

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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NUMBER 6

TELEVISION TURNS ME OFF *Dee Bowman*

Television turns me off—at least sometimes. I have great respect for television, with its ability to show us moments of history as they take place. I have high regard for its educational ability and for its influence regarding the public interest. And, having spent eighteen years of my life in the broadcasting industry, I can certainly vouch for its capabilities as a business enterprise. And I know of no medium of entertainment with as much versatility, constancy, or influence. But television turns me off—at least sometimes.

I am tired of television setting our code of moral ethics. There is no standard of morality equal to the Bible, for none other is qualified. Why is it that when television news or entertainment programs pronounce a thing to be right, it automatically and without doubt or examination, becomes right? Do you honestly believe some person who is not in the least interested in spiritual matters is qualified to tell you what is morally acceptable and right?

I am tired of television taking all our time. I have gone to talk to people about their soul—the most important possession in their control—and have been forced to talk between crises on *THE EDGE OF NIGHT*. How many people return home from work, park in front of the television set; watch; eat a snack; watch; answer the phone while watching; watch; sleep; watch; entertain the next door neighbor while watching; watch the *Today*, *Tonight*, and *Tomorrow* shows and then change the dial to all the other channels to make sure they are all off, then stagger off to bed with that little bright dot still impressed on their minds? And then start the same process over tomorrow night? That same person will openly avow that he "just can't find time" to study his Bible or visit the sick!

I am tired of television approving what the Bible disapproves. Homosexuality is a sin, not a psychological malady. A drunk, even though television says it "ain't" so, is a sinner, not a sick

person. Television has precluded Biblical teaching regarding men and women and their proper relationship to one another by giving more than just "news coverage" to the so-called "Women's Lib" movement. And men, in television commercials, are made to be ignorant, imbecilic, namby-pamby characters who are not qualified to buy, sell, or trade anything, nor even understand how or what to feed a common house cat! And, according to television, teenagers are the head of the house, and don't you forget it!

I am tired of television giving dignified respectability to sin. Yes, I said *SIN*, remember sin? Can you think of a single sin that has not been given esteem and respectability by some television program? If sin is not openly approved by such programs, it is shown that the one committing it is just a victim of circumstances and is not really accountable for what has been done. I expect the citizens of Sodom and Gomorrah would have liked television! Folks, abortion is murder! Premarital and extra-marital sex is fornication and adultery! Rebellion to law and order is wrong! Improper respect for governmental dignitaries is disgraceful and, more important, sinful! And no amount of respectability can make sin anything but *SIN*!

I am tired of football taking all the Christian's attention and time. Do you know that many people know more about the rules of football than the rules for godly living? Most folks can tell you more about "keeping both feet in bounds" than they can about keeping their spiritual life within the bounds of God's Word. They can cite the rule for roughing the kicker, word for word, but couldn't tell someone what to do to be saved, if their life depended on it. They know what time Monday Night Football, Wednesday night's World Football League, Saturday's NCAA Double-Header Football or Sunday's NFL Football, comes on, but can't for the life of them, tell you what time Sunday morning Bible Study is scheduled!

I think it is time to recognize that moderation is to be used in regard to television. I think it is past time that discrimination be used in regard to which

television programs we watch. I like television, but I am not married to it! I like television, but I love my kids more! I like television, but sometimes what I like best about television is turning it off!

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Editorial

Connie W. Adams
P.O. Box 68
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A SECOND PREACHING TRIP TO THE PHILIPPINES

The editor has just returned from a month of gospel preaching on five of the Philippine Islands. Cecil Willis accompanied me on this trip and continued on to Australia for another month of preaching after I returned to the states. This was the second trip to the Philippines for each of us, with his first trip in 1970 along with Roy Cogdill and my first one in 1971 along with J. T. Smith. At 5:45 A.M. on April 3 we were met at the Manila airport by 50-60 brethren who immediately made us feel welcome. What a joy it was to see old friends again and meet new ones. After a few hours of rest we were ready to begin our first series of meetings. We were invited to each place where we preached and warmly received by local brethren.

Dian St., Makati

Our first meeting was conducted in the lovely building of the Dian St. congregation in Makati, a thriving section of the greater Manila area. This congregation has four elders and is served by deacons. Carlos Azcarraga is the local preacher. Brother Willis taught several lessons on How to Study the Bible while I dealt with the errors of Premillennialism and modern claims of miraculous divine healing. We spoke on these subjects at other places also. Here, as elsewhere, Filipino preachers made up a vital part of the program. Attendance reached 357 during this meeting and there were 27 baptized. This congregation has good potential and is even now providing part of the support for the local preacher.

