

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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Potent Points

W. R. Jones

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Nacogdoches, Texas 75961



JUMPING AT CONCLUSIONS

My "Potent Point" for this month has to do with "Jumping at Conclusions." "Jumping at Conclusions" doesn't really sound like anything very bad. I suspect this is because we are nearly all guilty of it, and most of the time we have a tendency to think what we are doing is perfectly right. But, you may be sure, if it is wrong before God and if it hurts others, it is certainly not right. Surprisingly, "Jumping at Conclusions," is sometime practiced by members of the church who are otherwise considered strong in the faith. But, of course, this doesn't make it right.

Perhaps you are wondering what I mean by the expression, "Jumping at Conclusion." Is it physical exercise? If it were, I must admit that it would be about all the exercise some people ever get, but, of course, I am not talking about bodily exercise. Let me tell you a little story I heard one time and I think it will help to illustrate my point.

As the story goes, a man and his wife had just finished breakfast and she was doing the dishes. He had gone into the living room and was looking out the picture window toward the street. As he looked out the window he simply remarked; "there goes that woman that Mr. Jones is in love with." Crash, went the dish in her hand. She sprang out of the kitchen through the dining room, where she almost toppled a chair, and into the living room where she brushed a lamp. Finally, standing before the picture window and gazing out, she dejectedly replied; "you

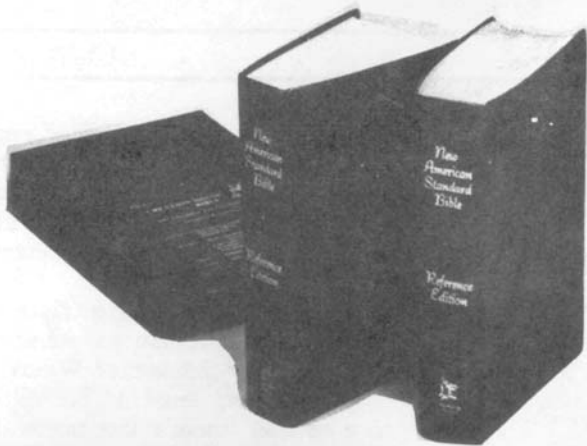
dope, that's nobody but Mrs. Jones." His reply was, "who did you expect?" Why did she say what she did? She "jumped at this conclusion" because her frame of mind allowed her to "think that which was evil," even in the absence of any concrete evidence.

What is wrong with us when, like a flash of lightning, we put an evil construction on what we hear without a consideration of the facts? Would it surprise you if I told you that we are LACKING IN LOVE? Well, surprise or not, that's the truth. In giving the qualities of love, Paul says, in I Corinthians 13:5, that love "thinketh no evil." This means that love puts the best possible construction on the motives and conduct of others that it possibly can. It simply means that under the influence of love a person is not malicious, he is not censorious, and he is not given to constant faultfinding nor the imputing of improper motives to others. You see, one of the beautiful things about love is that it is not careful to retain the memory of evil and never does keep a record of evil for the purpose of returning it to others.

Another bad thing about "jumping at conclusions" is that it often causes us to "judge" others. James wrote; "Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge. There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?" (James 4:11-12) The judging under consideration is not mere correction of error in another, but goes beyond this and aims only at tearing down the good name of a brother by imputing to him false motives and intents. It is a conclusion that has been reached on the basis of personal feelings and not on the basis of facts. There is nothing which is condemned more strongly in the Scripture than the habit of pronouncing a judgment on the motives and conduct of others without the facts. And I add, I can think of nothing in which we are more likely to err, or to indulge in wrong feelings than in judging. Conclusions which involve us in

"judging" cause us to set aside the law of God as "unworthy," and in turn we set up our own law and judgment.

There are not many things that I know of that can stir up more unnecessary trouble, arouse more suspicion, and deal out more hurt than "jumping at conclusions." We are told to "judge righteous judgment," true enough, but no judgment is righteous which does not include the facts. My brethren, love" will not permit it, therefore let us refrain from it.



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Right Article - Wrong Author

In the February, 1975 issue of this paper, the front page article was written by Ken Green and not by Eugene Britnell. Ken Green was pasted up with the copy we sent the printer. The printer simply erred by pulling an old standing head for the Using the Sword of the Spirit column which formerly was written by Eugene Britnell. Apologies to both men. When Britnell was writing this column, before becoming editor of the Gospel Guardian, someone remarked that it was the spice of the paper. We believe Ken Green is doing an excellent job with the spice.

Editorial

Connie W. Adams
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FRANKLIN T. PUCKETT

By now most of our readers will have learned the sad news of the death of Franklin T. Puckett. He passed from this life in the early morning hours of January 16 and was laid to rest at Florence, Alabama on January 17. A large crowd of more than 500, including nearly 100 gospel preachers, gathered to mourn this great loss. The service was conducted in the College View building with congregational singing and with appropriate words being spoken by Paul Keller and Eugene Britnell, two men who were especially close to the Pucketts. Graveside services were conducted by Harold Comer, one of the preachers with whom Brother Puckett had worked at College View.

Many others have already written their own sentiments regarding this beloved brother, but I am sure our readers will indulge me a few lines of my own. It is remarkable how many gospel preachers, as well as other Christians, felt especially close to this man. My own acquaintance goes back to 1949 when he came to speak at Florida College on the annual lecture program. For several years during the turbulent 1950's it was his assignment to conduct the "open forum" at the college lecture programs. No man ever handled a difficult task with greater dignity, fairness and ability. I can hear him even now saying "I shall not hesitate to call down anybody who gets out of order." And he meant every word of it. Though I heard him preach many times, I never heard an address he made that I did not feel was outstanding.

He did not like to write, yet people sought him out to study difficult questions and to seek advice. I was among that number on several occasions. When he lived in Dyersburg, Tennessee we were working with the church at Newbern, eight miles away. How many times I called to see if it would be all right to drop by and discuss some Bible subject, I do not now recall. He always had time for me and neither I nor my family ever felt unwanted or in the way at the home of the Pucketts. We made a trip to Jackson, Tennessee together once during which the subject of worship came up. He methodically detailed the various words in scripture translated "worship", what each meant and unfolded more knowledge on the subject than I ever heard before.

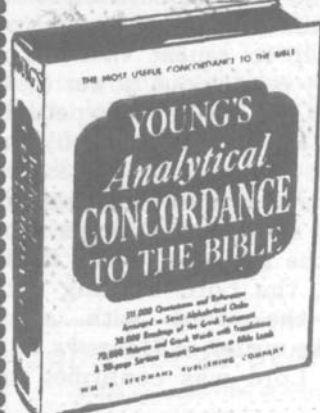
There was another side to this man which many

never saw. He was an old-time Arkansas fiddler and a good one. Friends of this writer know that he plays the guitar. On several occasions the two of us, while on other occasions joined by friends of like interest, would saw off a few good ones. We often teased him about the incongruity of a man of such dignified bearing, patting his foot to the strains of "The Arkansas Traveler" or some other hoedown. He would grin, pat that big foot, and never miss a note. He loved life and people. People loved him in return.

He left us sooner than we had planned. At the age of 66 he was apparently in strong condition until near the time of his heart attack. In 1974 he preached in more than 25 meetings and had about that much work promised for this year. He had planned and announced a special class through the winter months on Calvinism. Nobody was better equipped to deal with this reviving error than he. He died as he had lived - full of useful plans for the good of others.

