are children of the Most High.' Notice the past tense, 'I have said,' using a quotation found in the law. In Deuteronomy 14:1 we have the verse referred to in both John and Psalms: 'Ye are the children of the Lord your God.' "

Let me place in parallel these three verses and you judge which is the quotation. John 10:34 says, "Jesus answered them, Is it not written in your law . . ." Now what does Jesus say was **written** in your law?

John 10:34 — "I said, Ye are gods?" Psalms 82:6 — "I have said, Ye are gods; . . ." Deut. 14:1 — "Ye are the children of the Lord your God; . . ."

In the first two statements the only difference is that one additional word is found in Psalm 82:6 — the word "have"; otherwise the statements are identical. But only two words in Deuteronomy 14:1 are found in either of the first two statements — "Ye are."

There are at least two serious errors in this argument. First, all Jesus said was written "in your law" was, "I said, Ye are gods?" Nothing in these verses in John say, "Ye are the children of the Lord your God." The last part of Psalm 82:6 does say, ". . . and all of you are children of the most High," but Jesus did not quote this as a part of what he said was "written in your law." The only statement for which we are to look that Jesus said was "written in your law" is "I said, Ye are gods?" These words are certainly not found in Deuteronomy 14:1 or any other verse in the Old Testament.

In the second place, Hayes misquotes Psalm 82:6. He says, "This is a mistake, for the verse reads, 'I have said, ye are God's; and all of you are children of the most High.' " He made it appear that the meaning is that "you belong to God" by saying "ye are God's." This is a perversion of the verse, either deliberately or ignorantly.

John 10:34 speaks of something written in the law, and Psalm 82:6 is the only place where these words of Jesus are found. It must follow that Psalms was included in the law.

The New Testament or covenant, all of it, must depend upon the death of the one who made the testament. "For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth" (Heb. 9:16,17). The Testament under which we now live, called the second (Heb. 8:7), the new (Heb. 8:8,13), a better testament (Heb. 7:22), did not become effective until after Christ died. Whatever part of the Old Testament that became a part of the New must be stated in the New.

This New Testament could not become effective until after the resurrection of Christ and his ascension to the right hand of God. The conditions of this new covenant demand a belief in the resurrection of Christ (1 Cor. 15:1-4; 14-17; Rom. 10:9, 10). One could not believe this fact until after it happened.

In addition to this, Christ had to become a high priest before the law was changed. "For the priesthood being changed, there is made of necessity a change also of the law" (Heb. 7:12). But Christ could not be a priest on earth. "For if he were on

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earth, he should not be a priest, seeing that there are priests that offer gifts according to the law" (Heb. 8:4). Christ had to become a priest before the law was changed, and since he had to ascend to the right hand of God before he was made a priest, the new law could not be in force before this time.

Christ would rule when he sat upon his throne, and he would also "be a priest upon his throne" (Zech. 6:13). When Christ began to rule he was the high priest upon his throne. From all this we learn that the new covenant was not in force until after the death of Christ, the resurrection of Christ, and after he was made Lord upon his throne and became priest. The Psalms were in existence and in force before all this took place, and not one word in the New Testament indicates that the 150 Psalms were made a part of the New Testament.

Hayes says further, "Now we ask any thinking Christian, **Why did not David** appear on the Mount of Transfiguration? The answer is simple. The Psalms were not done away with but are to be used in the New Testament church to **'teach and admonish.'** "

I would like to know how Hayes knows David represented the Psalms anywhere. Every student of the Bible knows that he did not write all the 150 Psalms.

In the introduction to Psalms by Henry and Scott, Volume 3, page 92, I counted 13 different writers assigned to many of the Psalms and in addition the term "Various" was assigned to the rest. 82 are said to have been written by David in this volume.

Albert Barnes in his introduction to Psalms said: "So many of them, however, are the composition of David, that it is customary to speak of them as 'The Psalms of David,' though it is probable that not much more than half of the psalms in the collection were written by him. Of the one hundred and fifty comprising the collection, according to the enumeration in the Hebrew manuscripts, not quite one-half are usually ascribed to him."

Barnes, ascribes Psalm 90 to Moses. If Hayes' reasoning that the appearance of those with Christ on

the Mount of Transfiguration represents the law and prophets, it just could be that Moses also represented the Psalms, since he wrote one of them. This is the reasoning of Hayes, not mine.

In *The International Standard Bible Encyclopaedia*, Volume IV, page 2488, concerning the authorship of Psalms: "(4) Testimony of the titles as to authorship. — (a) *Psa. 90* is ascribed to Moses, (b) to David 73 pss are ascribed, chiefly in Books I and II."

The entire argument of P. W. Hayes for the musical instrument in worship is as illogical and unscriptural as the argument of a Methodist preacher for sprinkling infants. He starts with the assumption that David represented the Psalms, Moses the Law, and Elias the Prophets on the Mount of Transfiguration. This he could never prove by the word of God. He then assumes that the absence of David at the Transfiguration indicated that the Psalms were a part of the New Covenant. This he could never prove by God's word. Finally, he assumes that musical instruments are to be used on the basis that they are found in Psalms, but incense of rams and animal sacrifices are not to be used even though they too are found in the Psalms.

The last statement by Hayes in his tract tells his attitude toward the whole matter. "How happy I am that David did not appear on the Mount of Transfiguration." He wants the instrument in worship to God and is happy that David did not appear on the Mount to take away the Psalms. When a man wants to see something, he sees it; if he does not want to see, he does not see.

A GREAT WOMAN HAS FINISHED HER COURSE

H. E. Phillips

On the morning of February 21, 1967 I received word that "Nannie" Heist had passed from this life. Only a few days before I had been by the house to see her and that familiar, warm smile greeted me even though she was very weak. She had been ill for some time and welcomed the end when it came.

"Nannie," as she was so well known by so many people, lived with her daughter and son-in-law, Elizabeth and Harry W. Pickup, Sr., in Temple Terrace, Florida. She was born in New Middleton, Tennessee 87 years ago, and through the years had grown to be one of the greatest examples of a Christian I have ever known. I have known her for many years and have never been with her five minutes without getting a little closer to God and greater encouragement to do the will of God. She was that kind of a person. The greatness of her life as a child of God reflects in her children, grandchildren and great grandchildren, as well as thousands who have come in contact with her through the years.

There are some Christ-like traits this good woman developed that each of us should strive to attain. She was a woman of unwavering faith in God and His word. Her convictions did not depend upon what others said or thought; she settled every question by what the word of God taught. She knew what she believed and why.