On Sunday afternoon during this series, I spoke to the small congregation known as Murphy in Quezon City where about 40 were present. The brethren there meet in a shed 12 X 30 feet with a tin roof and open places on the sides. It opens on the street. They will get plenty wet when the rainy season starts. Sinforoso Pinote preaches there assisted by Victorio Tibayan Jr. That same day at the morning service Cecil Willis spoke to a full house at Pasay City where Victorio Tibayan Sr. and Isabelo Hayuhay preach.

Pagadian City

April 10-13 we spoke at Pagadian City in Zam-

boanga on the island of Mindanao. This province has had much blood shed because of the Muslim insurgency. But brethren made careful provisions for our safety and in many ways we had the best meeting there of any place we visited. Attendance ranged from 277 to 447. 33 were baptized at this place. The church is blessed with a good building and some fine members. Eduardo Ramiro has done much good work there and has converted 13 denominational preachers in the last five years. There is another congregation in the city served ably by R. G. Carino. These brethren joined forces with other Filipino preachers and with us to edify those in attendance. Brother Willis spoke to the congregation where Brother Carino preaches for their Sunday morning service.

The following day, we drove out to Tacurong, 15 miles from Pagadian into the very heartland of the Muslims, to the home of Federico Cadungog where we had a service in his yard under a grove of trees. Both of us spoke and 3 were baptized. About 75 were gathered for that service. A little later Brother Willis had a narrow escape when a coconut fell to the ground about a foot from where he was standing. Some fellows seem to naturally attract disaster!

Cebu City

Since we had a one night layover in Cebu City, we were able to meet with the church where Primitivo Repollo preaches, assisted now by Brother Canales. The church meets in the third floor adjacent to the apartment of the Repollo family. Though they had short notice of our coming, 52 attended and 10 were baptized after the service. Cebu City is a major city and the oldest in the Philippines.

Kidapawan

The next day we flew to Davao City on the eastern side of Mindanao, where we were met by some brethren who accompanied us to Kidapawan, two hours away by truck. This is the place where Romulo B. Agduma now works. There are many able preachers in that area. Arrangements had been made for the day services to be conducted in a public school as the meeting house is very small. At night there were three classes conducted at the home and yard of the Agdumas and Villanuevas. During this meeting 20 were baptized and attendance reached above 300. Brother Agduma continues to do much good with his paper, GOSPEL PREACHER, which is mailed throughout the Philippines.

We were able to meet with the small church in Davao City for only one service where about 35 gathered. Davao is a large city and prospects for a good work there are evident.

Tablas Island

With the help of brethren from Mindoro and from the Manila area, a congregation has been established in the town of San Andres on Tablas Island. The three hour ride in a jeepney over rough

roads was more than compensated for by the gaiety of the brethren in attendance and the breathtaking beautiful scenery. We were welcomed upon arrival in the town plaza by the Mayor who made a gracious speech of welcome in which he said their town was honored by our coming. Through the generosity of a well-to-do sister, a lot and building have been donated, though our meetings were held in a school where more people could be accommodated. Though the rains started the second day hindering some from reaching there because of swollen streams, attendance reached 170 and there were 29 baptized. Included in that number was the driver and assistant for the jeepney which was at our disposal while we were there, and also one of the town's policemen. Three of the eleven policemen in San Andres are now members of the church. At the close of the service the vice-mayor made a brief speech thanking us for coming and stating that he believed we had done much good for the community.

Tala Leprosarium

After speaking at Pasay on Sunday morning while Brother Willis spoke at Marikina, I journeyed about 40 kilometers out of Manila to Tala where there is a government operated leper colony. There is a small congregation there made up of 15 lepers plus others who live on the compound. About 50 attended this service. The faith and good cheer of these brethren made an abiding impression. It was a service I shall never forget.

Narra, Palawan

Nestled beneath the towering form of Mount Victoria is the town of Narra on the long island of Palawan. Alfredo Agbisit is the preacher there. There are now 8 congregations on this island with four of them at Brooke's Point, near the southern end of the island. The brethren at Narra have an attractive building of nipa. We were late reaching Narra because of delays on the very rough road, occasioned by heavy rain. Again the scenery was awesome. Many brethren waited until 9:30 at night to begin the service which continued until after 11. The next day we held meetings in a public school. Over 150 attended and 6 were baptized, bringing the number during the month of preaching to 128.

