

# 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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## THE "BUS MINISTRY" CRAZE

by Larry R. DeVore

The "Bus Ministry" appears to be sweeping the brotherhood like an outbreak of chicken pox. So far as I know, however, "conservative brethren" have not been infected as yet.

### WHAT IS A BUS MINISTRY?

So far as I can tell, you just buy an old bus, paint "CHURCH OF CHRIST" on the sides, and start a sectarian originated and motivated promotion campaign. It appears as another way to project a "good image" to the public. The use of the word "ministry" in connection with bus routes seems to be used in a denominational sense. The whole idea of calling every thing that we do a "ministry" is denominational in its concept. Paul told Timothy to ". . . make full proof of thy ministry" (2 Tim. 4:5b). What was the ministry he was to "prove"? Paul said, "Preach the word . . ." (v. 2). But today brethren have the "ministry of ushering", the "ministry of benevolence," and the "Bus Ministry." Where will it end? It would be far better to go back to calling "Bible things by Bible names." Brethren today have to have a whole new terminology just to keep "on the march."

### WHAT ARE BUSES USED FOR?

Supposedly, the buses are used to haul children, and / or aged persons to the meetinghouse for Bible classes and worship assemblies. But, the buses end up being used for many other things. Things that in no way expedite the work of the church. Usually, in fact, are not the work of the church. One church I know of, had a bus for quite a while and used it mainly to haul the teenagers to the roller-skating rink. Is this the work of the church? What passages authorize it? Recently this church purchased another bus, and is swept up in the "bus ministry" fever, and plans to buy two more. One close to me suggested, not altogether facetiously, that they needed two, one to go to the skating rink, and another to drive to the dances. That is not too far-fetched. The same church held an all-night prom-party for the teen-aged members who

were so "burdened" with Christianity they couldn't go to the Prom.

### ARE BUSES SCRIPTURAL?

I believe the Scriptures would authorize the use of a bus if the circumstances dictated the need for such. As the Scriptures authorize the paying of a preacher for his expenses in traveling to a place to preach the gospel (Mk. 16:15-16; 1 Cor. 9:14), then the possibility arises of a circumstance where it might be expedient to spend funds to bring the people to the preacher. In our modern society, it would seem that such circumstances would indeed be rare, but if so, then it would be scriptural. But often, if a bus is purchased because of a scriptural necessity, then the bus is also used for other purposes (i.e. trips to amusement parks, roller rinks, etc.) thereby destroying its scripturality.

### WHAT ABOUT COKES, CUPCAKES, & OTHER GIMMICKS?

Several brethren have written clearly and pointedly about physical reward motivations to get people to attend Bible classes, or worship services. Such practise is not authorized in God's word. In John 6:26 Jesus condemns those who were following Him, "because ye did eat of the loaves, and were filled." Bro. Clifton Inman, Editor of The Bible Herald, published at Parkersburg, W. Va., and who is certainly not known as being an "anti", wrote pointedly on this in the Aug. 15th, 1973 issue. He said, "If it is wrong to serve out of a desire for worldly rewards, it is wrong to entice one to serve from such a desire. To offer candy, cookies, toys, etc. to get children to attend Bible study is wrong. To offer the sensational is wrong." (pg. 4) "It is time that we learn righteous motives for our actions and follow them and not try to justify false and sinful motives. The one who makes his belly his god will use good words and fair speeches to deceive and divide. (Romans 16:17-18)." (pg. 5)

I certainly agree with these needed words from Bro. Inman. We need to return to the sanity of God's word that we might recover from this attack of the "Bus Ministry" craze. Think about it, brethren.

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## A PROPER CONCEPT OF GOD

Donald R. Givens

A person's concept of his God will determine his behaviour. It is very important that we have a correct view of the character of Almighty God. Wrong concepts and false notions about God's attributes will certainly lead to sinful behaviour.

During the time of Zephaniah, the people had an evil concept of the Lord: "And at that time I will search Jerusalem with candles, and punish the men who are settled on their lees; who say in their heart, The Lord will not do good, nor will He do evil" (Zeph. 1:12). Feeling that God would not do good or evil, some Israelites did as they pleased.

Among pagan religions the gods were debased, always quarreling, adulterous, capricious, dishonest, and liars. The gods and goddesses were worse moral reprobates than the people who worshipped them, but more and more the heathen became like the object of his false worship.

How highly important it becomes, therefore, for man to obtain a genuine concept of the Supreme Being. We are not left in the dark. God **has** revealed Himself. The Bible is His self-revelation.

Scripture reveals God as spirit (John 4:24). He is light (I John 1:5) love (I John 4:8) and a jealous God who allows no other beings to be worshipped (Ex. 20:3,5). A divided loyalty shall not be accepted. The Lord God is merciful, gracious, long-suffering, abundant in goodness and truth, and He forgives iniquity and transgression (Ex. 34:6, 7).

The angel Gabriel reminds us that "no word from God shall be void of power" (Luke 1:37). Many scriptures affirm that nothing can withstand God's power (Mark 10:27; Luke 3:8; 2 Tim. 2:9).

Furthermore, our God judges righteously (Psalm 9:4,8; Isaiah 5:16; Jer. 11:20). He is upright and there is no unrighteousness in Him (Psalm 92:15). Sin receives His intense hatred, but the sinner can receive His abiding mercy and love (Jer. 31:34; 2 Peter 3:9).

God is a **personal** God. He is not some vague, abstract and purely philosophical phenomenon. While the Lord God has frequently been referred to as "The Ultimate Concern," "The Ultimate Cause," "The Prime Mover," or "The Wholly Other," these terms actually give erroneous concepts of the real personal nature of the Creator. How could you address your prayer to "my Dear Ultimate Cause?" Prayer is personal communication with the Heavenly Father and for it to be meaningful we must realize the intimate relationship which exists between the child and his Father.

Scripture reveals many, many other traits and characteristics of our God. These mentioned are only a few. Search the scriptures daily and draw closer to the Lord. To know God is to be in a correct relationship to Him. Whatever concept you have of God demands a response.