His death marks the passing of an era. He was a connecting link between two generations. I have heard him tell of events he witnessed involving such worthies as J. D. Tant, Joe S. Warlick, Joe Blue and others. He made the spirit of their day live in ours as he talked of these events. Yet he knew what was going on with the younger set of preachers. He took great delight in his correspondence with a number of young men who sought his help on a variety of questions. Among the unfinished jobs he had planned was a study with this writer on the subject of the indwelling of the Holy Spirit. I was looking forward to it and expecting to gain much from it.

Now he is gone. The older generation of preachers is passing from us and those of us who have considered ourselves among the "young" preachers must face the fact that we are quickly becoming the "older" generation of preachers. There is much work yet to do and so few to do it. Those yet in the land of the living will have to close ranks, take up the slack and press the battle for the Lord. We shall not see the likes of a Franklin T. Puckett soon again. Our deepest sympathy is expressed to his good wife, Evelyn and to their only daughter, Editha Kern.



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EXPOSITION: TEXT and CONTEXT

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MIRACLES—NO. 3

It has been aptly stated that "miracles are the swaddling clothes of the infant churches and not the garments of the full grown." Miracles were prevalent in the infancy of the church to (1) confirm the divine origin of Christianity, (2) to transmit God's revelation to man and (3) to enable the early Christians to serve the Lord in the absence of a written law. The New Testament was not completed until several years after the establishment of the church.

The purpose of this segment of our study on miracles is to show that miracles were temporary and, therefore, have ceased.

No Need For Miracles

First of all, miracles were temporary because of the cessation of their need. In the unfolding of God's great scheme of redemption, miracles were necessary to bring it all about. James Orr wrote, "It must be affirmed that miracle . . . is *worthy* and *necessary* in a great scheme of redemptive revelation. . . . As a Divine remedy for human sin, worthy of God and adequate to the needs of man, it necessitates the interposition of God in human history in a supernatural way" (The Faith of A Modern Christian, pp. 72-73). Hence, the incarnation of Jesus, his resurrection, his exaltation, the inspiration of biblical writers, etc., required divine intervention.

But these things were *provisional* with no need of being permanent. Do we need continuous incarnations, resurrections and revelations? No! These things were done at one time or period in history with no reason whatsoever to repeat them. The kingdom was ushered in by miraculous power (Mk. 9:1; Acts 1:8; 2:1-4), but God does not perpetuate the kingdom by a miracle. He perpetuates it by the law of spiritual procreation (1 Pet. 1:23; Jn. 3:3-5).

Furthermore, the fact that miracles were used for *confirmatory* purposes also shows we no longer need them. Mark writes that the apostles "went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following" (Mk. 16:20). The writer of Hebrews tells us that the word of the Lord was confirmed by miracles (Heb. 2:3-4).

The word "confirm" means "to make firm,

establish, make secure" (Vine). Do we need the word of God to be continually made secure or established? Is it to be questioned or doubted unless there is some kind of constant miraculous demonstration to confirm its genuineness? Certainly not! Its initial confirmation is enough. The same thing could be said of Jesus. He worked miracles to prove his divinity (Jn. 5:36; 10:25). Does this have to be reaffirmed every week or two? Of course not! The biblical miracles are adequate.

Now then, if miracles were to confirm, and we no longer have anything to confirm, why do we need miracles? We conclude that miracles have ceased.

No Way To Obtain Miraculous Power

Miracles were temporary because of the cessation of the means of obtaining miraculous power. In the New Testament miraculous power was imparted either by the direct outpouring of the Holy Spirit or indirectly by the laying on of the apostles' hands.

The apostles on Pentecost were empowered by the Holy Spirit directly without any human agency (Acts 2:1-4). The same was true of the apostle Paul (2 Cor. 12:11). In like manner the household of Cornelius received the Holy Spirit in a direct fashion (Acts 10:44-46). The Spirit not only outwardly manifested on Pentecost that the apostles were God's spokesmen, but also endued them with power to speak in tongues (Acts 2:4), reveal the mind of God (Jn. 14:26; 16:13), bear witness (Jn. 15:26), and show things to come (Jn. 16:13). In the case of Cornelius and household the Spirit showed Peter and his six Jewish brethren that the Gentiles had the same rights of citizenship in the kingdom as the Jews, and enabled them to speak in tongues and magnify God (Acts 10:46-48; 11:12-18).

Where is the man today who has received such a direct outpouring of the Holy Spirit as the apostles and Cornelius did? If there is one who exists, then he is most unusual in that no others in the first century church received directly the miraculous power of the Holy Spirit. All the others obtained the miraculous power by the laying on of the apostles' hands.

The imposition of the hands of apostles on first century Christians in order to impart miraculous gifts is clearly set forth in the Scriptures. After the conversion of the Samaritans by the preaching of Philip, the apostles at Jerusalem sent to Samaria Peter and John to impart the Holy Spirit unto them. "Then laid they their hands on them, and they received the Holy Ghost. And when Simon saw that through the laying on of the apostles' hands the Holy Ghost was given, he offered them money" (Acts 8:17-18). Philip could work miracles (Acts 8:6, 7, 13), but he could not pass on the power.

At Ephesus the twelve disciples received the Holy Spirit by the laying on of Paul's hands (Acts 19:6). Timothy had the gift of God in him by the putting on of Paul's hands (2 Tim. 1:6). The nine miraculous gifts listed in 1 Cor. 12:8-10 were received by the

early Christians through the laying on of the apostles' hands. Paul wrote the Romans, "For I long to see you, that I may impart unto you some spiritual gift, to the end you may be established" (Rom. 1:11).

Since the direct outpouring of the Spirit was special and limited to just the apostles and Cornelius, and the means for Christians in general to receive miraculous gifts, e.g., through the laying on of the apostles' hands, is not available because the apostles died, we cannot now have miracles. There is no way to obtain the miraculous power.

Miracles Ceased

The Scriptures teach that miracles have ceased.

We read, "Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away" (1 Cor. 13:8-10).

Here we have a contrast between partial and complete revelation. Knowing "in part" and prophesying "in part" (v. 9) denotes the transmission of divine truth. Before the New Testament was completed, revelation was fragmentary. One man did not know it all . . . just a part. The Spirit guided into all truth (Jn. 16:13) or truth in all its parts. But when the perfect (complete; full) revelation came, that which was in part was done away. Therefore, the miraculous gifts, nine in number, of 1 Cor. 12:8-10 have ceased. Paul uses three of the nine in 1 Cor. 13:8 as representative of all of them. They have failed; ceased; vanished away.

But someone says, "Don't we still have knowledge, tongues and teaching?" No, not in the way Paul used the words. He was referring to knowledge without study, speaking in tongues without learning the language and prophesying by direct guidance of the Holy Spirit. These things ceased when the perfect came.

But another says, "The perfect has reference to the second coming of Christ." Since when is Jesus a "that?" Paul said, "when that which is perfect is come." If he had meant Jesus, he would have said, "when he who is perfect is come." "Oh, but he is called a 'thing' in Luke 1:35." Better read your revised versions as "thing" is not in the original language. The context of 1 Cor. 13:10 shows that Paul is not contrasting the second coming of Christ with our earthly life, but rather is contrasting partial revelation with complete or perfect revelation. The complete revelation came when the New Testament was written.

The impossible situation of those who make "perfect" mean something yet in the future is to demonstrate that the "in part" is still here. The "in part" would not be done away until the "perfect" came. Where is the person who has the gift of

miraculous knowledge? I would like to see just one. If one cannot be produced, then those who claim the "perfect" is yet future have neither the "part" nor the "perfect."