Progress

Having been there before, we were able to note progress in several areas. Many of the preachers are much better informed. A good many now have basic libraries which only few had five years ago. Most of this has been made possible by generous individuals who have paid for one book each month to be sent to a chosen man. We saw many more song books than before. Some have collections of songs in some dialect while many brethren sing only from English hymn books. Those brethren are indeed sweet singers. Periodic training classes in certain areas have obviously helped those able to take advantage

of them. A few tracts have been translated into one of the major dialects. Some of the preachers have radio programs which are reaching many people. On Luzon, Noli Villamor publishes and edits a paper called "The Truth." In addition to the Gospel Preacher edited by Romulo Agduma, Reuben Agduma, his son publishes a paper called The Defender which is aimed at edifying Christians. Some congregations have elders and deacons. A few are able to help support gospel preaching. We were able to help resolve some differences between some of the brethren which had hindered the work in those areas.

Problems

There are yet many problems to be resolved as is true in this country. There are a few unscrupulous preachers who have deceived brethren both there and in this country. These need to be exposed and their support stopped and influence curtailed. As soon as we can get our information together, we intend to make it known to those brethren who have a direct interest in it. We do not intend to cover up for any man regardless of his past reputation or ability, nor would responsible brethren there want us to do so. At the same time, it would be tragic if brethren here should conclude that because there are some men there who have proved unworthy, that all are in that category. None of us would want to be so treated because there are a few American preachers who turn out to be reprobates. I believe the bulk of the brethren there are worthy and working honestly to further the cause of Christ. They deserve and need the support of faithful brethren until that work can be self-sustaining.

Much attention needs to be given to instructing the brethren there to give as they have been prospered. Though personal incomes are much lower than here, it is evident that in many cases some of the brethren have not been properly taught. We worked on this everywhere we went. We tried to tell the brethren that economic circumstances here and /or political realignments could make our help either unavailable or inaccessible.

There are something like 250 gospel preachers known to us in the Philippines. Many of these have come either out of liberalism or denominationalism within the last five years. Most of them are growing and doing good work. Some have proved unworthy. Some have been pressed into service too soon. I personally am opposed to suggesting that any man receive support for preaching for at least two years after he leaves a system of error. He needs time to study and remove error from his mind. If he will get himself an honest job to support his family and show a spirit of sacrifice while he preaches where and when he can, brethren will have a lot more assurance of his sincerity.

There is too much of a tendency for some of the preachers to make charges and counter-charges about other preachers and members to brethren in this country who cannot possibly (and not even

scripturally) resolve them. We cautioned brethren everywhere we went about this problem.

Needs

One of the greatest needs now is for suitable literature to be used in teaching children. There is very little evidence of any planned program of instruction for children and young people, partly because they do not have materials in hand. Great good can be done by getting illustrative materials (such as flannel-graph lessons) in the hands of some of the sisters there who know how to teach and to help train other teachers. There is a continual need for tracts. I am convinced that nothing does any more good than gospel papers being sent to preachers. We now send Searching the Scriptures to 40 of those men, but many more have requested it. If you want to do a lot of good for a small amount, then agree to pay for this paper to be sent to some two or three of those men. Such papers and bulletins become sermon source material for these brethren. Also, class study books for adults would be welcomed in many places and put to good use. Many of the brethren would be willing to have even our used study books. While some preachers have better libraries, there are yet others who have none.

Thanks, Brethren

The Filipino hospitality is among the finest in the world. The brethren have shown great kindness to us and offered us the very best they had. They have gone to great lengths not only to make us comfortable and protect us from harm, but also to make us feel loved and wanted. There is a special charm about the brethren there which endears them to my heart. I am sure our readers rejoice in the good being done in that country and that they will fervently pray that whatever problems exist may be corrected. American churches have problems too, but we do not stop working because of them. Brother Willis and I are grateful to those brethren who made it possible for us to make this trip and sincerely trust that our work and manner of life justified your confidence in us.