Take heed to Psalm 94:7-11, "Yet they say, The

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Lord shall not see, neither shall the God of Jacob think on it. Understand, you beastly ones among the people; and you fools, when will you be wise? He who planted the ear, shall He not hear? He who formed the eye, shall He not see? He who chastises the heathen, shall He not correct? He who teaches man knowledge, shall He not know? The Lord knows the thoughts of man, that they are vanity."

Remember, the first and greatest commandment is to love the Lord thy God with all your heart, soul, strength, and mind (Matt. 22:37). 2710 21st Ave. So. Lethbridge, Alberta, Canada

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by D. R. Dungan

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# Editorial

Connie W. Adams  
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## A TRIBUTE TO A FRIEND

With sadness I report the death on January 22 of Delson Seaton, formerly an elder in the Manslick Road congregation in Louisville, Kentucky and since September, 1973 a part of the new Hebron Lane congregation with which the editor labors. While Delson Seaton was not widely known over the country, yet he was known and respected by a number of gospel preachers and others. He was a vital part of an active, aggressive and loving eldership in one of the best congregations in the land. Not only did he make his mark on the lives of the members of that church in general, he also had a special part in the encouragement of a number of young men to preach the gospel, including his own two sons, Glenn and Doug.

There is no higher calling in life, nor any heavier responsibility, than the eldership of the Lord's church. He discharged his duty in that work about as well as any man I ever knew. He was an aggressive personal teacher and led a number to Christ through his home studies. He was tender, yet firm with wayward members and had a great part in leading a number of them back to the Lord. He was the friend of preachers and often drove many miles to hear the gospel in a meeting and offer quiet encouragement to the preacher and the congregation.

Brother Seaton fought bravely to overcome leukemia. Even after it became apparent that he was in a losing battle, he did not despair but faced the inevitable with resolute faith. He did much to help prepare his family for his death. Though hospitalized eight times in a year and a half, he taught everyone who would listen about the Lord and his word. Most of the nurses, aids and doctors who attended him regarded him as a preacher. He sent for various ones during his illness, to talk with them about their souls. Not many days before his death, he sent all others out of his room so the two of us could talk uninterrupted about his funeral and then about heaven.

Now, he is gone at the untimely age of 42. But it may truly be said that "he being dead yet speaketh." I am a better man because his life touched mine. Neither his wife, Oleta, sons, Glenn and Doug and six-year-old daughter Amy, nor any of us who mourn this loss, must sorrow as those who have no hope. If ever the precious promises of the gospel should comfort the hearts of those left behind, surely they do in this case.

Julian Snell and the writer conducted funeral services in the presence of a "standing-room-only" crowd. Then his body was laid to rest in lovely Hebron Cemetery just perhaps two hundred yards from the spot where the Hebron Lane building will be erected, hopefully this summer. His memory prompts the following editorial.

### ENCOURAGING YOUNG MEN TO PREACH

The books of 1 and 2 Timothy, Titus and 2 Corinthians have much to say about preachers and preaching. Timothy and Titus were both younger men than Paul who traveled with him and helped much in his work of reaching the lost and edifying the saved. Every man who preaches or aspires to do so should make it a point to read and re-read those books often.

Preachers, following the instruction to Timothy, should "put the brethren in remembrance" of what the word of God says (1 Tim. 4:6), be an "example of the believers" (1 Tim. 4:12), "give attendance to reading, to exhortation, to doctrine" (1 Tim. 4:13), "preach the word" "in season and out of season" (2 Tim. 4:2) and "commit to faithful men" who would be able to teach others what they have been taught (2 Tim. 2:2).

It is the exception when a young man determines to preach without encouragement in word and deed in his own home. Parents who are materialistic and place the kingdom in a secondary role are not apt to have much influence toward developing their sons to preach the gospel.

Congregations need to fulfill their responsibilities to train and develop their own members for more fruitful service to the Lord. Attention needs to be given to the training program and adequate teaching, both in classes and from the pulpit, needs to be done. Young men ought to be used in the services. Unusual interest and ability on the part of some should be noted and developed. Why is it that some congregations are regularly developing young men to preach the gospel while others are not? I know of some churches which have been meeting for years which have NEVER produced a single gospel preacher. Why is this?

I am not opposed to a young man who wants to preach getting a college education. Such can be very helpful when properly used. But going to a college operated by the brethren did not motivate me to preach the gospel. I was already doing that before ever going to college. It was in the home and the congregation where the desire began and flourished. Older preachers offered encouragement. Older brethren patiently endured inept attempts to preach. What is true of this preacher is also true of many others across the land in this respect.

But young men today who manifest a desire to preach do not always receive the encouragement they once did. A few years ago a young preacher could spend his summers in gospel meetings doing good for others and gaining valuable experience which would help him the rest of his life. Not so today. Congregations want only seasoned veterans to come and preach in meetings. Besides, summer meetings

have shifted to spring and fall. Further, it is getting hard for a young, inexperienced man to locate with a congregation anywhere. They "admire" his determination, think he will "make a preacher, someday" but they would rather let him "practice" on somebody else. Pray tell, how is a young, inexperienced preacher ever going to get "experienced" unless he preaches? Are we in danger of professionalism which regards church members as spectators and preachers as a part of the performing arts to spell-bind an audience?

Two things are being done in some places now which ought to help this problem. Some well established congregations are having a young preacher come to work with them for a year or two where he can serve under elders and work beside older and more experienced preachers. It was this writer's good fortune to work with two such younger men at Manslick Road in Louisville. Neither of these men was an "associate-minister" in the denominational sense of the term. They were simply gospel preachers supported to devote their time to studying, preaching and teaching. The brethren prepared a study room for them, equipped it, gave them a living wage and planned much work for them to do. They preached considerably in the local work and throughout the area, taught classes, knocked on doors, assumed part of the writing duties for a bulletin, and in both cases, did their first gospel meeting work elsewhere. Other young people saw preachers not much older than they treated with dignity and respect. They learned why these men wanted to preach. They were uplifted by the enthusiasm and idealism which inheres in youth. The congregation took delight in watching them grow. The program was a challenge to the elders to help bring out the best in these men. The older preacher in the situation was greatly blessed. It is refreshing to see this being done in more and more places.