Nothing could be any clearer than the teaching of 1 Cor. 13:8-10 on the cessation of miracles. If you are one of those who is maintaining that miracles are being worked today, then you are denying what the Bible teaches, and you are placing what you think above what the word of God says. All religious issues are properly settled by the Bible. Let the Bible settle the issue of whether miracles are being worked today.

YOUNGER PREACHERS

By Ronny Milliner

I have received recently several remarks from my fellow younger preachers about the difficulties which they have encountered in their efforts of preaching the gospel. There are complaints about salary, dead and indifferent members, hardships on the wife, and bad attitudes among the brethren, just to mention a few. Some have asked the question either directly or indirectly, "Is it really worth it all?"

I do not question the reality or the seriousness of the above problems. I know they exist, and some of the older preachers could elaborate much more fully on them than I. These things are not new. But the question that I want to ask is, are these things adequate reason for the sour attitude displayed by a few of us toward the work of preaching?

Have any of us suffered greater than the apostle Paul? Read and meditate upon 2 Cor. 11:23-28. When was the last time you received forty stripes save one? What was the last prison you were cast into? Yet Paul said, "For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!" (1 Cor. 9:16). Oh, how great our "hardships" be!

Why did you begin to preach? I hope it was because of lost souls and your desire to preach the gospel to them; if not, then maybe you are in the wrong line of work. The need is still here, now what are we going to do about it?

Fellows, let us toughen up a bit, and instead of fighting and complaining against the good fight of faith, let us "fight the good fight of faith, lay hold on eternal life." (1 Tim. 6:12). Then the next time we sit down together we can rejoice over the good that is being accomplished instead of crying on each other's shoulder.

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MORMONS ARE DIFFERENT OK

The January 12 issue of *grit* quoted the leader of the Church of Jesus Christ of Latter-Day Saints as saying the Mormons won't join the World Council of Churches because "other religions don't share their puritanical stand on sex."

Spencer W. Kimball, church president, said the Mormon faith is "very extreme on morality." He noted that his church preaches against "liquor, tobacco, coffee, and tea," and said its views "on abortion, divorce, sexuality, birth control, and pornography make Mormons different than all the others."

We rather doubt too that the World Council of Churches and the Mormons would find a lot in common. One of the best things we can say about either group is they both disagree with the other.

And in view of the history and doctrines of Mormons we find their claims to "puritanical sex standards" and "extreme morality" absolutely ludicrous. We're not trying to be the least bit funny when we ask; "Which extreme do they take on morality?"

One of the books held dear by the Latter-Day Saints is "The Book of Mormon." This volume is allegedly a history of the early inhabitants of North and South America. It contains an account of Christ appearing to the "Nephites" after His resurrection and it claims to present an early history of the Lord's church on this continent.

Possibly the best review ever written on the Book of Mormon appeared one week after the first copies went on sale. It said:

BLASPHEMY —BOOK OF MORMON, ALIAS THE GOLDEN BIBLE

The Book of Mormon has been placed in our hands. A viler imposition was never practiced. It is an evidence of fraud, blasphemy, and credulity, shocking both to Christians and moralists. The author and proprietor is Joseph Smith, Jr., a fellow who by some hocus pocus acquired such influence over a wealthy farmer of Wayne county that the latter mortgaged his farm for \$3,000, which he paid for printing and binding five thousand copies of the blasphemous work.

—Rochester (N.Y.) Daily Advertiser

April 2, 1830

Another book which is accepted as inspired by the

Mormons is "Doctrines and Covenants." Despite all they may say about no longer practicing polygamy, this "inspired" volume STILL states:

"And again, as pertaining to the law of the priesthood -if any man espouse a virgin, and desire to espouse another, and the first give her consent, and if he espouse the second, and they are virgins, and have vowed to no other man, then he is justified; he cannot commit adultery for they are given unto him; for he cannot commit adultery with that (which) belongeth unto him and to no one else.

"And if he have ten virgins given unto him by this law, he cannot commit adultery, for they are given unto him; therefore is he justified" (Sec. 132:61, 62, 1968 edition).

Regarding this law, the same chapter declares:

". . . for all those who have this law revealed unto them must obey the same . . . and if ye abide not that covenant, then are ye damned; for no one can reject this covenant and be permitted to enter into my glory" (vv. 3, 4).

The time would fail me to tell of the many changes made in the early editions of these "inspired" works, even the tampering with the testimony of "the three witnesses" and "the eight witnesses", the murderous doctrine of "blood atonement", and the Mormon slaying of 120 innocent emigrants which has been historically tagged "the Mountain Meadow Massacre."

This writer doesn't believe he would turn around for the difference between the morality of the WCC and that of the LDS. Rather, let us take up the sword of the Spirit in the matter of morality: "For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself" (Rom. 13:9).

----- o ----- WORTH PASSING ON

From the magazine "A.D." comes the note: "In this day when some people are suggesting that it's inconceivable to think of spending one's whole life with one person, and wedding vows are being changed to "as long as we both shall love", an event we heard about recently seems heartwarming.

"A couple who had eloped 50 years ago decided to renew their marriage vows in a church ceremony. Their whole family assembled: children, grandchildren, brothers and sisters, nieces and nephews. In the presence of these and many friends the husband and wife once again pledged their commitment to each other.

"Perhaps it is because the 50 years had been filled with great tragedy and heartache as well as love, happiness, and fulfillment that the husband's resounding response seemed so moving to many of the onlookers. When the minister posed the question "Do you take this woman . . ." he replied with an enthusiastic "Indeed I do!"

Somehow we wish we had been there as the bride and groom came back down the aisle.

----- o -----

DID THEY REALLY SWALLOW CAMELS?

A Missouri brother writes:

"Dear Brother Green:

"In the current issue of SEARCHING THE SCRIPTURES which I received this morning, I was to see in your column that you are inviting clippings from readers. I have been wanting to pass this along for three or four days.

"In the December 30 issue of TIME there appeared the cover story "How True Is The Bible?" In the January 13 issue, the Forum section contained letters to the Editors about this story. Some predictable comments from liberal theologians were present, but a shocker (to me) appeared. I copy it below:

"How true is the Bible?" was a well balanced treatment of an important theme. I wish you had given some space to the query 'How true is the New Testament picture of the Pharisees?' The holy season would have been a good time to set the record straight on the Pharisees, whose vilification in Christian holy writ constitutes one of the most heinous libels in history, as many Christian scholars are now attesting.

Rabbi Samuel M. Silver
Stamford, Conn.

"There's one for you to mull over—the New Testament a libel. I had heard of 'The Passover Plot' but I think this is a new one."

Well, as Paul and James P. say, "I marvel."

The Cyclopedia of Biblical, Theological, and Ecclesiastical Literature by McClintock and Strong serves well as a reply to this one who loves to be called of men, "Rabbi, Rabbi."

"The language which the Pharisees themselves employed to denounce the proud, the formalists, the self-righteous, and the hypocrites in their own sect, is, to say the least, quite as strong as that which our Savior used. In confirmation of this, we need only give the poignant Talmudic classification of the Pharisees.