A CHANGE IN WORK SCHEDULE

As of September 1, 1975, the editor will terminate his work with the Hebron Lane congregation and will devote nine months of each year to gospel meetings wherever needed. We anticipate about 25 such meetings annually from March through November. The months of December, January and February will be devoted to some special training classes for preachers and teachers with the Expressway congregation in Louisville in association with Steve Wolfgang who moves there in June as local preacher. Also, the elders at Valley Station have approached us about conducting similar classes there during this same time each year along with Aude McKee, their local preacher.

The Hebron Lane church is making steady progress and is now self-supporting in its own building. Prospects for the future of this

congregation are indeed bright.

It has been our lot to preach the gospel in many meetings across the nation over the last twenty-five years. For the last ten years we have conducted winter classes to help train preachers and teachers and have found this to be a most rewarding work. The opportunity to continue this on a more extended scale is greatly appreciated.

We have been carrying a heavy load of work with twelve or thirteen meetings a year, responsibilities of local work and the demanding work of editing this paper. We believe the new plan will enable us to do a better job in gospel meetings and for the paper. While we have a number of gospel meetings booked over the next five years (about 75), there will now be time for more such work and we would be glad to hear from any who feel that our coming would be helpful. We have never wanted to intrude where we were not wanted or invited. Our address will remain the same. We have a home at Brooks, Kentucky and will continue to send forth SEARCHING THE SCRIPTURES from this address, God willing. Stay with us.

July Special — The Family Under Fire

The homes of Christians today are being severely tested. In a world of Women's Lib, legal abortion, birth control pills, rising divorce rates, mounting crime, generation gaps, the New Morality and general disrespect for authority, the family is indeed under fire. We want to do something to help shore up the foundations and put hope into the hearts of the faithful. Our July special issue is designed to do that. These articles by faithful men will help:

Preparation for Marriage—*T. G. O'Neal*
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SOME MORE EVIDENCE OF RADICAL DEPARTURES

It is so discouraging and disgusting to read about, hear of, and observe some brethren as they play the wildest roles on the stage of life: the incredible paradox of the Dr. Jeckell and Mr. Hyde type of religion. I find it difficult to believe some of the things I am reading and hearing from some professed brethren these days. I thought the extreme had been reached a few years ago when radicals among the "liberals" pressed some of their views to a division so that we now have liberals in a death struggle with the liberal liberals. And then the ultra-modernists arrived and another group entered into the conflict.

I am disgusted with two aspects of this matter: first, the bitter and vigorous denunciation of the "liberals" who have gone so far from the truth by those who are responsible for the departure by their teaching and practice. Second, the ridiculous and absurd extreme to which many have gone away from the truth. These are no longer real brethren and should not be referred to as such. They are Holy Spirit fanatics, emotional renegades, wholly destitute of the truth and blaspheme, both in word and deed, the true work of the Holy Spirit in revealing the mind of God (I Cor. 2:10).

The Leaders in This Apostasy

Ira Rice, Jr., editor of *Contending For The Faith*, highly commends Ernest S. Underwood, preacher with the 39th Avenue church in Gainesville, Florida, and his report on the "Florida Evangelism Seminar" conducted in Gainesville and "sponsored" by the Crossroads Church of Christ. (This is truly a proper name assigned by members of this group with denominational status). If what is said in Underwood's article in the February, 1975 issue of *Contending For The Faith* is half true, this departure from the truth is incredible.

Ira Rice and those who stand with him are now camped half way down the hill toward apostasy from the faith and bemoan the rapid departure of their "liberal" brethren who have accepted the holiness doctrine with other damnable doctrines that indicate their radical departures from the faith. Rice stands upon a completely indefensible position. Every attempt to expose the errors of these ultra-liberal

brethren cuts his own throat in principle. How can the advocate of the church supported benevolent society scripturally condemn the advocate of the church supported college without condemning self? They both stand or fall together. Batsell Barrett Baxter and N. B. Hardeman said so in print.

Ira Rice, Jr. and those who hold the position he defends are the leaders in the very "liberalism" they vigorously denounce. They set the course more than 25 years ago when they began to build and operate church financed projects and organizations unauthorized in the word of God. They charted the course. They weighed the anchor and set the helm in the direction of departure from the faith once delivered. Now they want to stop half way and drop anchor in the stormy waters of human doctrines and try to defend their position against the truth on the one hand, and fight against their more liberal brethren on the other hand. This is an impossible position to defend.