Another practice which I hope catches on is that of congregations which do not have full time preachers having a young man to come and work with them through the summer months. Some who could not support a man all year, might be able to support one for three or four months. This would boost the work at such places and offer much encouragement to young men. Why do young preachers yet in school have to spend their summers working in a steel mill, a department store or on a construction job when there are many congregations without preachers and which badly need them? Certainly it is honorable to engage in secular work to support oneself. But would not far more good be done if that same amount of time and effort were diverted into the work of the Lord during those months?

Brethren ought to find out about the soundness of the convictions of any preacher, young or old. While there are some young men who give out an uncertain sound, I believe they are in the minority and those faithful to the Lord should not be penalized for the errors of others. Brethren, let us get behind young men who want to preach the gospel and give them a chance.

## THE NEGLECTED AUTHORITY OF SCRIPTURAL PRINCIPLE

By Dwaine E. Dunning

[EDITOR'S NOTE: Be sure to read the reply to this article by Marshall E. Patton carried elsewhere in this issue. CWA]

This writer has participated in a number and variety of "unity conferences," which have brought together people from the instrumental and non-instrumental churches of Christ. Most of these were conducted with evident good-will on both sides, and with joy at how much is held in common. Differences are always ascribed to "differing systems of interpretation," and it is lamented that the meetings are never long enough to review and reconcile all the differences.

These paragraphs are offered as an attempt to clear away some of the fuzzy thinking which has indeed allowed two systems of interpretation to grow up among people who claim to be devoted to the ideal of speaking where the Bible speaks, and being silent where the Bible is silent.

There is in fact little difference between those of instrumental and anti-instrumental views as to those things the Bible plainly *says*. The problem areas are almost always in the realm of Scripture *silence*. Some regard any "religious" act as forbidden unless a specific command for it may be shown. Others see a prohibition of this kind as itself an addition to Scripture. It may be noted that there are several dozen divisions among those of the anti-instrumental persuasion — a situation which in itself strongly suggests fallacy in the system of argument. The viewpoint that silence means "forbid," — originally appearing in Calvinistic Puritanism — if valid in condemning instrumental music is equally valid in condemning individual communion cups, *Herald of Truth* radio and television programs, colleges, church buildings, and any and every other tool of service which is not mentioned in Scripture.

Command, example, inference — Though the prohibition-by-silence principle was very much in use before it was incautiously borrowed by the restoration movement, there has arisen here a distinctive, almost proprietary, way of phrasing it. This has been the use of Thomas Campbell's terminology, "command, example, inference," drawn from his magnificent essay, *Declaration and Address*. Unfortunately, many people have used this terminology who have never read the document, and the result has been to accomplish a result which is flatly contrary to that which Mr. Campbell had in mind. His purpose was to de-em-phasize divisive problems by showing that there is a basis for unity in holding to those things the apostles taught and practiced. The effect of "command, example, and inference" has been, however, a belief that these words are of equal strength. This is not true, and Thomas Campbell was particularly anxious that this be recognized.

To achieve this, he built some safeguards into his system, found in Proposition Six of the document. Inferences or "deductions from Scriptural premises" may truly be regarded as the word of God when correctly inferred, but, he said, such conclusions as are reached by deduction are binding *only* on the individual who accepts the reasoning (and the conclusion), and such deductions may *not* be made terms of communion.

It is tragic that these limitations which Thomas Campbell built into his admirable system have been set aside. The unity which is possible by agreement on what the apostle taught and did has been lost because inferences and deductions have too often been made terms of communion, by being bound on those who not only did not see that they were so, but who perhaps were able to see that they were *not* so.

Principle — There is, however, an implicit recognition that "command, example, and inference" are insufficient to answer all the questions which may arise, in that neither side in the controversies which have plagued the restoration movement has been content to use only these three tools for learning truth. Both sides have frequently gone back of command, example, and inference to *principle*.

The instrumental party is challenged to show a "specification" of musical instruments in Romans 15:9; 1 Corinthians 14:15, 26; Ephesians 5:19; Colossians 3:16; and James 5:13. If this cannot be done, then it is considered that the practice of the first century church of making music without instruments has been established.

However, when those who argue for instruments challenge this *interpretation* of what is essentially an argument from silence, a whole series of arguments *drawn from Old Testament Scriptures* are advanced — such as the specification of gopher wood for the ark, the sin of Nadab and Abihu in using "strange" or uncommanded fire, and the command, "see that thou do all things according to the pattern," and others like them — to establish the principle that it is essential to keep all God's rules with scrupulous exactness. It is held that Amos 6:1-5 establishes the *principle* that God highly dislikes instrumental music because of the manner in which the idle and gluttonous people of Samaria were condemned. Thus, whether it be recognized or not, the anti-instrumental position, in the absence of a specific command, "Thou shalt not use instrumental music," is driven to finding and using principle.

The instrumental party also resorts to the use of principle to supply authority for which there is no specific command, example, or inference; like the anti-instrumental party, those who argue for instruments also go to Old Testament Scripture. God's evident approval, as particularly reflected in the Psalms, is held to establish principle, that God may condemn the wicked people of Samaria for making instruments "like David," but He actually approves and appreciates songs of praise on, or accompanied by, musical instruments.

Thus, a broad and comprehensive basis for a system of Biblical interpretation which would have rich promise of solving the instrumental-music issue, and others argued with the same kind of arguments, already exists, in formally recognizing the importance of a procedure both sides in each of the areas of controversy are already doing — and that is to recognize that *behind command, example, and inference lies principle*.

Since neither group can show the command the opposition requires, both parties go to Scriptural principle to find their strongest arguments! There has always been *de facto* recognition that command, example, and inference are not the only ways of learning the will, or the good pleasure, of God.

Principle is basic — Back of any command or law must rest a principle! The whole Mosaic system of laws or commands rests, not on an order or command to accept them, but on the evident existence of God. "I am the Lord, thy God" is principle! It is this principle upon which the whole Mosaic system rests!

Paul in Romans uses the principle of the evident existence of God as the very foundation of his argument which justifies the conclusion that "all have sinned, and are coming short of the glory of God."