"There are seven kinds of Pharisees,' says the Talmud: '1. The Shechemite Pharisee, who simply keeps the law for what he can profit thereby, just as Shechem submitted to the rite of circumcision that he might thereby obtain Dinah, the daughter of Jacob (Gen. xxxiv, 19); 2. The Tumbling Pharisee, who, in order to appear humble before men, always hangs down his head, and scarcely lifts up his feet when he walks, so that he constantly tumbles; 3. The Bleeding Pharisee, who, in order not to look at a woman, walks about with his eyes closed, and hence injures his head frequently, so that he has bleeding wounds; 4. The Mortar Pharisee, who wears a cap in the form of a mortar to cover his eyes, that he may not see any impurities and indecencies; 5. The What-Am-I-Yet-

To-Do Pharisee, who, not knowing much about the law, as soon as he has done one thing, asks, 'What is my duty now? and I will do it'; 6. The Pharisee From Fear, who keeps the law because he is afraid of a future judgment; and 7. The Pharisee From Love, who obeys the Lord because he loves him with all his heart.' "


The fact that Jesus rebuked the externalism and formalism of the Pharisees and others of His day was no more an indictment against all Jews, or even all Pharisees than one's rebuke of hypocrisy in our day would be an indictment against all Christians.

Surely the good "Rabbi" is aware of the fact that Isaiah, Jeremiah and other O.T. prophets came out just as strong as Jesus. If he is not, we would suggest Isaiah, chapter one, for a starter.

Things Most
Certainly
Believed

Julian R. Snell

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THE ATTITUDE OF CORNELIUS

What is the most important factor in the life of a Christian? After the truth of the gospel, the answer must be one's attitude. Actually, the two things are bound together in such a way as to make separation impossible. Everything depends upon one's attitude. The dictionary defines attitude as: "position or bearing as indicating action, feeling or mood. A manner of action, feeling or thinking that shows one's disposition or opinion, etc." Disposition is said to be "an inclination or tendency."

Strangely the word "attitude" is not in the Bible. Yet, its working and the idea of it is ever present. The most comprehensive expression of the thought is found in Philippians 2:5, "Let this mind be in you, which was also in Christ Jesus." The "mind in you" most aptly defines and places in scriptural perspective the matter of attitude.

In this article I want to rely on one of the most common New Testament accounts to emphasize some lessons on attitude. The record of the conversion of Cornelius (Acts 10 and 11), is familiar from a number of standpoints. We have studied this impressive man of Gentile nationality from various angles, all profitable, but one is often overlooked. It is a matter upon which all depended for Cornelius and for you and me. The feature or quality is his attitude.

Our introduction to this man strikes a note of appreciation when we read of his being devout, compassionate, God-fearing and prayerful. Yet, this

good man is instructed by God to send for Peter who is to tell him words whereby he is to be saved. Readily responding to these instructions two household servants and a devout soldier are selected and sent to Joppa.

The scene changes to a housetop in that city where at about the sixth hour Peter has gone up to pray. While awaiting his noon meal he fell into a trance. In this state he sees and hears that which changes his own attitude. You remember the vessel let down by the four corners, as it had been a great sheet, in which were all manner of unclean things for the Jew. A voice spoke to Peter instructing him to rise, kill and eat. Peter refused and is told, "what God hath cleansed, that call not thou common." The design in this is to prepare Peter in heart and mind for the task that is his. His Jewish prejudice toward the Gentile had to be overcome sufficiently for him to enter into Cornelius' house where the blessings of the gospel were to be imparted on the same terms as they were enjoyed by the Jew. Taking leave of Joppa, in company with the messengers from Cornelius and certain Jewish brethren, Peter came to Caesarea. At this point we impress the attitude of Cornelius which enjoys admirable expression.

First, consider the attitude of Cornelius toward Peter, the apostle of the Lord. "And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him" (Acts 10:25-26). An attitude which is respectful and appreciative is here evident. Obviously he went too far and was thus reproved as Peter said, "Stand up; I myself also am a man." This should always be the case when one goes beyond scriptural limits. But aside from going too far, the basic attitude toward Peter was right and proper. Here was one of the Lord's appointed, commissioned to bear witness of the resurrected Lord and to preach the gospel of salvation to all men. He had come to tell Cornelius "words" whereby he might be saved. One cannot respect the Lord without respecting His word or him who is devoted to the word for that matter, either in teaching or practice.

It seems to me many problems arise among the people of God today due to a lack of respect for those who preach the word. Preachers, and I admit to being partial to them, are rarely what they ought to be in the eyes of most. They are either short on this or long on that, too hard or too soft. Would it not help to recognize that the preacher is just a man and that he is almost human? Yet, he is a man who has chosen to be a teacher of God's word and if he is faithful to that trust he is worthy of respect. A cultivation of the right attitude on the part of all in this direction will improve relations in most congregations. Quite possibly some of the discouragement which often overcomes young preachers and sometimes old too, causing them to "retire," could thus be eliminated.

Secondly, take note of the attitude of Cornelius toward the word of God. "Now therefore are we all

here present before God, to hear all things that are commanded thee of God" (Acts 10:33). As he declares himself to be ready for "all things commanded" he reflects an attitude of dependency, submission and determination to do as required. The sentiment is reminiscent of Jesus' words, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:4). This man realized truth would make him free from the shackles of sin and he wanted release. What a beautiful condition of heart, receptive, as had been the hearts of the penitent on Pentecost. "Then they that gladly received his word were baptized" (Acts 2:41). Significantly, Cornelius was concerned not with that part of God's word which pleased him, which made him feel comfortable and secure, but all of it. This must be the attitude of every person who pleases God.

Thirdly, this man had the right attitude toward his friends and relatives. Verse 24 of Acts 10 says, "and had called together his kinsmen and near friends." The anxiousness that is prevalent here is too obvious to ignore. The anticipation of Cornelius as he waited for Peter is reflected in all the rest. His realization that these were lost, his love for their souls and concern for them caused him to bring them in so they could hear the gospel. There is an urgency in this part of the account that needs to be stirred within most of us today. This man of Caesarea realized his relatives and friends were lost in sin and he was touched by it. The indictment of sin is no less applicable today, even to yours and mine. Paul climaxes the first three chapters of Romans in 3:23 with these words. "For all have sinned and come short of the glory of God." Does the failure to see all men as sinners, lost, damned, explain our inactivity, our failures to seek and save? How urgent the need of all. Let us awake!

Finally, Cornelius had the right attitude toward his own soul. He realized he too was lost and made proper application of the gospel. All his alms deeds, his high standard of morality, working in the interest of others, was not enough to save his soul. He, like all others, would have to obey the gospel and he acted without delay.

These are matters of continuing application and the measure in which they are evident will have a great deal, if not all, to do with the kind of Christian we are. What of our attitude toward the preacher, the word of God, our relatives and friends and our own soul? If it is not what it should be, let us work on it. Heaven depends on it.

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CALVINISM —NO. 3

In two previous articles we have discussed the Calvinistic concept of predestination and election and limited atonement. The doctrine of hereditary total depravity (that we are born in sin) is another of the five major points of Calvinism which we will notice in this article.

Total Depravity

Read as we define this concept: "Our first parents by this sin fell from their original righteousness and communion with God, and we in them, whereby death came upon all, all becoming dead in sin, and wholly defiled in all the faculties and parts of soul and body . . . the guilt of the sin was imputed (and corrupt nature conveyed) to all their posterity descending from them by ordinary generation, being now conceived in sin, and by nature children of wrath, the servants of sin, the subjects of death and all other miseries spiritual, temporal, and eternal, unless the Lord Jesus set them free. From the original corruption—whereby we are utterly indisposed, disabled, and made opposite to all good and wholly inclined to all evil — do proceed all actual transgressions" (Article 6 of the **Philadelphia Confession of Faith, The Hiscox Guide For Baptist Churches**, page 165). "We believe the Scriptures teach that man was created in holiness . . . but by voluntary transgression fell . . .; in consequence of which all mankind are now sinners, . . . being by nature utterly void of that holiness required by the law of God, positively inclined to evil . . ." (**New Hampshire Confession of Faith, Ibid.**, page 195-196).