"Nannie" was a kind and understanding woman. To me she always displayed a smile and tone of voice that reflected a tender and understanding heart. She was stern with error and had no sympathy for compromise, but her warm smile and encouraging speech would lead those around her to a closer walk with the Master.

My sister in Christ was a patient and enduring woman. She was patient in her suffering so long before she was released from that body of clay. It takes a deep faith and a lot of patience to endure a long period of suffering in body without complaining. This she had learned to do.

She had an unwavering hope in Christ. She believed the promise of God that there was a rest for God's people, but she knew that this hope was based upon an obedient faith in Christ and his word. She continually tried to be obedient to all that the word taught to the very best of her understanding.

To me her life as I knew it could be told in the words of the Holy Spirit regarding some of the people of God in days past. "And being not weak in faith . . ." (Rom. 4:19); (she) "staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God" (Rom. 4:20); "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20); "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished by course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (II Tim. 4:6-8). "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).

On Friday morning, February 21, the funeral services were held in Tampa, Florida. The aged body in which that noble spirit had dwelt for 87 years was laid to rest until the resurrection. The funeral was rather unusual in that it was characterized with joy mingled with sorrow. The joy which she wanted on this occasion rested upon the great hope which she and all present had because of her faith and life.

Her great grandson Harry Pickup III directed congregational singing of several songs. Her grandson, Harry W. Pickup, Jr., spoke from the word of God on the attributes of greatness. Homer Hailey and Griffin Copeland directed the hearts of all present in prayer to God. Her son-in-law, Harry W. Pickup, Sr., one of the greatest men I know in the kingdom of Christ, spoke of faith as it is revealed in the word of God and as he knew it in the life of "Nannie" Heist. He stated that these arrangements had been made by "Nannie" before she died.

Elizabeth Pickup, the daughter of sister Heist and wife of Harry Pickup, Sr., is among the most noble and godly women I have ever known. Her life and faith is like that of her mother: strong and unwavering.

To Elizabeth and Harry, their children and grandchildren we extend our sincere and deepest sympathy in their loss — and our loss — and share with them

the joy of the hope in Christ Jesus. As we steadily walk the road of life and come into the shadows of night, may our lives be such that we can enter the valley of the shadow of death without fear and with all hope and joy. My wife and I are richer and better because we knew "Nannie" Heist for many years.

BIBLE WORD STUDIES IN THE GREEK NEW TESTAMENT

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BENEVOLENCE NO. 2

CHRESTOTES

The Greek noun **chrestotes** may be rendered by our English word "benevolence." In this term there is no idea of harshness or bitterness, inasmuch as these qualities are laid aside because the love of self is swallowed up in a greater love. Our English word "benignity" translates **chrestotes** in the Rheims Version. Probably our English word "kindness" is closer to the true meaning of **chrestotes**. The verb form of the noun is rendered "kindness" in I Cor. 13:4 (literally, "love is ... being kind"). Thayer defines **chrestotes**, "moral goodness, integrity," (Lexicon, p. 672). The noun occurs ten times in the Greek Testament. These occurrences, including derivatives of the noun, are the following: Rom. 2:4, 3:12, 11:22, II Cor. 6:6, Gal. 5:22, Eph. 2:7, Col. 3:12, Tit. 3:4.

AGATHOSUNE

The noun **agathosune** is best translated "goodness," in the sense of active goodness or beneficence. Its use may be seen in Rom. 15:14, Gal. 5:22, Eph. 5:9, II Thess. 1:11. It stresses conduct; whereas **chrestotes** stresses disposition. **Agathosune** is **chrestotes** in action. On the other hand, **chrestotes** is potential **agathosune**. The four occurrences of the latter term are those cited above.

According to Thayer, **agathosune** occurs only in Biblical writings, but Moulton denies this assertion and says it is of no weight inasmuch as any writer was free to coin an abstract of this sort. Notwithstanding this assertion of Moulton, Liddell and Scott give no classical Greek occurrences of the term nor does Moulton cite any "profane" use of the abstract **agathosune**. It is true that **sune** as a suffix is often attached to various Greek nouns (for instance, **dikaiosune**, "righteousness"), but the fact remains that whether a man was "free to coin any abstract" or not, we do not have uses of **agathosune** outside the Greek Testament.

EUDOKIA AND EUNOIA

The former word denotes particularly, "goodwill," "kindly intent," "benevolence." Thayer remarks that this term is unknown in profane writings, and Moulton concedes that the term is "apparently confined to Jewish and Christian literature" (*The Vocabulary of the Greek New Testament*, p. 260).

The term **eunoia** occurs only once in the Greek Testament (excluding the occurrence in the Textus Receptus in I Cor. 7:3). This single occurrence is Eph. 6:7. Here the term is also defined as "goodwill," "kindness." It is difficult to see the shade of difference in the nouns **eudokia** and **eunoia**. Both terms employ the adverb **eu**, "well" in their compositions. But the former term attaches to this adverb the verb **dokeo**, "seem," "think," "will," and the latter term attaches to the adverb the verb **noeo**, "to perceive with the mind."

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"The paper gets better and better. Keep up the good work. It is doing untold good wherever it goes. The November issue is the best yet." — Roy S. Fudge, Clovis, Calif.

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CATHOLICISM'S OPPOSITION TO THE ENGLISH BIBLE

In the year 1380 A.D., John Wycliffe completed the very first translation of the Bible into the English language; and, even though Wycliffe's version was translated directly from the Latin Vulgate, (the church of Rome's favorite), a Roman Catholic Council condemned Wycliffe for his effort.

Wycliffe died in 1387, but some 23 years later, his library was burned. Still later, 41 years after his death, the Council of Constance ordered his remains to be dug up, burned, and his ashes were scattered in the River Swift, in order that the English reading and speaking world would have no shrine or tomb before which any homage could be paid.

One hundred and forty-six years after the first appearance of Wycliffe's translation, another scholar translated the New Testament into the English language, taking it directly from the original Greek language. This man was William Tyndale, and the year was 1526 A.D. Tyndale's effort at translation was a direct result of a dispute with a somewhat bigotted Roman Catholic priest, who reviled the Bible and exulted in the scarcity of copies. Tyndale had stated that, "With God's help, he would make the sacred volume so abundant in England, that every plough-boy might read it." He kept his word!