Thus, in order of strength, principle is followed by command. As Paul's illustration puts it, the builder has more honor than the house. Definitely behind command is example. Its authority is less than that of command to the extent that the human mind is forced to operate in determining whether a claimed apostolic example is intended to be for the whole church and for every age in the history of the church. Inference or deduction is weaker than example to the extent that the mind of man enters into the equation in reaching the conclusion. And, though it is seldom mentioned as a basis upon which authority is claimed, there is a fifth area — that of judgment. This is where there is really not enough Scriptural material to put an inferential argument, or process of deduction, together, but people go ahead and make up their minds anyway! And, it may be said, this fifth procedure, definitely last in strength, has provided many arguments in religion! Is it important to God? — A second consideration needs to be kept always in mind. It is incredible that so little attention is paid to the question, "Is this really important *in the mind of God?*"

It would seem to be "elementary," as Sherlock Holmes put it, that a subject God does not even discuss (granting the anti-instrumental claim of "silence" in connection with the words "psalm," "hymn," and "song") can hardly be one of importance to Him. There should therefore be, first of all, a way of determining whether a given subject is of importance to God. I suggest this: "How often is this subject discussed?"

Why should we suppose that a subject God does not even discuss is so important to Him that it would justify division among His children? Let us ask first about any subject before it is even discussed among

us: "Is this important to God?" If it is, we know it is, because God has discussed it.

Thus, if the Bible does not discuss a given subject at all, no matter how important it may seem to men, it is of no importance to God, and it is not a proper subject for controversy among Christians.

If God mentions something once, then it is worthy of notice on the part of His people. If He says something twice or three times, then — and only then — we have enough information on the subject to proceed from Scriptural facts to principle, and learn God's thinking on the subject.

If there is a command or a precedent, well and good. We can usually agree on what happened and what it means. However, since every command of God rests essentially on the nature and power of God, let us not forget that back of inference, example, and even command must be principle, the very thing each party in a religious controversy tries to find in the absence of explicit command. Both sides in the instrumental-music controversy, and all the other three or four dozen issues among the churches of Christ today, recognize this authority *de facto*. Now, if all parties will simply recognize the right of each party to use what all are using, the Scriptures can then be studied in an attempt to answer these two questions:

First does God say anything about this subject? If He does, then — and only then — it is a proper one for continued discussion.

Second, what is the evident principle underlying what God has said? Since God does not contradict himself, it follows that careful study of everything God says on a given subject will lead the earnest seeker to a knowledge of the mind of God on the matter. These two considerations ought to lead honest enquirers after truth not only to truth, but to unity in the truth.

## ANSWERS for our hope

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### REVIEW — "THE NEGLECTED AUTHORITY OF SCRIPTURAL PRINCIPLE"

Elsewhere in this issue there appears an article entitled "THE NEGLECTED AUTHORITY OF SCRIPTURAL PRINCIPLE" by Dwaine E. Dunning, a preacher of the Christian Church. This article originally appeared in CHRISTIAN STANDARD, and, after some background correspondence, was sent to me by Brother Adams, editor of SEARCHING THE SCRIPTURES, for review. Since it advances a line of argumentation used by some of the "Anti-instrumental views" who are more liberal in their

practice than some of us, I think the requested review is well in order. Brother E. R. Harper, in his effort to defend "Herald of Truth," used the "principle" argument in his Lufkin, Texas debate with Brother Yater Tant. The very fact that it never appeared in subsequent debates on the same issues, is evidence of its weakness and its inability to stand the heat of debate.

Mr. Dunning implies that those of the "non-instrumental views" are guilty of fuzzy thinking, using a false system of interpretation, evidenced by divisions among us, and numerous inconsistencies. While these are serious charges, and while he, no doubt, is sincere in believing them, I, nevertheless, emphatically deny every one of them, and believe that I am in position to prove them false. I do appreciate the candor, enthusiasm, and objectivity with which he writes. However, the confidence displayed is unwarranted. His inability to correctly represent his opposition, and, especially, his lack of knowledge of the primary issue, namely, Divine Authority And How to Establish It, is a great reflection on the boldness of his article.

Concerning divisions, let it be observed that there are divisions among those of the "instrumental persuasion;" that such reflects just as strongly upon them as upon others. All of this does mean that there is a "fallacy in the system of argument" on the part of someone. This exchange should help us to see just who is guilty.

It is unfortunate that Mr. Dunning has misunderstood some of the cardinal points of "Thomas Campbell's magnificent essay, DECLARATION AND ADDRESS." In fact, it hardly seems possible that one could be more guilty of the same thing of which he accuses another, namely, "to accomplish a result which is flatly contrary to that which Mr. Campbell had in mind."

In the first place Mr. Dunning reflects upon Thomas and Alexander Campbell as well as others of the "Restoration Movement" when he says "the prohibition-by-silence principle . . . was incautiously borrowed by the restoration movement," and assigns the origin of it to "Calvinistic Puritanism." 1 Pet. 4:11, "If any man speak, let him speak as the oracles of God; . . .," in its full import, prohibits by silence, and was written centuries before "Calvinistic Puritanism" was born. Furthermore, he misrepresents both his opposition and Campbell when he says "there has arisen here a distinct, almost proprietary, way of phrasing it. This has been the use made of Thomas Campbell's terminology, 'command, example, inference, drawn from his magnificent essay, *Declaration and Address*.'"

I am not aware of any of the "non-instrumental persuasion" using the terminology ascribed to Campbell above for the purpose stated. Furthermore, I am unable to find such terminology so used in the whole of Campbell's *Declaration and Address*. In fact, such terminology for expressing the prohibition-by-silence principle is neither distinct nor acceptable to those of the "non-instrumental persuasion." We certainly have no proprietary feelings about it.

I do find Campbell saying repeatedly, with perhaps slight variation, throughout the essay that "nothing ought to be received into the faith or worship of the church, or be made a term of communion for which there cannot be expressly produced a 'Thus saith the Lord,' **either in express terms or by approved precedent.**" While "express terms" may be made to include **necessary inference**, it does not include just inference. There is a world of difference between an inference and a **necessary** inference. One is only possible or even reasonable, but not altogether conclusive. The other is conclusive beyond all doubt, a conclusion from which there is no escape, hence, absolutely necessary. However, inferences — mere inferences — do not establish truth. If so, then infant sprinkling would have to be accepted along with instrumental music. Campbell was right when he said such ought not to be made terms of communion.