Thus, the doctrine teaches that God charges the sin of Adam upon all men today and men are born "defiled in all the faculties and parts of soul and body." However, the Scriptures do not so teach.

(1) Ezek. 18:19-20. Ezekiel said, "The soul that sinneth, it shall die." Further he says, "The son shall not bear the iniquity of the father." Again, the prophet says, "The wickedness of the wicked shall be upon him." The prophet did not teach the son would inherit or have imputed to him the sins of his father for he said, "The son shall not bear the iniquity of the father."

(2) 2 Tim. 3:13. Paul told Timothy "evil men and seducers shall wax worse and worse." How could one become worse than "defiled . . . in all parts of soul and body," "wholly inclined to all evil" and

"opposite to all good"?

(3) I Pet. 1:18-19. Peter says men are "redeemed" or bought back by "the precious blood of Christ." How could this be if men were never in the favor of God. One can not redeem that which he never had. If men were born in sin, redemption would be impossible.

(4) Titus 3:5. Paul says God "saved us, by the washing of regeneration." Men could not be regenerated if they had never been in the favor of God.

(5) Zech. 12:1 and Heb. 12:9. The prophet said, the Lord "formeth the spirit of man within him" and one reads of "the father of spirits." Since God formed man's spirit, did God give man a depraved one?

(6) Rom. 14:12 and 2 Cor. 5:10. Paul says "every one of us shall give account of himself to God" and this will be "according to that he hath done, whether it be good or bad." If some were of the non-elect, they would be depraved and "opposite to all good" and could not do any good for which to give account.

Proof Texts

There are several passages those advocating Calvinism use to try to prove their doctrine. We will note a few of the passages.

(1) Isa. 64:6. This passage says, "we are all an unclean thing, and all our righteousness are as filthy rags." Man's righteousness before God is "as filthy rags" but this does not teach man is born in sin.

(2) Eph. 2:3. An effort is made to show from the statement "by nature the children of wrath" in this verse that men are born in sin. However, the word "nature" in this passage is not what is natural but as Thayer and other Greek authorities observe means by long time practice. Thayer says, "action which by long habit has become nature" (page 660). They by the long time practice of sin were children of wrath. They were not born in sin but by long practice "cannot cease from sin" (2 Pet. 2:14).

(3) Rom. 5:12. The expression "death by sin; and so death passed upon all men" is supposed to teach that men are born in sin. However, the verse says the reason "death" is "passed upon all men" is by reason of the fact "that all have sinned." Men choose to sin and thus are sinners (Rom. 5:12; 3:23).

(4) Psm. 51:5. The expression "in sin did my mother conceive me" is supposed to teach the Calvinistic doctrine of "born in sin." However, this verse does not attribute sin to the one born but to the mother.

Safety Rope

Keep in mind that I suggested in our first article that Brother Franklin Puckett said one time that Romans 2:11 is our safety rope. "For there is no respect of persons with God." If men are "born in sin" and God does not choose to save all men, then God is a respecter of persons. This Calvinism teaches when it says all that are "born in sin" are not given the grace of God that they might desire salvation.

Restoration Footnotes

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TRAVELING WITH TRANSGRESSORS

Benjamin Franklin had been preaching about twelve years, mostly in Wayne County, Indiana when he received his first invitation to preach in a protracted meeting "from the Church of Christ on Clinton street, Cincinnati." This was near the end of 1846, soon after he launched his career as a religious editor. To reach his appointment, like preachers through the ages, he made use of a currently convenient mode of transportation. He took the "Canal Boat, Mail Express" which required twenty hours to run from Milton, Indiana to the Queen City.

While on the boat Franklin recorded some of his impressions of the journey. The ungodly people with whom he was forced to travel in close quarters provided the kind of unpleasant situation with which most Christians who use public conveyances today can readily identify to some extent.

"We have traveled in cold and storm, enduring almost every kind of fatigue," he wrote, "but the present is more disagreeable than anything of the kind we have ever met with. Some twenty of us are crowded into the small cabin of the canal boat, and of all the miserable stench from chewing, snuffing, smoking and spitting tobacco, we were ever compelled to witness, this is the nearest beyond the possibility of exaggeration."

As if the assaults from the tobacco fiends were not sufficient affliction, the good man's Christian sensibilities were subjected to other offences as well. He went on to say: "But what is worse, if possible, the company is almost entirely made up of Deists, whose mouths scarcely ever open without pouring out the most shocking oaths we ever heard. And to augment the agony, we have on board one of the most foolish old drunken wretches we ever saw. . . . All manner of foolery that can be invented is continually going on. A good portion of the time, some one is sawing on an old fiddle, while others are whacking down cards, amidst the most horrible profanity imaginable." (Franklin and Headington, the **Life and Times of Benjamin Franklin**, p. 172.)

Human nature has not changed in the decades since Franklin's ride on the canal boat to Cincinnati, although customs and fads have changed. But if there are fewer dippers and chewers of tobacco today, the shortage has been abundantly compensated by the Virginia Slims who love to dangle

their filter-tip incinerators under our noses and encircle our heads with unwelcomed clouds of noxious incense. The infidels may wear different designations today, but there has been no loss in the utilization of "the most horrible profanity imaginable." Surely the beating drums and bellowing demons that spew forth their noise from an overly amplified transistor radio, that seems to be present in every crowd, is no less disconcerting than the sawing on an old fiddle, even by the most unskilled bow.

We cannot help but wonder what Paul had to endure from the pagan passengers with whom he was forced to travel on the boats that plied the Mediterranean Sea in the first century.

NEW AMERICAN STANDARD BIBLE

A VINDICATION

By Wayne Broaddus

Part 2

NOTE: This is the second in a series of three articles. The first article introduced the skepticism with which new versions of the Bible generally are received, then a review of two of twenty arguments advanced against the New American Standard Bible, of which this series is a vindication. The present article continues with a review of arguments 3 through 10.

Argument 3

Mark 16:9-20. These verses are in brackets. Such diminishes respect for the accuracy and integrity of the version.

Answer 3

The brackets indicate that the manuscript authority for the verses is not so strong as, for example, the first eight verses of the chapter. Verses 9-20 are absent from the two oldest uncial manuscripts, the Sinaiticus and the Vaticanus. They are also absent from the Old Latin codex Bobiensis as well as the Sinaitic Syriac manuscript and about one hundred Armenian manuscripts. Origen, who lived A.D. 185-253 and whose quotations of the New Testament number 17,922, did not quote these verses nor did Clement of Alexandria, who lived at about the same time. On the other hand the verses are present in a vast number of manuscripts including the uncials Alexandrinus, Ephraemi Rescriptus, and Bezae Cantabrigiensis. Irenaeus (A.D. 202) quoted the verses, and they are present in the Diatessaron of Tatian in the Second Century. Inasmuch as the documentary evidence is not unanimous, the translators have indicated by brackets a divergence in the manuscripts. The Greek text of Westcott and Hort also encloses the verses in brackets for the same reasons. (In a different context notice the brackets at John 7:53-8:11 in the American Standard of 1901 and the absence of them at the same reading in the King James.)

As for the "Addition" at the end of the chapter, there are several late manuscripts of the Seventh, Eighth, and Ninth Centuries which contain the "Addition." On the basis of that manuscript authority, the translators have included the words in the text, but have put them in italics, indicating that the weight of evidence is against them and that they are almost certainly spurious.