Tyndale published his first version from Antwerp, with the help of John Frith and William Roye. Strype reports that the uproar was awful, which arose in England when the Tyndale translation arrived. The Roman Catholic priests knew how little the doctrine and practices of the Roman Church were supported by Holy Scripture; and, to quote one English writer, "If the Ark of the Covenant was admitted, Dagon must fall."

The Catholic Hierarchy in England at first secured the services of a merchant, who went around and secretly purchased and destroyed as many copies as he could find. But, with the funds collected from the sale of the books, the printers simply put out improved copies and editions. However, when this came to the ears of the Catholic prelates, they saw to it that humiliating penances and heavy fines were assessed against those who circulated the New Testament in English. Those who learned its contents and proclaimed them to the people were burned at the stake.

Tyndale's brother along with two assistants who circulated copies of the English Testament, were fined the amount of 18,840 pounds. Today, this would equal \$52,752 in U.S. money. In addition, these men who opposed the wishes of the Roman Church were placed on horses; each man facing the horses tail, with as many of the banned New Testament fastened to their clothes as possible. They were then taken to a public place at Cheapside where they were forced

to throw these New Testaments into the flames with their own hands.

William Roye escaped to Portugal although his "escape" was not for long. The Catholic Inquisition caused his body to be burned.

John Frith went into England from Antwerp that he might "set abroad the mercy of our Lord and Saviour Jesus Christ." Only a short time elapsed before he was placed in the stocks at Reading. He was released at the request of a school master who had heard him praying aloud in excellent Latin. But he was again imprisoned and condemned by Bishop Stokesly and Bishop Gardiner.

A young man by the name of Hewet, a tailor by trade, had let it be known that he agreed with John Frith as to his religious views. Therefore, Hewet was rounded up along with Frith. They were both bound at the same stake and committed to the flames of Catholicism. As the people watched this horrible spectre, a priest warned the crowd not to pray for the two burning men, "anymore than you would for a dog."

As the flames progressed, John Frith smiled and prayed for those who had committed him to the flames. He joyfully declared that he suffered for the sake of Christ. Frith's last earthly remarks were to the effect that he was thankful that the flames had been carried by the wind, so that the torture of his young friend, Hewet, had been shortened.

William Tyndale was first strangled and then burned at the stake near Antwerp, on the charge of HERESY! Tyndale's last words were, "Lord, open the eyes of the King of England!"

It is also interesting to note that non-Catholic Bibles were publicly burned by some Roman Catholic priests at Champlain, New York, as late as the middle of the nineteenth century.

"ACTION" AND THE UNIVERSAL CHURCH NO. 4

Leo Rogol, Hixson, Tenn.

THE CAUSE: "EVERY CHURCH" OR "UNIVERSAL CHURCH" — WHICH?

It would be amusing to consider what bro. Lovell meant about fulfilling "all the commandments for the universal church." Of course, since he already proposed "Action by a universal church for a universal cause," this must be HIS answer how to fulfill "all the commandments . . ." This is CATHOLICISM pure and simple! This would mean, then, for one eldership to assume the oversight of all the churches, or the church universal as "**its program** having to do with mission work **in the world.**" And that is what bro. Lovell is contending for. Again we must know that this principle by which the elders of the Otter Creek church in Nashville are assuming the oversight of "mission work in the world" as "their program" (**sponsoring** elders) is the very same principle by which the elders of the Highland church in Texas are promoting such a nation-wide

arrangement as the Herald of Truth. Only the Highland elders claimed it was strictly a "local" work whereas bro. Lovell is bold enough to be honest about the whole thing — it is action intended to make the church universal to operate. This principle holds true for any type of "sponsoring" arrangement made anywhere. In reality, this is even more deadly than Campbell's cry for "cooperation" for this is but the initial step in the evolution of the hierarchy in which "the bishop of Rome was recognized as the leader of the church and assumed the title of pope."

Further, if every **church** has a responsibility (and we claim this is true) then why not allow every **church** carry out its responsibility separate and apart from any organizational ties with a **sponsoring** church? Where do we read that elders of one church "sponsored" something for another church? How can every church carry out its responsibility while at the same time it submits its work to the oversight, supervision, "guidance and direction" of the sponsoring church such as the Otter Creek in Nashville? Lovell proved his inconsistency when he spoke of the Otter Creek church "on THEIR PROGRAM having to do with mission work in the world." QUESTION: If the "mission work in the world" is "their program" (Otter Creek), then wherein lies the responsibility of "every church?" Toward the "whole world" or toward the Otter Creek church which has assumed the "responsibility?" If Lovell is promoting the Otter Creek church to sponsor or assume this "responsibility" then why speak of "EVERY CHURCH" having the whole world obligation and responsibility? How utterly senseless it is to speak of the **Otter Creek church** with regard to **their program** having to do with "**mission work in the world,**" ask churches to "turn their gifts over to the treasury to be forwarded **to the elders of the church** SPONSORING the project . . ." and yet speak of "every church" having a **responsibility**. If the Otter Creek elders are SPONSORING this work, is not, then, the Otter Creek church RESPONSIBLE? Can we imagine anyone **sponsoring** something without receiving or assuming **responsibility** for it? That is the very sin of SPONSORING CHURCHES — it takes away the RESPONSIBILITY bro. Lovell claims EVERY CHURCH is to have with regard to the work God gave it!

Just how does every church have the world-wide responsibility? According to Lovell, if every church had the whole world responsibility, then since Texas is a part of the whole world, the church in Nashville is "responsible" for the work there. And that would mean that the church in Texas is "responsible" for the work in Nashville, which would mean, that while the elders at Otter Creek are **sponsoring** the Korean work as "**their program**" the church in Abilene (for example) is **responsible** for it because Nashville certainly is in this "whole world." And if you may think this is ridiculous, it is only because of the proposition set forth by bro. Lovell concerning **every church** having the "whole world obligation and responsibility."