It is true that Mr. Dunning's terminology, "command, example, and inference," does not suffice "to answer all questions which may arise . . . and for learning all truth," but such terminology is not representative of his opposition. While his use of it may appear to give him victory in the field of argumentation, a more careful examination shows the victory to be only over a straw man. The following terminology, "express statement, approved example, and necessary inference," used by those of the "non-instrumental persuasion" as well as by scholars of different faiths, is sufficient to answer all questions which may arise and for learning all truth — including every divine **principle**. There is no need for either side going back of this for anything in the matter of establishing divine authority or in learning the will of God. In fact, **there is no other way by which truth can be revealed!** Principle itself, whatever it may be, must of necessity be revealed in at least one of these ways.

This brings us to the heart of the article under review — the matter of establishing authority by way of **principle**. It is here we see the greatest fallacy in Mr. Dunning's line of argument. **He simply fails to distinguish between the simple matter of HOW a thing is revealed and WHAT is revealed.** It is just that simple. **Principle** is not a **how** of revelation; it is the **what** of revelation. Webster's Collegiate Dictionary defines the word "principle" (in the sense in which Mr. Dunning uses it) to mean: "A fundamental truth; a primary or basic law, doctrine, or the like." Anyway one looks at it "principle" is something that must be learned, and it cannot be learned except it be revealed (1 Cor. 2:11-13). Question: How can any principle be revealed unto us except by way of either expressed statement, approved example, or necessary inference? There is no other way by which God reveals truth to any man. Furthermore, this is sufficient for all truth, and Mr. Dunning is wrong if he says both sides have to depend upon more than this.

Our appeal to and use of Old Testament Scripture in the instances referred to is not for the purpose of establishing authority, but rather to corroborate that already established in the New Testament. Since both

the Old and New Testaments reveal that "it is essential to keep all God's rules with scrupulous exactness" — by way of express statements (Deut. 4:2; 2 Jno. 9; Rev. 22:18, 19), the examples of the Old Testament mentioned by Mr. Dunning serve only to illustrate and confirm. Of themselves they establish no authority for the New Testament dispensation nor are we dependent upon them for such.

What Mr. Dunning sees as an inconsistency on our part in condemning instrumental music in worship and embracing individual communion cups, church buildings, etc., grows out of his lack of knowledge concerning the **nature** of authority. When authority is established by "express statement, approved example, or necessary inference, it may be either **generic** or **specific**, if **generic**, it **includes** all objects within the **genus** authorized though not specified. **Specific** authority includes nothing except that specified. Any dictionary will confirm this. Mr. Dunning's trouble is that he can find neither generic nor specific authority by way of "express statement, approved example, or necessary inference" for his instrumental music in worship. Hence, he is left without divine authority.

Yes, principle is basic, and may lie back of any command, but it still must be revealed. It is the **what** of revelation, not the **how**. It, therefore, is not a way of establishing divine authority.

Concerning the rest of Mr. Dunning's article, very little need be said for the thoughtful reader. Whether or not a thing is important to God does not depend upon how many times He says it, but rather **upon the fact that He does say it!** He did say, "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him" (Col. 3:17), which means that all things must be done by His authority. Who can imagine the size of the book it would take to name all things one must not do? Yet, the failure to mention such cannot mean that it is not important. The fact that it is unauthorized by Christ suffices as a prohibition for those who truly revere His word. Furthermore, when He reveals His will to us, it is important. It matters now **how** it is revealed — whether by "express statement, approved example, or necessary inference, it is of equal value. The fact that it is God's will, regardless of how revealed, suffices for honest souls.

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In order that one might see what was obeyed in New Testament times see chart number 6.

#### THAT WHICH WAS OBEYED 6

1. Doctrine. Rom. 6:17-18
2. Faith. Acts 6:7; Rom. 1:5
3. Gospel. Rom. 10:16; 2 Thess. 1:8-9
4. Truth. I Pet. 1:22; Rom. 2:8;  
Gal. 3:1; 5:7
5. Word. I Pet. 3:1

The Romans obeyed the "form of **doctrine** that was delivered" them (Rom. 6:17-18). Paul said he had "received grace and apostleship, for obedience to the **faith**" (Rom. 1:5). "A great company of the priests were obedient to the **faith**" (Acts 6:7). The Romans had obeyed the **gospel** (Rom. 10:16). Those "that obey not the *gospel* of our Lord Jesus Christ shall be punished with everlasting destruction" (2 Th. 1:6-9). Those who do not obey the **truth** shall be punished (Rom. 2:8-9). Peter's readers had "purified your souls in obeying the **truth**" (I Pet. 1:22). Paul asked the Galatians, "who hath bewitched you, that ye should not obey the **truth**?" (Gal. 3:1). "Ye did run well; who did hinder you that ye should not obey the **truth**?" (Gal. 5:7). Peter said the **word** could be obeyed (I Pet. 3:1). When obedience was considered, the doctrine, the faith, the gospel, the truth, and the word was the instruction that was obeyed. These either all refer to the same thing obeyed, or these people obeyed different things.

#### WHAT WAS PREACHED?

Remember the Ketcherside doctrine is that the gospel is preached to alien sinners, and doctrine is taught to Christians.

#### THAT WHICH WAS PREACHED 7

1. Doctrine. Acts 5:28; 13:5, 7, 8, 10,  
12; 17:19
2. Faith. Gal. 1:23; Acts 13:8; Jude 3
3. Gospel. Rom. 1:7, 15-16; Mk. 16:15-16;  
I Cor. 9:16
4. Truth. Eph. 1:13; 4:15, 21; 2 Th. 2:13;  
I Tim. 2:7
5. Word. 2 Tim. 4:2; Acts 13:5

By preaching the apostles were charged, "ye have filled Jerusalem with your **doctrine**" (Acts 5:28). Paul and Barnabas "preached the **word** of God" (Acts 13:5) and one "desired to hear the **word** of God" (Acts 13:7) when a false teacher tried to turn him "from the **faith**" (Acts 13:8) which Paul described as being the "**right ways of the Lord**" (Acts 13:10). When this one believed it was "the **doctrine** of the Lord" (Acts 13:12). When Paul "preached unto them Jesus, and the resurrection" the Athenians wanted to know "what this new **doctrine**" is (Acts 17:18-19).