Argument 4

Acts 3:19. New American Standard gives ". . . repent and return. . . ." To return is incorrect translation.

Answer 4

The New American Standard has rendered epistrephate according to one of its several definitions. Greek and English Lexicon of the New Testament by Robinson defines the word: "to return, to be converted."

Argument 5

Acts 3:21. New American Standard has translated ". . . until the period of restoration . . ." instead of ". . . until the times of restitution. . . ." Objection is that period should be plural.

Answer 5

True. The Greek word *chonos*, the definition of which is times or periods, is in the plural number and should have been so translated. The reading in the margin is correct. However, the fact that the singular is put for the plural is not sufficient grounds for rejecting the version. The same argument could be advanced against the King James, which, for example, has put the singular for the plural in 1 Corinthians 7:2 and the plural for the singular in the translation of *eris* and *zelos* in 2 Corinthians 12:20.

Argument 6

Acts 10:6. The words "... he shall tell thee what thou oughtest to do . . ." are omitted. Since Peter stated them in Acts 11:14, the words necessarily belong in Acts 10:6, and the omission of them in Acts 10:6 is wrong in any case.

Answer 6

The same words are also omitted in the American **Standard Version** of 1901. The reason for their omission is not that the translators of either committee wished to cut them out of the text but that strong manuscript authority for them is lacking. The words omitted appear opposite this verse in the margin of a Fifteenth Century minuscule (69) and in the text of several Latin manuscripts. But the vast majority of manuscripts omit the words, hence their omission in the New American Standard Bible and in the American Standard Version. Also the editions of the Greek New Testament by Scholz, Souter, Scrivener, Westcott and Hort, and Nestle-Aland do not contain these words. Probably they were inserted by a scribe to conform with Acts 11:14, a process called harmonization or assimilation. The question is not whether the angel spoke the words; certainly he did. Peter so stated in

Acts 11:14. Rather the question is, do the oldest and best manuscripts contain them in verse six? Nor does Peter's mentioning them in Acts 11:14 prove they should have been in Acts 10:6, for Peter mentions details not in Luke's account. Compare Acts 10:5,6 with Acts 11:14, 15. Or compare Mark's account of a given event with Matthew's.

Argument 7

Acts 26:28. New American Standard reads, "In a short time. . . ." This is not the true rendering of the Greek. Such translation of the Greek has Agrippa ridiculing Paul's appeal.

Answer 7

The Greek word for the phrase is *enoligo*. It is defined "of time, little, short, brief (Robinson)"; "of time, short (Thayer)"; "in brief, in a short time, quickly (Arndt and Gingrich)." In the footnote in the American Standard of 1901 are the words in a little time.

Argument 8

Romans 4:12. The text has been tampered with by rendering "... that faith of our father Abraham ..." with "... the faith of our father Abraham. . . ." (A lengthy argument follows over the words *the* and *that*.)

Answer 8

The New American Standard Bible has translated properly. *Tes pisteos* are the words in the Greek text. *Pisteos* is the word for faith. It is in the genitive case, singular number. *Tes* is the word for the. It is in the genitive case, singular number and modifies *pisteos*. Notice verse 11 (in the Greek text) where the same words are translated properly the faith. That faith requires another word, *ekeives*. The King James has over-translated the article in making it a demonstrative pronoun. Other examples of this error occur in John 1:21; 4:37; 6:32; Acts 19:9; 2 Corinthians 3:17, all of which errors have been corrected in the New American Standard Bible and all but the first in the American Standard of 1901.

Argument 9

Romans 11:26. "So all Israel will be saved . . ." is mistranslated. Also the words will be saved express unconditional determination.

Answer 9

The Greek word for *So* is *outos*. Its definition: "In the manner spoken of; in the way described; in the way it was done; in this manner; in such a manner, thus, so (Thayer)." As for the argument what will be saved expresses unconditional determination, the opposite is true. "If you want to express determination, compulsion, threat, or promise, reverse the order of shall and will. Use will in the first person, and shall in the second and third persons (Practical English by Semmelmeier)." The noun Israel is in the third person as is the verb phrase will be saved. The auxiliary will, therefore, does not express compulsion or determination but anticipation or expectation. Notice the proper use of

the auxiliary shall in shall be condemned of Mark 16:16 in which the auxiliary shall is used in the third person, expressing threat or promise. The New American Standard has translated this verse properly according to current English usage. (*To Be Continued*)

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QUESTION: Would you please answer some questions taken from Hebrews 8:3? I'd like the scriptures where the High Priest offered gifts and sacrifices? Also what is the difference between the two? I'd like a complete run down on what the Bible teaches concerning the Law. —J.E.C.

ANSWER: Heb. 8:3 reads as follows: "For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer."

The difference between "gifts" and "sacrifices" has been stated as clearly by Adam Clark in his commentary on this verse as anything I have read, or anything I can say: "... *Eucharistic* offerings, and *sacrifices for sin*. By the *former*, God's government of the universe, and his benevolence to his creatures in providing for their support, were acknowledged. By the *latter*, the destructive and ruinous nature of sin, and necessity of an atonement, were confessed."

Under the law of Moses various forms of sacrifices were offered, e.g., burnt-offerings, meat-offerings, peace-offerings, sin-offerings, trespass-offerings, and the burning of incense. These were priestly duties and were offered by both priest and high priest, except in a few instances when only the high priest could function, e.g., special days, solemn occasions, and the annual atonement and related activities in the most holy place. That the high priest offered both "gifts" and "sacrifices" is evident from the instructions given to Aaron after the office of high priest was instituted (Lev. 21:10-24; 24:1-9; 4:3-12; Ch. 16; Read also: Heb. 5:1-4; 9:6,7).

Concerning a "complete run down on what the Bible teaches concerning the Law," this would take volumes, and the limited space here simply will not permit it. However, we shall be happy to deal with questions more specific or any request not so involved.

A brief view of the overall design of the Hebrew epistle may be helpful. Throughout this book a contrast is drawn between the old order under Moses and the new order under Christ. The superiority of the latter over the former is emphasized—so much so that the word "better," used in relation to Christ and the New Covenant, becomes the key word in the epistle. The Hebrew Christians urgently needed this

instruction, because there were adverse influences and pressures upon them so that many were turning from the new order under Christ back to the old system of Judaism. Hence, the primary design of this line of argumentation was to secure loyalty to Christ and to prevent apostasy.

NO MORE SCRIPTURE NEEDED

Robert E. Herndon

No scripture in this article. No scripture needed. The scripture references we could cite are all well known by Christians. Like the farmer who refused to buy a book on farming because he already knew how, just wasn't doing it; so are we. I speak of what we fondly call "personal work." We could call it concern for the lost or enumerate it among the works His disciples are expected to perform. There is no argument in the brotherhood regarding how to label it. Furthermore, most everyone will agree that telling others about the Gospel is required of a saint. It's not because of a lack of unanimity among us or because of uncertainty as to its necessity. Why don't we, then, tell others of Christ?

Is it because the plan of salvation is too complicated, too complex for us to grasp and thereby be qualified to expound to others? Hardly, else we would be hypocrites due to our steadfastly maintaining that there is a simplicity inherent in His message that even the unwise of this world can understand.

Is it because our hours are so filled with the pursuits of this life that we "just don't have time" to speak to others in a spiritual vein? Really now, how much time does it take to say: "We're having a gospel meeting at the church building; I'd like you to come." Can we spare a few seconds? How many times have we said "amen!" when the preacher stated that "anyone too busy to serve the Lord is just too busy"? It's been proven too many times that we can do what we *want* to do. The graveyard bears mute testimony to the fact that many things which we consider all-important *can* be left undone.