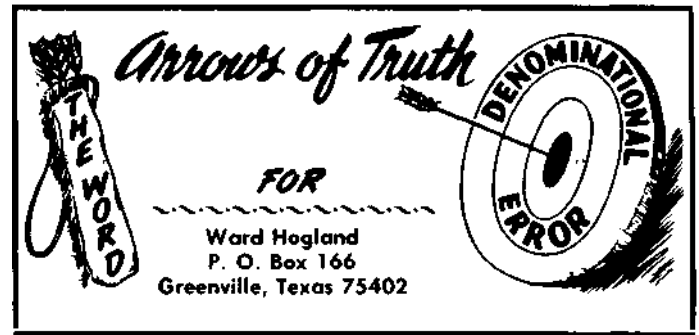
We have the right to know just where does the Bible teach that "every church" has the whole world "obligation and responsibility?" In what sense does he mean this? Did the Jerusalem church have the "whole world obligation" at Antioch, for example? When the church in Jerusalem was scattered by per-

secution (Acts 8:4) it was "scattered abroad." Where did they go? So "THEY THAT WERE SCATTERED WENT EVERYWHERE." Did the Jerusalem church go to Antioch? "Now they WHICH WERE SCATTERED ABROAD . . . travelled as far as Phenice and Cyprus AND ANTIOCH" (Acts 11:19). It was not the Jerusalem church which came — it was scattered. Some went one place, some another; hence it was individuals who came to Antioch. Now if the church (Jerusalem) functioned here in connection with any "whole world obligation" as some would need to suppose and endorse what they teach, then we have a LOCAL CHURCH (one of the "every church" of Lovell's assumption) functioning as a universal church AFTER IT WAS SCATTERED ABROAD and after the members of the Jerusalem church went EVERYWHERE.

A great number believed at Antioch, and as a result, the Antioch church was established. (Strange that this church could be established in those days without some "sponsoring elders" (or apostles) from Jerusalem "guiding" and "directing" this "project" as their "program of work." Maybe these brethren knew something bro. Lovell either didn't know or forgot.) No, the Jerusalem church did not function here in view of any so-called "whole world obligations," but rather the Antioch church functioned and fulfilled its obligation with regard to its mission IN THAT AREA.

In Acts 11:22 we read that the "tidings of these things came unto the ears of the church which was at Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch . . ." Now we know that the "scattered" of the Jerusalem church "came to Antioch" to preach the gospel which resulted in the establishment of the church there. Did the Jerusalem church "sponsor" a campaign at Antioch when they sent Barnabas there? What verse tells us they did? What verse tells us which church, or churches "forwarded (their gifts) to the elders of the church SPONSORING THIS PROJECT" as Lovell proposed churches ought to with reference to the Otter Creek church and their program of work in Korea? They didn't receive a dime (Jerusalem brethren) but sent BARNABAS, A MAN, A CHRISTIAN, A GOSPEL PREACHER, not \$\$\$\$ (money) to the Antioch church! This writer was just recently "sent" to another place to preach in a series of gospel meetings. But as in the case of the Jerusalem church, the church to which I went did not receive money from other churches to SPONSOR their work. Neither did the church from which I was "sent" collect money from all over to sponsor their efforts to "send" me.

Consider the work at Philippi. After the church was fully organized with its bishops and deacons (Phil. 1:1) it carried on its work in view of its "obligations" and "responsibility" there. Each church was organized and fully equipped, according to its capacity to take care of its "obligation" in the area it existed. Thus, when all churches throughout the world carried out their duties in their respective places, then the "whole world obligation" was met and satisfied, and without a single instance where one church sponsored "their program" having to do with mission work in the world. Thus the "whole world obligation and responsibility" was fully met Why not the same today?



"THE LEMMONS-LOVELL EXCHANGE"

We use the words "liberal" and "conservative" to describe the two groups of the split, which has taken place within the confines of the church, during the last two decades. Some take offence at such words but until someone comes up with a better way to describe the groups, I shall continue to use them.

Where human beings are involved, it is inevitable that certain problems will arise. This is true among the ones who stand opposed to centralized control in all its forms, as well as the ones who have brought their innovations into the church of our Lord. Sometimes the "liberals" will play up the problems of the "conservatives" in order to gain ground. One should not be deceived, because it is not all peace and tranquility in the liberal camps. They are having their problems over the Holy Spirit and how fast the church should be led into apostasy! Some want to put on the brakes, while others want to accelerate. They are divided into two basic groups. First, we might call some of them "conservative liberals." Then another group might be called "extreme liberals." It is a well known fact that brother Reuel Lemmons likes to keep his foot on the brake and allow these encroachments to come in rather slowly. On the other hand, brother Jimmie Lovell wants to go all the way and do it now! It was bound to happen — they clashed. In brother Lovell's paper called "Action," he prints an article by Lemmons and then takes him to the spiritual woodshed. Actually, these men are both right and wrong. Lemmons is right to try to stop some of the innovations but wrong in that he is inconsistent. Lovell is right to point out the inconsistencies but wrong in taking the church into complete apostasy. Brother Lemmons, in his article took his usual "middle of the road" position but in the latter part of the article, cracked down on institutionalism and made it look like something one might see in "Searching the Scriptures" or the "Gospel Guardian."

He said, "Post-war climate in the church has produced unusual tensions. It has been one of our aims to bridge the polarities which this age has erected between brethren insofar as is possible. The need of our century, and more precisely of our decade, is for men who are dedicated to the closing of wounds and the bridging of gaps. Debates and arguments between brethren are presented in terms of irreconcilables. Liberals or legalists, love or justice, conformists or non-conformists — these are the polarities between which brethren are being asked to choose. Radicals may express disdain for us for not choosing

the ditch on either side, but none of them can successfully glory over having proved that the middle of the road between these extremes doesn't please the Lord. A clear choice, alas, is not always as easy as the polemicists would make it appear, and if the church is ever to find any salvation from the tortured position in which it finds itself crucified, it will surely not be in a clear choice of one of the poles, but by a transcendence of them. If we are to survive we must continually search for the truth which always lies somewhere between the extremes.

"One of the battles to which we must commit ourselves is in the insistence that the church be allowed to remain the church. It must continue to be the pillar and ground of the truth. It must be maintained as God's only glorifying institution. Institutionalism seems to be especially popular, and brethren seem to have the idea that the church by itself, and in itself, is helpless or weak, and that we must organize some special, hard-core group, with a name and title befitting its special function, to do the work of the church. Brethren who are calling attention to the germ of apostasy before it grows its head and horns are doing the church a service. They bring down upon themselves the wrath of the promoters of projects, but brethren, they have a valid point. Why can't brethren, and young people especially — work in the church as the church, and let the church and not a 'corps,' and 'exodus' or an 'operation' get the credit?"

I want to thank brother Lemmons for saying that some of us are doing the church a favor by calling attention to the "germ of apostasy" before it grows its head and horns. He says we have a VALID point! I wonder how far brother Lemmons thinks it will have to go before one can see its horns? Frankly, I believe they have been in existence for several years.