Paul said he "preached the **faith** which once he destroyed" (Gal. 1:23). Elymas was seeking to turn Sergius Paulus away "from the **faith**" (Acts 13:8). Jude exhorted saints to contend for the **faith** (Jude 3).

To Roman saints Paul said he was ready to preach the **gospel** (Rom. 1:7, 15-17). Jesus said the **gospel** was to be preached to every creature (Mk. 16:15-16). Paul said to Corinth, "I preach the **gospel**" (I Cor. 9:16).

To the Ephesians Paul said, "Ye heard the word of **truth**" (Eph. 1:13). Paul told them he was "speaking the **truth**" (Eph. 4:15). He said the "**truth** is in Jesus" that they had heard and been taught (Eph. 4:21). Paul told Timothy "I speak the **truth** in Christ" (I Tim. 2:7). People will be damned "who believe not the **truth**" (2 Th. 2:12). The saints at Thessalonica believed the **truth** (2 Th. 2:13).

At Salamis Paul and Barnabas "preached the **word** of God" (Acts 13:5). Paul told Timothy to "preach the **word**" (2 Tim. 4:2).

Now when the doctrine is preached, if the faith, and the gospel, and the truth, and the word of God is not preached, then we have five different things being preached. However, all five of these terms refer to the same message of salvation that is preached.

#### DOCTRINE TO ALIENS 8

1. Acts 5:28—"filled Jerusalem with your **doctrine**"
2. Acts 13:12—"believed . . . doctrine of Lord."
3. Acts 17:19—"may we know what this new **doctrine** is?"

One needs to keep in mind that Ketcherside says doctrine is for saints and not for alien sinners.

The apostles were released from prison (Acts 5:19) and commanded to go into the temple and speak the words of this life. While there in the temple they proclaimed the will of God to the people and were later charged by the high priest of filling "Jerusalem with your **doctrine**" (Acts 5:28). Sergius Paulus heard the **word** of God preached and believed the **doctrine** of the Lord (Acts 13:5-12). The people of Athens wanted to know of "this new **doctrine**" and Paul preached unto them the famous sermon on Mar's Hill. Thus, the New Testament teaches that alien sinners bad doctrine delivered unto them.

#### ALIENS ARE TAUGHT

One needs to keep in mind that Ketcherside says teaching is to saints of God and not to the alien sinner.

## ALIENS TAUGHT 9

1. Acts 4:2—"they taught the people."
2. Acts 5:21—"enter temple and taught"
3. Acts 5:42—"teach . . . Jesus Christ."
4. Acts 11:26—"taught much people."
5. Acts 14:21—"taught many"
6. Acts 18:11—"teaching the word of God"
7. Acts 28:31—"teaching . . . concerning Lord Jesus"

Peter and John "taught the people" (Acts 4:2). The apostles "entered into the temple . . . and taught" (Acts 5:21). The apostles "daily in the temple, and in every house, ceased not to teach and preach Jesus Christ" (Acts 5:42). Paul and Barnabas "taught much people" in Antioch (Acts 11:26). These two men "taught many" in Derbe (Acts 14:21). Paul was at Corinth a year and a half "teaching the word of God among them" (Acts 18:11). For two years in Rome Paul was "teaching those things which concern the Lord Jesus Christ" (Acts 28:31). From these verses we learn that alien sinners can be taught the word of the Lord.

## PREACHING TO THE CHURCH

We need to be reminded it is Ketcherside that says one cannot preach the gospel to the church.

## PREACH TO CHURCH 10

1. Acts 20:7—"disciples came together . . . Paul preached unto them."
2. Acts 20:35—"I have gone preaching" among the Ephesians.
3. Rom. 1:7, 15—"to be saints . . . I am ready to preach the gospel to you that are at Rome."

In Troas "upon the first day of the week, when the disciples came together to break bread, Paul preached unto them" (Acts 20:7). Among the Ephesians and to the elders Paul said, "I have gone preaching the kingdom of God" (Acts 20:35). Paul wrote "saints" in Rome and said he was "ready to preach the gospel to you" (Rom. 1:7, 15). Paul preached the gospel to the church; Ketcherside says this can not be done.

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## CALVINISM EXAMINED #5

Those who believe the doctrine of Calvinism believe that since we are **Totally Depraved**, and therefore there is nothing we can do that would be considered "good"; and since God has **Unconditionally Elected** some before the foundation of the world; and since they believe in Limited Atonement, the next step, of necessity, would be Irresistible Grace. By this they mean, the elect are irresistibly called to salvation by the effectual working of the Holy Spirit. Those who believe in irresistible grace usually turn to Eph. 2:1 to try to prove their doctrine. Paul said in that passage, "dead in trespasses and sins" and that man is unable to even hear the gospel until such time as God sees fit to send him a direct working of the Holy Spirit.

Just here, let us examine more closely Eph. 2:1. Paul said that God had "quickened" those who were "dead in trespasses and sins, and made them alive. The word "quickened" means to "make alive." In Col. 2:12-13 Paul said that they were "quickened (made alive) when they were buried with Christ in baptism. He said in that same context that they were circumcised with a "circumcision made without hands in cutting off the body of sin." Thus the spiritual circumcision that Paul is talking about is not a "fleshly circumcision" (as that under the law of Moses), but a circumcision of the heart. Thus when they obeyed God's commands, God cut off the body of sin and destroyed it (Rom. 6:6). This, as Paul points out to the Ephesians, took place when they were buried with Christ in baptism. Also, note that this took place when they were dead in trespasses and sins.

## WHAT DOES THE WORD "DEAD" MEAN?

The idea that because one is "dead" in trespasses and sins he cannot hear the word of God (the gospel) without a direct operation to make him alive is foreign to the teachings of the New Testament. The basic meaning of the word "dead" is simply that of being separated. In case of one who is physically dead, there is a separation of the body and the spirit (Jas 2:26). However, when we are talking about spiritual "death" we are talking about one being separated from God because of his sins. This does not mean that the one who is dead spiritually cannot hear the word of God. In fact, Christ said that such a person could hear and believe.

In John 5:24-25 we read, "Verily, verily I say unto you, He that heareth my words, and believeth on him

that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." How are we to pass from death unto life? — by hearing and believing.