Is it because opportunities are not presented to us? No. Very seldom does a day go by that some person in a lost condition doesn't make some comment in reference to things religious or to God (even if in a very general way such as "Mother Nature") that we could capitalize on. Couldn't we make it possible for a conversation on matters Divine to proceed from his remarking on the beauty of the day, even? Couldn't we make our own opportunities by leading the thoughts of others from the general to the specific? For example, couldn't we ourselves remark on the beauty of the day and then, using that thought as a starting point, go on into a discussion of heavenly subjects? We need not lack for opportunities, they are abundant. At the same time we must create opportunities in addition to taking advantage of those that occur naturally.

Is it because people are just not interested in life

after depth, not concerned about salvation? We know this isn't so. Millions are interested but theirs is a smouldering interest; we have the power to provide the spark that will cause that interest to burst into flame. But there first must be a will; we can't if we won't. Maybe we're the ones who are not interested.

Is it because we are afraid of being repudiated, ridiculed, scorned? The early followers were subjected to all of these unpleasanties plus having their lives and limbs placed in jeopardy. Yet they continued to preach and to teach and to convert. We stand condemned today and without excuse on account of our lethargy and inactivity in a society that not only permits but encourages and admires religious activity and zeal.

Brethren, when every point having to bear on this problem is thoroughly analyzed, we are left with *the* reason why we don't seek to save others. It is because we don't believe that those without Christ will be lost for eternity, without God, in a place of endless punishment; we don't believe that they will be consigned to Hell for rejecting the Son of man. If we did believe it, we'd suffer repudiation and derision; we would make our own opportunities; we would find time; we would drop all of the worn-out excuses that the Lord must have gotten tired of a long time ago. Our waking moments would be filled with concern for the plight and destiny of those who know not God.

No scripture in this article. No scripture needed. We show in our lives and in our actions that we don't believe it, anyway.

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ELDERS AND GROUP ACTION

By Guthrie Dean

With the rise of liberalism among us there has arisen a dangerous attitude regarding elders. Though elders are appointed by the church to feed, guide, oversee, and protect the flock (1 Tim. 3:1-11; Titus 1:5-11; Acts 20:28; 1 Pet. 5:1-4; Heb. 13:7, 17); it is fallacious to force them or to even allow them to do the "thinking" for or to "make all the decisions" for the local church. Simply because they are elders does not mean they are autocrats. Paul told Timothy, "Against an elder receive not an accusation, but before two or three witnesses. Them that sin rebuke before all, that others also may fear" (1 Tim. 5:19-20). This shows clearly that elders are amenable to the people who appointed them. To exalt them to the position where they are a created Frankenstein in the church, a body politic to wield authority over the members, places them in an ideal setting to become "lords over the flock."

That very thing is condemned in 1 Pet. 5:1-4. This isn't fair to godly elders and neither is it fair to the church. Of course there are final decisions to be made by elders with reference to certain procedure and works. And they should be encouraged and commended in such work. But the New Testament concept of elders is that of shepherds tenderly leading and guiding the flock. Little, if anything, is said about their authority as "decision makers" for the church. They are to integrate the work and activate the members. It is a matter of complete accord and cooperation between shepherds and the flock. Acts 2:44 shows that "all that believed were together, and had all things common." Acts 4:32 continues, "But they had all things common." Acts 5:11 states, "great fear came upon all the church." In selecting men to help the widows, Acts 6:5 states: "And the saying pleased the whole multitude: and they chose Stephen a man full of the Holy Ghost. . . ."

The decision in Acts 11:26-30 was made by "every man." Acts 13:1-3 and 14:26-28 show that the whole church is gathered together for a particular work or endeavor. Acts 15:1-3 tells that Paul and Barnabas were brought on their way by the church. Acts 15:4, 22, 23 and 25 show that "the whole church" was invited to a certain business meeting regarding the issue of circumcision. The "multitude together" is kept informed of the outcome, in Acts 15:30. Col. 4:16 tells of an epistle to be read "in the church." Matthew 18:17 states: "Tell it to the church." Acts 11:22 speaks of the "ears of the church" at Jerusalem. Acts 12:5 tells of prayer being made "of the church." Rom. 16:23 calls Gaius a host "of the whole church." Also Rom. 16:23. 2 Cor. 8:19 speaks of messengers who were "chosen of the churches." 1 Cor. 16:3, to the church of God at Corinth, says: "Whomsoever ye shall approve by your letters." 2 Cor. 8:23 calls these men "messengers of the

churches." Phil. 2:25 calls Epaphroditus Philippi's messenger. "Send it unto the seven churches which are in Asia" (Rev. 1:11). "To testify unto you these things in the churches" (Rev. 22:16). Regarding discipline, Paul said: "When you are gathered together" (1 Cor. 5:4).

These and other scriptures show that not all the work, the decisions, the needs, the responsibilities, and the endeavors of the church are decided in the back room of some elder's office. Sound elders understand this point. But there are others who do not. The work goes well when the church can say "our work"; it sours when it turns out to be "what the elders told us to do." That is the only point I am making. God bless our good elders, and may more and more churches be set in order with godly men to aid and encourage us in the greatest business the world has ever known—the business of the Lord (Lk. 2:49; Acts 6:3; Rom. 16:2). And, yes, we are to obey them, to follow them, to remember them, and to pray for them that they may serve "with joy, and not with grief: for that is unprofitable for you" (Heb. 13:7-17). But wise elders will not lord it over the flock nor will they allow themselves to become isolated from the flock in their thinking and decisions.

327 Brewer Dr., Nashville,
Tennessee 37211

WE'RE GETTING OLD

"We're getting old," she says to me,
This gal of eighty-four; "We're
heading for the day whenever

Time shall be no more. My
eyes are getting very dim;

They're often filled with tears;
My mind is full of memories

Of many by-gone years. At
night I often dream of home

And how things used to be, Of
how we used to laugh and play,

And climb that big oak tree. What
fun we used to have back then,

As now I reminisce, And yet there
are some things ahead

I know that I must miss." As I
view that old friend now,

Her back is slightly bent; She
trembles when she speaks to me,

She knows her time is spent. So
tenderly she says to me,

"I know we're getting old," And I
can't help but think that she

Will walk the streets of gold.

Bob Felkner 206 Brooks
Road Victoria, Texas
77901

THE NEWS LETTER REPORTS

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

J. T. SMITH, P.O. Box 866, High Springs, Florida 32643. After being away from full-time preaching for a period of time, my family and I will be attending the Sante Fe Hills church of Christ located about fifteen miles northwest of Gainesville, Florida. I will be working with them full-time, at least until school is out. After that time we may decide to leave this area and move to another location. I appreciate the prayers and interest shown by brethren over the past few months. I am happy to report that all is well with me and my family at this time. Continue to pray for us.

RONNY MILLINER, 320 Oak St., Lebanon, Kentucky 40033. The work here in Lebanon has been blessed by the Lord in the past five months (since our arrival). The attendance for the evening services is up 40 %, and the contribution has increased about 30 %. Three have been restored and one baptized. Efforts in evangelism have been by a radio program and distribution of tracts, resulting in one home study. Other planned efforts for 1975 will be more door to door tract distribution and a local question and answer newspaper article. We invite you to worship with us when you are in this area.