Evidently brother Lovell didn't like the "tone" of brother Lemmons' article, so he had to reply. As all liberals, he COULD NOT meet the arguments so he pointed out some inconsistencies on the part of Lemmons. He said, "Reuel, I feel you stopped too soon. You might have included the Firm Foundation Publishing House, Tipton Orphan Home, Vacation Bible School, Abilene Christian College, Pan-American Lectureship, Preston Road School of Preaching, Ladies Bible Class, Ibaraki Christian College Foundation and dozens of other such projects, but I certainly do not mention these to take away the great words of wisdom you have spoken above even though I find some of them very difficult to follow."

Now if brother Lovell found that brother Lemmons had spoken "words of wisdom," why would he find it difficult to follow? Does he mean that he doesn't want to follow wisdom? Or could he mean that he did not understand what brother Lemmons was talking about? I doubt it. Brother Lovell pulled out an old trick by grouping a number of things together which are not parallel. He mentions Ladies Bible Class along with Tipton Orphan Home, and anyone who can see through a step ladder, knows they are not parallel. Some of the things he mentions I know nothing about. For example, I don't know what that Pan-American Lectureship is; or Preston Road School of Preaching is not too clear. As Reuel says, the church has started so many "corps," "exodus," and "operations" that I can't keep up with them.

Gentle reader, brother Lemmons knows we are drifting. Even brother Lovell said he spoke "words of wisdom." In another article brother Lovell said, "I would hate to have a dog that did not bark a little now and then." Well, I want to say, that if he is a watch dog, I want him to not only bark a little, I want him to BITE!

Brethren, just a little barking will not stop the innovator.

DANGERS FACING THE CHURCH

"beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness."

— II Pet. 3:17

Thomas G. O'Neal

318 King's Highway

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THE NEED FOR DEACONS TO BE INFORMED

Not only is there a need for elders and evangelists to be informed both concerning the problems that confront them and what the Bible solution to those problems is, but the deacons are likewise in need of being informed concerning the problems that face them and the Bible solution to them.

The Bible mentions the work of deacons, Phil. 1:1. Many believe the first deacons in the church are found in Acts 6. The Holy Spirit gave the qualifications for them in I Tim. 3. From these verses we learn that there were a plurality of them in each congregation. The work was that of service in a special way. Just as Satan has certain ways to deceive the other children of God, he has ways of seeking to capture the deacons.

(1) One way that the Devil seeks to trap the deacon is by making him think that he is a ruler in the congregation. In fact, there are some churches whose rulers are the board of deacons. Such an arrangement is a perversion of New Testament teaching. The role of a deacon is to serve not rule. But if Satan can get the deacons to thinking that they are not being considered in certain matters and can get them to seek to rule over the congregation, then he has accomplished his task. Deacons need to be informed of this device of Satan's.

God has appointed elders over congregations to rule. Acts 20:28 shows that elders are to oversee the church of God. I Pet. 5:1-4 shows that elders are to have oversight of the church where they are members. I Tim. 3:4-5 and Heb. 13:17 show that the elders are to rule in the congregation. I Pet. 5:3 shows that elders are not to be lords in the sense of dictators over the church. Elders are to rule with diligence (Rom. 12:8). When deacons begin to rule the congregation, they have become guilty of perverting the work God gave them to do and are doing the work that God gave elders. If Satan can get them to rebel at what God has ordained, his purpose is accomplished.

(2) Another problem that the deacons need to inform themselves about is that of failing to serve. Satan tried to get elders not to watch over the flock and rule it and he likewise tried to get deacons to

fail to serve. Both of them are designed by Satan for the very same reason. From time to time the church needs service and often deacons sit down on the job. How many times have you seen several of the deacons get the jobs done that were theirs to do while one deacon failed to even begin to perform his task. If Satan can get the deacon to fail to serve, he has been a success so far as that man is concerned. Satan can then work on another.

(3) Often in congregations deacons are called upon to serve as the treasurer of the church. Again Satan is ready to work here and the deacon needs to be informed about his activity. Satan can place the temptation before him that he needs to borrow some of the money in order to get through some tight spot or difficulty. Of course, Satan intends for the deacon to repay the amount borrowed, but then he needs to borrow more and more until Satan has influenced him into borrowing from the church until he does not have the ability to repay. Of course, Satan is having him steal the money but he is telling him that he is only borrowing it and he can repay any time. II Cor. 8:21 shows that we should provide things honest not only in the sight of God but also in the sight of men. My experience has been that those who serve as treasurer of the churches where I have preached have prepared detailed reports of the financial condition of the church and presented them from time to time, usually each month. Deacons, or anyone else, who take care of the Lord's money should be informed of the efforts of Satan along this line.

(4) Another trick that Satan will pull and deacons need to be informed about it is getting them to really desire to be an elder. Someone has said that the stepping stone to being an elder is being a deacon. Often those serving as deacons are later made elders in the church. However, this does not necessarily have to follow. But here Satan can really work. One has served as a deacon for several years and Satan places in his head the idea that he needs to be an elder. He will be shown by Satan that he is not being advanced in the church as rapidly as he is in his business. He may have had several promotions in his business but no one has even thought that he should be considered as an elder. Satan gets to work on this situation, causing him to want to be an elder and often he will circulate among the members of the congregation in an effort to gain support to put himself in as an elder. Often, brethren are slow to see through a situation of this kind. If one has conducted himself properly before his brethren demonstrating (not in the modern way) before his brethren his character and love and concern for the Lord's church, be he deacon or not, in time the congregation will want him to serve as an elder. They will recognize his ability as a leader and will see that his ability is put to work in the Lord's cause. Paul said in I Tim. 3:6 that an elder was to be "not a novice" and gave the very reason for such as "lest being lifted up with pride he fall into the condemnation of the devil." One who is in need of further maturing can allow himself to become puffed up and come to a fall if he is placed into the eldership from the deaconship immaturely.

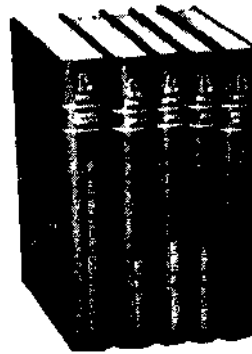
Again, I recognize the impossibility of touching all dangers and problems that the deacons will have to

guard against, but let these be suggestive of some. In your private study, you the reader, can add others.