Isaiah said in Isaiah 59:2, "But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." John said in 1 John 3:4, "sin is a transgression of the law." Paul said, "For all have sinned and come short of the glory of God" (Rom. 3:23).

#### HOW DOES GOD REACH THE SINNER?

In Rom. 1:16 we read, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek." Paul says the **gospel** is the power of God unto salvation to **everyone** who believes, accepts, and obeys the gospel. In 2 Thess. 2:13-14 we read, "But we are bound to give thanks always unto God who hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth. Whereunto he called **you by our gospel**, to the obtaining of the glory of our Lord Jesus Christ." In 1 Cor. 4:15 Paul says, "... I have begotten you by the gospel." Remember also, God is no respecter of persons (Rom. 2:11).

Someone might say, "you do not believe in predestination and election"? Oh, but my friend, I certainly believe in both of them. There is nothing that I believe stronger than predestination and election. But, I do not believe in Calvin's brand of predestination and election! Paul clearly says in Eph. 1:4-5 that we are IF we have obeyed the gospel to the saving of our souls. Verse 3 is the key to those who are elect — and verse 13 spells out a step by step procedure for becoming one of the elect. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places IN CHRIST" (Eph. 1:3). Now notice verse thirteen. "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise." They are in Christ because: (1) they trusted the teachings of the gospel, (2) they trusted AFTER they heard, (3) they believed AFTER they heard. What did they hear? It was the gospel. In Matt. 5:24, Jesus said that "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." Thus the words of Christ are able to bring one out of spiritual death unto life. So since spiritual "death" is separation from God, what will it take to get one reconciled to God? Must we wait for a direct operation of the Holy Spirit to bring about reconciliation? Paul said in 2 Cor. 5:18-19, "And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given unto us the ministry of reconciliation; To wit that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the **word of reconciliation**." Paul said, then, making one to be alive spiritually is possible by accepting the word of reconciliation.

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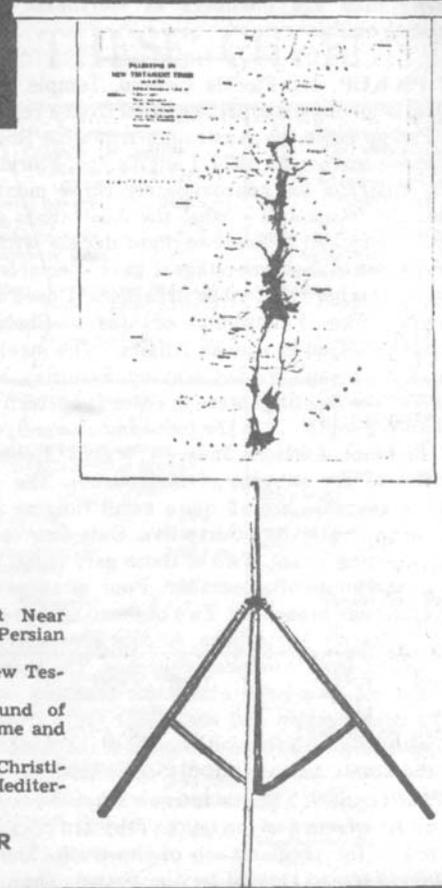
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## THE NEWS LETTER REPORTS

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

**MICHAEL HARDIN**, Star Route, Shepherdsville, Kentucky 40165. In May, 1973 I began working with the church in Shepherdsville. The work has been going well. We have had 34 to respond to the gospel. 9 have been baptized and 25 restored. Much of this success is attributed to a group visiting program. It has opened the door for many home Bible studies. We have several studies in progress and through God's help we are hopeful for continued success.

**OTIS JORDAN**, P.O. Box 414, Perry, Florida 32347. For the last three years I have been working with the church in a small community called Spring Warrior near Perry, Florida. It has been the most profitable work I have had. There have been 41 baptisms (6 away) and 37 restorations (2 away). The brethren work with me harmoniously. I have preached in meetings in Dublin, Georgia, White Springs, Steinhatchee and Mayo in Florida. Jim Poppell of Wilmington, North Carolina will preach here in a meeting in April.

**RAY DIVELY**, 424 Dippold Ave., Baden, Pa. 15005. Richard Swan and I spent the month of December, 1973 preaching the gospel in India. We visited 16 congregations and conducted training classes for preachers and teachers among the brethren. While our main purpose was to strengthen the brethren, 22 were baptized during our stay. Two of the churches have constructed small but nice meeting houses of stone. Most of the churches meet in grass huts they have built or out in the open. We have encouraged the brethren to construct their own buildings without asking for

American money. One cannot understand the sacrifice involved until you see the depth of the poverty of these people. The Baden church has been meeting for five years with 1973 being our best year with a new attendance record of 40. Five were baptized in 1973. We continue to help foreign work as we are able, mostly in India in 1973. The brethren helped send me to India and the church here supports a native preacher in that country. Brother Swan and I plan to spend the month of July preaching the gospel in Chile and Argentina.

**TERRY GREEN**, P.O. Box 219, Los Molinos, California 96055. The Red Bluff church in northern California just finished a gospel meeting on the theme **The Work of the Church**. Bill Fling, Keith Vanderbasch, Terry Green and Jack Adams each spoke one night. Though the emphasis was to those who were Christians, a couple of studies with non-Christians have resulted. Worship with us when in this area.

**H. L. BRUCE**, P.O. Box 9071, Colorado Springs, Colorado 80932. During 1973 at Northeast, 13 were baptized including a Baptist preacher's daughter and her husband and a former Catholic nun who spent seven years in a convent. 17 confessed faults and 23 were identified. At least 4 learned the truth about the "Herald of Truth" as a result of our recent articles in "Conservative Thoughts," our monthly publication. A former elder in a liberal church and his family took a stand for the truth with us. A fine quantity of young

and mature men are members at Northeast with preaching potential and ability.