HERBERT FRASER, 1900 Jenny Lind, Ft. Smith, Arkansas 72901. After more than eight years with Foothills church in Fort Collins, Colorado (being involved in the beginning of that work), I began with Park Hill church in Fort Smith, Arkansas November 24. Foothills church is in the best condition ever, having for sometime been characterized by excellent peace and commitment to divine truth. Prospects are good for continued growth. Park Hill church is manifesting the same qualities of harmony and devotion to truth. Present conditions are good and the future is bright.

NEW CONGREGATION

GEORGE L. PEDEN, P.O. Box 7205, Macon, Georgia 31204. A new congregation has been started on the north side of Macon, known as Northside. This work began January 1, 1975 with most of the nucleus coming from Westside in Warner Robins. Hollis Creel moved here to work with us on January 15. We have sixteen members. The average attendance has been: Sunday morning—18; Sunday evening—20, and Wednesday evening—19. Average contribution has been \$297.89 per week. We are off to a good start and looking to move ahead. Look for our ad elsewhere in this paper. Stop and visit us when traveling north or south on I-75.

DEBATE ON WOMEN TEACHERS

Howard See, of Nashville, Tennessee met J. W. Holcomb of Ashland, Kentucky in a public debate in the Ashland area February 17-21 on the subject of women teachers in classes for women and children. Brother See defended such practice while Brother Holcomb denied its scripturality. We are sorry we did not get this report in time to carry it before the debate took place.

PREACHERS NEEDED

WALLA WALLA, WASHINGTON (Population 24,000). The church which meets in the Y.W.C.A. building on the corner of 1st and Birch Sts., needs a full-time gospel preacher. At present we have an attendance of about 15, but with three colleges in the area, there is good potential for growth. For details write or call: Spencer Talley, 1505 Pleasant, Walla Walla, Wash. 99362, phone (509) 525-1904; or Gary Martin, 604 University #4, Walla Walla, Wash. 99362, phone (509) 525-8956.

MILWAUKEE, WISCONSIN. The church in Milwaukee is looking for a well-experienced gospel preacher to aid them in their work. The church is small and outside support will be needed. For further information write or call: David Girardot, 7339 W. Fernwood Cir. #4, Milwaukee, Wisconsin 53219, phone (414) 545-1733 or Karl Diestelkamp, 8311 27th Ave., Kenosha, Wisconsin 53140, phone (414) 694-3552.

REQUEST FOR LOAN OF BUILDING FUNDS JERRY

F. BASSETT, P.O. Box 928, Bend, Oregon 97701. Since its beginning with six members in 1969 the church in Bend has outgrown the largest rental facility available and severely needs a building of its own. Further numerical growth and a full program of work will be nearly impossible without it. Since funds from commercial lenders are practically non-existent, we are turning to individual lenders to be able to complete our building. We emphasize that we are not appealing for a free handout, but for the loan of funds on a business basis. Total cost of the building is approximately \$45,000 for a structure seating 150 with six classrooms. We have completed the sub-floor with everything paid for except one \$2,000 loan. With funds promised so far from individual lenders we can finish the framing, siding and roofing. To complete the entire building and parking lot, we need to borrow approximately \$20,000 more.

We are willing to pay a minimum of 8 % interest, less than we would have to pay a commercial lender, but more than most people make on funds deposited in savings accounts. If you have such funds available, your loan will be a tremendous help to the church in Bend. The work is being done by the members led by a brother who is a builder by trade. Our financial affairs are being handled by a brother who is trained, skilled, and working professionally in the field of finance. If you have funds to lend please call him, Jerry W. Wisner, at (503) 382-0146, or write the church at the address above. All pertinent facts and references familiar with this congregation will be supplied upon request.

FROM FOREIGN FIELDS

RAY DIVELY, 425 Dippold Ave., Baden, PA 15005. I spent the month of December and part of January on my second preaching trip to India. I joined Richard Swan who had already been there a month when I arrived. During the week we conducted a number of training classes which met morning, afternoon and evening. On Lord's days we visited and preached for as many churches as possible. We tried to edify the brethren and save the lost. During our stay 72 were baptized and seven new churches established. There are now over 700 members in twenty-five congregations. The hem of the garment has not been touched as there are over 600,000,000 people in India and the population increases at the rate of 13,000,000 per year. The people are in deep poverty but are responsive to the gospel. Brethren are in process of translating eight tracts into the Telugu language. There is a great need for gospel literature in their language for non-members and also for Christians. I will always be grateful for the fellowship the brethren have given me in preaching the gospel in India. As the Apostle Paul stated, "Not that I seek for the gift; but I seek for the fruit that increaseth to your account." FROM REPORT OF RAY VOTAW, P.O. Box 801, Springs, Transvaal 1560, Republic of South Africa. Samuel Chimusi, now supported by the Northside church in Ft. Lauderdale, Florida, established 5 churches among the copper compounds of Messina before he even met white brethren. He was converted by the late Abel Mbengwa and "turned loose" in Christ. I accidentally found

him on the Rhodesian border in 1970 and we've worked together ever since . . . I was talking with Piet Morone in Togaza Village in October and he said he had just gotten out of gaol (jail). This happens frequently for minor and even non-existent infractions. But while he was there he baptized the warden and five prisoners. He has been back there since to visit and baptized five more. On my last trip to Messina, Nsotani Malleka was baptized. He had preached for 40 years in the Zion Christian Church in Rhodesia. He is now paving the way for Samuel to preach in that country.

More recently I have been making some "forays" into villages of the Oogies district, accompanied by local black brethren. Our first convert in this area was Isaac Mphetla in 1972 who is now preaching, and is also State Representative for Lebowa from the Witbank-Highveld District. Two weeks ago I baptized Alfred Mogane. Two months ago this son of a Bishop in the largest indigenous African church on the continent - Apostolic Zion Church of Africa - said to me: "I want to become a Christian with honor. So I must return to my village in Sekukuniland, report my intentions, and be whipped. When I return I will contact you." Two weeks ago the contact was made and he obeyed the gospel. . . . James LeGeua was converted 12 years ago and is the most capable black preacher I know. He steadfastly refuses support for "full time" preaching. He says, "Too many preach support; I want to preach the gospel."

IN THE NEWS THIS MONTH	
Baptized	315
Restored	113
(Taken from bulletins and papers received by the editor)	

A CHURCH AT WORK

DANVILLE, KENTUCKY. The church at Danville has published a 21 page booklet which was distributed to all the members detailing the work for the past year. This was in an effort to keep every member informed. In addition to three gospel meetings, home Bible studies, a group teaching program, two radio programs (one daily and the other on Sundays), a weekly newspaper column, there was a tract for teenagers prepared by teenagers of the congregation. There is a class for deaf students, in fact two such classes with attendance between 25 and 30. A song leader's class was conducted. Three journals are provided for the members: **SEARCHING THE SCRIPTURES**, **THE PRECEPTOR** and **TRUTH MAGAZINE**. They are building a tape library of outstanding lessons on timely subjects. The church withdrew from six unfaithful members. One more elder and two more deacons were appointed. A young preacher, Barry Hudson, worked with Royce Chandler and the church during the summer. Attendance averages 150 - 160. In addition to support for the local men, five other preachers are partially supported; three in Kentucky, one in Missouri and one in the Philippines. We hope their zeal will provoke others to maintain good works.

JAMES P. MILLER, 1111 Hickory Lane, Cocoa, Florida 32922. We have a young man in the Merritt Island church who is at present a student at Florida College. He desires to preach for some interested congregation for the summer months. If present plans are realized he plans to go back to Florida College next fall. I will be glad to put any interested congregation in touch with this fine young man.