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The News Letter Reports

"... THEY REHEARSED ALL THAT COD HAD DONE WITH THEM . . ."—Acts 14:27

Ralph Joiner, Punta Gorda, Fla. — I began work, on a full-time basis, with the congregation here the second Sunday in January. I had been preaching for them for some time while supporting my family in secular work. This is my first experience in devoting my full time to preaching. The work in Punta Gorda is a difficult work. We suffered badly when the liberal element decided to start a congregation some five miles from here in Port Charlotte. Being supported by Texas, they were able to erect a fine new building and bring in a preacher while we have contented ourselves with the old frame building in which we worship. They were able to woo many of our members away. To date all efforts to restore them have failed.

Douglas M. Black, P. O. Box 627, LaFayette, Ga. — As of May 23 I will be free to work in another area. We will be completing our second year at LaFayette about that time, and I feel it will be good to make a change then. LaFayette is located in Northwest Georgia, and it is 25 miles south of Chattanooga, Tennessee. Faithful churches are not too numerous in Georgia. However, in the last five or six years several sound congregations have sprung up over Georgia, and the northwest area has really seen an increase in loyal groups. It really has been a privilege to be involved in such growth. The brethren in LaFayette, of the Daugherty Street church, are busy in a program of teaching in homes two to three nights a week. With such zeal the Lord's kingdom can grow. Our attendance and membership show steady increases.

In addition to the regular work with the Daugherty Street church, I have been blessed with introductions to a large number of people who live in a farm community between LaFayette and Chickamauga. One man of this group has been baptized as a result of our teaching him. We have services in his home every Sunday at 3:00 p.m. and on Thursday evenings. There are other Christians who meet with us from that area. We are teaching about ten or more denominationalists in these services besides their children. I will be preaching in a summer tent meeting scheduled for this area.

Since we have been blessed with such a fine group of people with which to work, it is indeed difficult for us to consider a move. However, we feel a change will be best at this time. I will be available any time after May of this year. Anyone wishing a reference on me may write to **Paul Brock**, P. O. Box 257, Ft. Oglethorpe, Georgia 30741.

Earl Fly, P. O. Box 57, Jackson, Tenn. — Our work here continues to make some progress, though slow. We have had 12 additions since I moved here last June, but some have moved to other areas to work, so our number has not increased much.

Edward Fudge, Abilene, Texas — I am preaching for a small group of Christians in Sweetwater, Texas as I finish my school work at Abilene in May. This small group, consisting of one family and one lady in addition to myself, are trying to be just what the Lord wants us to be. We are having several visitors. North Park church in Abilene is helping me financially. This group is a very dedicated and hard-working group of Christians. If larger assemblies worked as hard as this group, much more would be done. There is a great need for someone to move here and work full time in the gospel. If anyone desires information about the work, please contact **Hoyt Houchen**, **Arvid McGuire**, or **Stanley Lovett**.

PREACHER WANTED

A gospel preacher is needed at a small church on the outskirts of Cincinnati, Ohio, on or before June 1st. Financially able to support full time effort. Please contact Charles Proctor at 6538 Donjoy Drive, Cincinnati, Ohio 45242 or call 891-1250.

Charles F. House, San Luis, Ariz. — **Luis Trevino**, a young native evangelist with whom I work, has been away during the month of January. He has been in meetings in the Rio Grande Valley of Texas, plus the adjoining state of Tamlipas. He is due to return February 5th, Lord willing. In his absence, **David Arellano**, **Apolinar Franco**, and **Charles House**, evangelists of the church have been conducting the regular four public services in the building, plus the one regular service being conducted on a farm weekly. Brother **Luis Trevino**, Box 348, San Luis, Ariz. 85349, lost much of his support in December. He and his family are trying to live on \$100 per month. If anyone can help him on a regular basis, please contact him. He is a worthy young man.

NOTICE

The church at 34th Street in Winter Haven is looking for a full-time preacher. The Lake Wire church in Lakeland, I believe, will assist in the weekly support of a faithful man. If interested please write to **Ronald Henderson**, 1580 Tate Avenue, Bartow, Florida 33830. **Harold Dowdy** was in a meeting at Bartow for the first 12 days of March.

James L. Denison, Box 481, High Springs, Fla. — In February, 1967 I began work with the Santa Fe Hills congregation in Alachua, Florida. This congregation serves the Alachua and High Springs area. We are located two miles north west on highway 441. When in this area worship with us.

Choice L. Bryant, McMinnville, Oregon — John H. Beebe (recently moved to Tucson, Arizona) will do the preaching in a meeting in McMinnville, Oregon, March 19-26. On April 2 I will begin, working locally with the East Belmont Avenue church in Fresno, California, having moved from the work here in McMinnville.

Harold Heaton, Daytona Beach, Fla. — On February 8th my wife, myself and three other couples met in one of our homes and started a faithful congregation here. The two congregations in this area, Holly Hill and the new Benville Road (formerly known as Bay Street) congregation are modem. We realize that this is a great responsibility, but we feel that we should stand for the truth. We pray God that we will do this and we feel that He will help us in this undertaking.

We are all working people. None of us receive large salaries, so our contributions will be small. We began meeting in our homes, but now have a building that will suit our purposes and will seat 100 people or more. It is the recreation center in a fairly large subdivision here. At the morning service of our first Lord's day brother Max Gregory preached and brother Banning from Ohio at the evening service. Others from Eau Gallie will be helping us in preaching. We are meeting at Winston Park Recreation Center, 1200 block south Nona Road, Daytona Beach, Florida. We meet at 10:00 a.m. and 6:00 p.m. Sundays, and at 7:00 p.m. on Wednesdays. My phone number is 253-5229.

Eugene W. Sikes, Charleston, S. C. — The West Side church of Christ in Charleston, South Carolina is growing steadily. However, there is a real need for a preacher to devote his full time to this work. Financial support is available. Anyone interested should contact me at 1048 Keats Road, Charleston, S. C. 29407.

M. Fred Stacey, West Point, Miss. — A new congregation standing for the New Testament order of work and worship is now meeting in Ft. Walton Beach, Florida. This is the only congregation in the Elgin Air Force Base area believing in the all-sufficiency of the Bible and church to do what Christ authorizes it to do. Anyone who knows of others in this area who are of like mind, please have them contact John F. Glass at 393 Oakland Circle, Ft. Walton Beach or Charles J. Elyard at Route 1, Box 272, Niceville, Florida.