**HARRY PICKUP, Jr.**, Florida College, Temple Terrace, Florida 33617. (The following excerpts are lifted from a report prepared by Brother Pickup since his Australian trip with Robert Turner — Editor) On September 22, 1973, I left Tampa, Florida to preach the gospel in Australia for approximately three months . . . I was engaged in ten "missions" — what the Australians call our "gospel meetings." I engaged in one two-night debate with a Pentecostal preacher. In two of these meetings, I gave special lessons attended primarily by teachers and other preachers. I used material on the subjects of "The Fellowship of Jesus Christ" and "The Righteousness of God in Human Affairs." The meetings were held from Sunday through Friday leaving Saturday as the day for traveling. All the meetings were in cities in eastern Australia from the north to the south . . . in the following cities: Sydney, Emerald, Innisfail, Brisbane, Lismore, Inverell, Wagga, Heidelberg, Boronia (these last two are suburbs of Melbourne). The debate was in Wagga. The churches are all quite small ranging in membership from two to approximately thirty-five. Only four of the ten owned their own meeting house. Two of these assembled for the regular services in the home of a member. Four of these have what we would call full time preachers. Two of these men are American; the other two are native Australians. All four are receiving a large part of their support from American churches. The remainder of these churches depend to a large extent for teaching on the members within the congregation and occasional visits from evangelists.

I was impressed with these strengths of the Australian churches. Most of the Christians are deeply committed to Christ and His gospel. They are most anxious to know what the truth is and to do it. They are unashamed of the truth. They are personally willing to be involved in the proclamation of the truth. Their character is obviously shaped and molded by the gospel. They have congenial and pleasant personalities, evidences of clear spirituality. Their worship services, it seemed to me, are a little "warmer" and more deeply spiritual — less mechanical and "hurry up, let's get through." . . . I believe that outstanding American Christians have gone to Australia. Men of true character, deep conviction, and wise perception of Scriptures have worked in this nation in the fast few years. . . . To my recollection, I did not hear one criticism of any American, though by and large, Americans are not looked upon without criticism by the average Australian.

#### PREACHERS NEEDED

**ADDISON, ILLINOIS.** The Franklin Park congregation is seeking a gospel preacher to work with them. Half the support can be supplied here. We are also hoping to find a building in a Chicago suburb. Contact John Smallman, 907 Neva, Addison, Ill. 60101.

**FERN CREEK, KENTUCKY.** The Oak Grove church needs a full time preacher. Adequate salary with house and utilities furnished. Further information is available by calling Russell Smith, 306 W. Amherst, Louisville, Ky. 40214, phone (502) 363-9846; or Charles L. Runner, 9505 Independence School Road, phone (502) 239-1368.

#### DEBATES

**GAINESVILLE, FLORIDA.** J. T. Smith is to meet Albert Garner, President of the Baptist College in Lakeland, in debate in Gainesville April 29, 30 and May 2 and 3. This will be the second time for these experienced debaters to meet. The first two nights will be on the plan of salvation and the last two nights on apostasy. Contact J. T. Smith for information as to the place for the discussion. It will be in some public building as neither the Northeast congregation nor the Baptist Church endorsing Garner have enough room for the crowds. H. E. Phillips will moderate for Brother Smith, health permitting.

**ATHENS, ALABAMA.** Carrol Sutton, representing the position of the Eastside church and Albert Hill, representing the position of the West Hobbs Street church will meet in debate in Athens May 6, 7, 9 and 10. The first two nights, West Hobbs Street will furnish the building and Albert Hill will affirm:

"It is scriptural for a church to permit the use of her buildings for Bible-centered schools and kindergartens, fellowship meals and social gatherings."

The last two nights will be in the Eastside building where Carrol Sutton will affirm:

"It is not scriptural for churches of Christ to offer contests, picnics, parties, and free gifts to all bus riders as incentives to encourage church attendance." Albert Hill will maintain that such practices are scriptural.

Both men are able advocates of the positions they maintain. Each has had considerable debating experience. Their respect for one another and their desire to deal fairly have been evident in negotiations leading to the finalizing of these arrangements. This gives reason to expect a courteous and edifying study.

**ROBERTO V. SPENCER**, P.O. Box 452, Odessa, Texas 79760. On December 17 we were happy because two persons were baptized for the pardon of their sins. Since September 30 to the end of the year we presented the Visualized Bible Study Lessons 27 times in 13 homes. Recently a man observed that in the slides, Jesus appears with long hair. I explained to him that had I prepared the slides I would not have made him appear so. Really, I think most people who imagine Christ or his apostles with long hair are ignorant of 1 Cor. 11:14-15.

**J. B. GRINSTEAD**, 4035 Brenton Drive, Dayton, Ohio 45416. Ending two and one half years in Bloomington, Indiana, we have moved to a new work in Ohio. This work is the result of long range planning by the Haynes St. church in Dayton. Their plans have been to begin a new work when their building was debt-free. The last payment was made around the first of the year and the new group met the first time February 3. Contrary to rumors there is no trouble at Haynes St. This is not a split. All the brethren are in full accord. The nucleus of about 30 left with the prayers and blessings of Haynes St. which supplies my support and housing allowance as I work with the new Englewood church. Englewood is 8 miles north of Dayton on Route 48. If you have friends or relatives in the area you wish us to contact, please inform us. Telephone B. G. Neely (513) 898-5344.

**"YOUR ZEAL HATH PROVOKED VERY MANY" SHIVELY CHURCH**, 1916 Rockford Lane, Louisville, Ky. 40216. In 1973, 17 were baptized, 9 restored and 23 placed membership with 3 withdrawn from. Three meetings were conducted and several special classes. A library was started and continues to grow for the further study of teachers and all members. Five new deacons were appointed. Plans for 1974 include new classes, intensive door-to-door evangelism, and the support of 8 gospel preachers in addition to Mike Grushon, the local preacher.

**PEKIN, INDIANA.** Though a small town in southern, rural Indiana, this congregation puts many larger "city" churches to shame in work. In addition to two meetings a year, plus extra classes, a weekly bulletin is published, a weekly radio program conducted, a bi-weekly teaching column is carried in the newspaper, and a bimonthly report on the work of Ron Chaffin, Jim Lovell and Basil Cass in South Africa. Searching the Scriptures and Truth Magazine are sent to each interested member of the church. A Bible correspondence course is in use. In 1974 plans call for the support of 12 gospel preachers in addition to Bob Buchanon, the local man. These men are located in four states and Nigeria (four men), Republic of South Africa, Canada, The Philippines, Venezuela and Australia. Thanks for your encouragement, brethren.