Leo Rogol, Hixson, Tenn. — I will be in a gospel meeting with the Highway 72 church of Christ, Stevenson, Alabama from April 17th through 23rd. Services will be at 7:30 each night (Central Standard Time). These brethren would greatly appreciate your support by your attendance during this meeting if it is possible for you to come.

This is a new congregation which started the latter part of last year. At present there are about 25 to 30 worshipping at this place as the result of their determination to stand against the present day evils among many churches of Christ. Stevenson is located about 80 miles north of Huntsville and about 5 miles

south of Bridgeport on highway 72. The building is located between Bridgeport and Stevenson about three miles south of Bridgeport on the left going south toward Stevenson.

Robert D. Davidson, Sr., New Carlisle, Ohio — Jimmy Thomas of Columbia, Tennessee starts a meeting in New Carlisle, Ohio on February 13 through 19th. This is brother Thomas' first meeting in this area and we are looking forward to the good that can be done. The congregation meeting at 235 Funston Street in New Carlisle is striving to live and work by New Testament pattern. I have been with the congregation for 1 1/2 years and have seen considerable growth in spiritual zeal and stamina. Attendance averages for worship services on Sunday are in the 70's. There have been 3 baptisms and 14 restorations during this period. Each week our bulletin "The Sword" is forwarded into over 300 homes including 150 local homes who perhaps have never been acquainted with the gospel. We are trying to cover the city by taking a section every six weeks and sending the bulletin to homes in that area.

Charles Degenhart is in need of \$250. support per month to labor with the church at Canyonville. For the past few years the church at Canyonville has been afflicted by false teaching. Brother Charles Degenhart has been here for the past six months and has helped us work out our problems. He is sound in the faith and is doing a good work and wants to continue here. This is a difficult area, but the work is beginning to show progress. If you are able to help, contact brother Degenhart at P. O. Box 773, Canyonville, Oregon 97417. Signed: Arthur Pack, Howard Barlow, D. C. Shipman, Winford Frunk.

Flavil F. Wallace, Pontiac, Mich. — We are a small congregation of 25 members who have been meeting together since May, 1962. We purchased a lot which had a small dwelling on it and this building was used until it was condemned by the Building Inspector as a Public Meeting Place. As a result of this we were forced to build, and a building 30 x 50 was erected with a seating capacity of 125, six class rooms and a study.

The Gingellville congregation is the only sound congregation in Pontiac, the nearest being about forty miles and within a radius of some one hundred and fifty miles there are only six congregations with a total membership of about two hundred. Of the six, only two have preachers located with them. This area has many large liberal congregations which number hundreds of members.

Brother J. B. Grinstead of Columbus, Ohio is interested in locating here and helping us if support can be obtained for him. If interested, please contact me at 4193 Baldwin, Pontiac, Mich. 48055 and I will put you in contact with him. We will appreciate your consideration in this matter.

Ronnie P. Sadorra, Manila, Philippines — On December 1 through 4 the Piy Margall church of Christ held a four night gospel meeting. The speakers were: Rafael Aquilar, Romero Estalilla and Atty. Celso Dacanay. There were four baptisms and two others desire to be baptized this week. We are also opening

classes in Bible for college level this semester and offer free Bible correspondence course.

JOHN T. LEWIS

Herschel E. Patton, Lawrenceburg, Tenn.

At ten o'clock on Friday morning, February 17th, "the wheels of weary life stood still" for brother John T. Lewis, veteran preacher of the gospel for more than half a century in Birmingham, Alabama. The end came at the home of his brother, Frank Lewis, of Almadale, near Murfreesboro, Tennessee at the age of 91 years. Brother Lewis had been ill at the home of his brother for about two months.

The body was taken back to Birmingham where a funeral service was conducted at the Ensley church building at 1:30 o'clock Sunday afternoon. Brother A. C. Moore, former preacher for the Ensley church, spoke words of praise and comfort to an overflow crowd.

Another service was conducted at the Almadale church of Christ building in Tennessee at 10:30 a.m. Monday, February 20th by A. C. Moore and this writer. The body was then laid to rest in the family cemetery, next to his beloved "Mrs. Lewis," who preceded him in death by about ten months.

At the suggestion of several preachers present, the following is, in substance, the words I spoke to the overflow crowd gathered at the Almadale church building in Tennessee just prior to the burial of this great man.

As a Christian and as a gospel preacher, I feel very humble standing here before the body that once contained the spirit of such a noble and outstanding soldier of the cross. At the same time, I am greatly honored to be asked to say a few words on this occasion when we have come to put away the body of brother John T. Lewis for the resurrection.

Brother Lewis was already a man seasoned with age and experience, with a great record behind him, when I came to know him intimately some 25 years ago. I lived in Birmingham, Alabama, which may be described as his special field of labour throughout his evangelistic life, for a number of years. During those years I became very close to brother and sister Lewis, and this closeness, respect, and love has continued to this day. His work, character, and influence will continue to live in my life, as in the life of many, many others as long as we live.

There are three expressions which I think briefly epitomize the whole of his earthly pilgrimage — "Blessed Life," "Blessed Work," and "Blessed Death."

The life of brother Lewis, which stands forth as an inspiration and example, was no accident. It was the result of a deep-seated faith in God and His word, a keen sense of responsibility, and abounding love for God and his fellow man.

The benevolent spirit of brother and sister Lewis can be personally attested by numerous widows, orphans and destitute people. His help to others . . . his sacrifices to obtain property and buildings in which to worship are things that are known and remembered by many.

The character of brother Lewis was always above

reproach. No one could ever accuse him of taking advantage of them, of engaging in malicious slander, of being morally loose, or of failing to meet his obligations. His conduct was always such that no unfavorable tales followed him wherever he went. He was always positive and firm in his actions and speech. His firmness, his positive declarations, and sharp rebukes, considered by some as almost cruel, were nevertheless given in love and with a desire to help.

The home of brother and sister Lewis was never blessed with children. But they loved and had great interest in children. He recognized the potential of children and taught, encouraged, and warned them in the ways of God. He had little patience with parents who failed to train and discipline their children as wisdom and God's word directs. Many children have benefited from his teaching and generosity. He believed in schools for boys and girls where the Bible is taught and a Christian influence is found, not as adjuncts of the church but of the home, and he gave much to such endeavors.

The work of brother Lewis was the noblest of all work — an evangelist or minister of the gospel of Christ.

The prominence of "the faith" in Birmingham, Alabama is largely a testimony to the work of brother Lewis. He has preached all across the United States. His pen has been powerful in writing for numerous religious papers and in the publication of books. He believed in a "thus saith the Lord" and would not give place, no, not for one hour, to the promoters of human wisdom and traditions whether these arose from among his own brethren or from the false religionist around him. By public preaching, public debating, writing, and private teaching he "preached the word, was instant in season and out of season, reprov'd, rebuked and exhorted with all longsuffering and doctrine." For his noble works, which do follow him, many rise up and call him blessed. And, among these are gospel preachers in particular like myself who have been helped and encouraged so much by his work.

The great esteem in which brother Lewis is held, and the faithfulness of the Ensley church in Birmingham in caring for him in his old age are testimonies to his life and work.

The death of brother Lewis is blessed both as to its nature and the state into which it brings him.

Death did not come to him as a surprise, or shudderingly as it does to others. For a long time brother Lewis has viewed with calmness and even joyful anticipation his release from this world. He could, and often did, speak of it freely. This became ever more so after we buried his beloved "Mrs. Lewis" about ten months ago. Her going made the other side even much more attractive than it already was.

Besides release from the ailments and infirmities of old age, the glorious prospects of the beyond actually beckoned to brother Lewis and he was willing and anxious to go. The prospects that enticed him, and that he ever labored to present to others are expressed in these verses —

"In my Father's house are many mansions: if a were not so, I would have told you. 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 unto myself; that where I am, there ye may be also" (John 14:2-3).

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens" (II Cor. 5:1).

"For the Lord himself shall descend from heaven with a shout with the voice of the archangel, and with the tump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (I Thess. 4:16-17).

Daniel well expressed the prospects of brother Lewis, and all other faithful laborers for the Lord, when he wrote—

"And many of them that sleep in the dust of the earth shall awake — to everlasting life — And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (Dan. 12:2-3).

Thank God for brother Lewis, for his life, for his work, and for the glorious hope he has and that many others have because of him.

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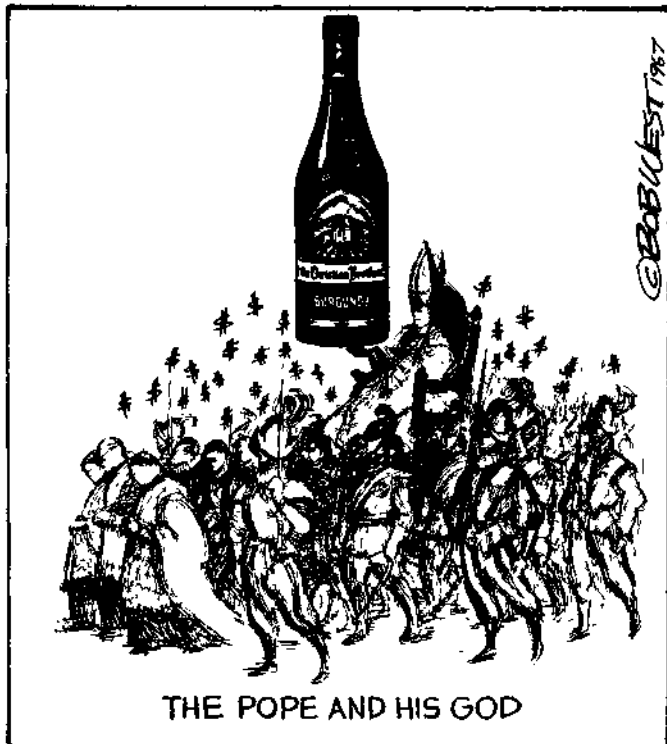
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All men have sinned (Rom. 3:23), and therefore are in a state of condemnation (Rom. 5:18; 8:1). This is what makes the blood of Christ so precious — because it is only through His blood that man can escape an otherwise hopeless state. Thus, the circumstances of man's condition fender the blood of Christ of inestimable value—it is "precious."

Christ's blood is also precious because of its ing power. "Knowing that ye were redeemed, not ... with silver or gold . . . but with precious blood . . . even the blood of Christ" (I Pet. 1:18-19). From this passage we learn that it is out of the question for man to be able to purchase his redemption with riches. Furthermore, the Hebrew writer tells us that it cannot be effected with the blood of animals (Heb. 10:4), but only through Christ's blood (Heb. 9:11-12). This is because His blood, and it alone, has purchasing power; thus, Paul tells the Ephesian elders to "feed the church of the Lord, which he purchased with his own blood" (Acts 20:28). This is why the blood of Christ is "precious" — it only possesses the value necessitated to negotiate man's redemption with God.

Christ's blood is precious because of its redeeming, cleansing power. "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin" (I John 1:7). "For if the blood of goats and bulls . . . sanctify unto the cleanness of the flesh how

much more shall the blood of Christ. . . cleanse your conscience from dead works to serve the living God?" (Heb. 9:13-14). Only the blood of Christ can effect the purity of man before God and, therefore, provide man's fellowship with God.

The value of the blood of Christ may again be seen when we contemplate its pacifying power. "For it was the good pleasure of the Father . . . through him to reconcile all things unto himself, having made peace through the blood of his cross" (Col. 1:19-20). His blood brought peace between Jew and Gentile. "But now in Christ Jesus ye that once were far off are made nigh in the blood of Christ" (Eph. 2:13). His blood reconciles man to God — man who has broken God's law and stands with a conscience pricked with guilt.

The precious worth of Christ's blood is manifested by the boldness with which the Christian is supplied. "Having therefore, brethren, boldness to enter into the holy place by the blood of Jesus, by the way which he dedicated for us, a new and living way" (Heb. 10:19-20). It makes it possible for us to be sons of God, and therefore approach Him as ones expecting an inheritance, we "who in time past were no people, but are now the people of God" (I Pet. 2:10).

The preciousness of His blood is demonstrated in its overcoming power. "And they overcame him because of the blood of the Lamb" (Rev. 12:11). Yea, through His precious blood, and it alone, can we overcome the power of Satan and his kingdom, the world — and even the fear of death. With what assurance may we sing, "There Is Power In the Blood!"

Finally then, the tremendous worth of the Saviour's blood may be viewed in its song-inspiring power, which leads the creatures in heaven to "sing a new song, saying, Worthy art thou to take the book, and to open the seals thereof: for thou wast slain, and didst purchase unto God with thy blood men of every tribe, and tongue, and people, and nation, and madest them to be unto our God a kingdom and priests; and they reign upon the earth" (Rev. 5:9-10).

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