The Florida Evangelism Seminar—1974

The Crossroads church in Gainesville, Florida was formerly the 14th Street church. I was with the East University Avenue church in that city from 1953 to late 1960. At that time strong feelings existed between many in both congregations. Several months before I moved to Gainesville the group composing the 14th Street church "pulled off" from the East University Avenue congregation against the wishes of the elders and a number of others there. Until I moved from Gainesville in September, 1960 no fellowship existed between many of those in both congregations because of the manner and time of the forming of the 14th Street group.

Richard Whitehead was one of the strongest influences in the 14th Street church, and, I suppose, still is, since he is now one of the elders of the Crossroads church, previously the 14th Street church before moving into their new building. From 1954-55 the 14th Street church began to accelerate its departure from the truth and readily used the devices of men to stimulate emotional thrusts toward unauthorized activities of church entertainment and the social gospel activities.

Upon four or five occasions I spent considerable time talking with Richard Whitehead and trying to show him what was happening to that church. At that time he admitted to some of the errors pointed out and assured me he would try to change the course of these activities. Evidently he did not succeed, but rather was the victim of the ultra-liberal-modern influence. Now comes the report of Ernest S. Underwood that he and five other members of the 39th Avenue Church of Gainesville, Florida attended a meeting at Crossroads church of Christ on September 15, 1974 to hear and tape a sermon by Richard Whitehead, an elder at Crossroads. After telling of the speeches by Lynn Anderson, Chuck Lucas, Bob Hendren, Doug Kostowski, Harold Hazelip and Roy Osborne, he gives his review of Whitehead's speech. Of course,

anyone acquainted with this list of names would know what to expect.

Richard Whitehead's subject was, "May Women Pray in the Presence of Men?" Underwood says Whitehead began his sermon with prayer in which Christ was not one time mentioned. He then introduced two passages (Romans 14:4ff and Colossians 2:1ff) and stated that the principle here was that some things were in the realm of opinion and men could disagree and still have fellowship.

He then presented six passages: Acts 1:14; 2:42; 12:12; 16:13-15; Luke 2:34-38; James 5:16, and concluded that since no one knew whether men or women were doing the praying, therefore, a woman may lead in prayer in the presence of men.

He made the argument on 1 Corinthians 14 that if a woman were allowed to sing, she should also be allowed to pray. From 1 Corinthians 11:5 he tried to prove that women both prayed and taught publicly. Whitehead then used Acts 18:26 to argue that this makes an exception in the "domineer" and that Priscilla took the lead and had domination over her husband and Apollos. Whitehead is quoted, "That then indicates to me that 1 Timothy 2:12 certainly does not apply and cannot apply to every teaching situation."

My prediction is that women will soon be preaching from the pulpit of Crossroads Church of Christ (denomination) in Gainesville, Florida under the eldership (?) of Richard Whitehead.

H.E. Phillips


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MODEST APPAREL

In II Tim. 2:9-10, the Apostle Paul by Inspiration said, "In like manner also, that women adorn themselves in modest apparel, with shamefacedness, and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works".

When God found Adam and Eve in the garden wearing "fig leaves" (Gen. 3:7), God "made coats of skins, and clothed them" (Gen. 3:21). God's order has always been for both men and women to be clothed.

Some may read I Tim. 2:9-10 and say that such applies to women but not to men. True, the woman is specified. However, God does not have a double standard, one for women and another for men. Principles of righteousness apply to all without exception. Men are likewise expected to dress in a manner that is modest. For example, Jesus said, "But I say unto you that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" (Mt. 5:28). Because this was addressed to men and not to women, would this give a woman the right to look on a man to lust after him? Certainly not. It is just as wrong for a woman to look to lust as it is for men not to "adorn themselves in modest apparel."

Caution

While the New Testament teaches "modest apparel" should be worn, caution is needed lest one teach that which the New Testament does not. For example, one preacher wrote an article on the general subject of clothing in which he said, "under the New Testament, women are told to dress as becometh *women*; it does not say as becometh *people*, nor as becometh *men*". Where does the New Testament say this? No book, chapter and verse was given, for the New Testament does not teach any such thing. Another preacher in an article just about took the position that the only "modest apparel" that a woman could wear was a "dress for dignity, decorum and attractiveness". In an effort to teach the truth and oppose immodest apparel one needs to be careful lest personal feelings enter into the discussion instead of a "thus saith the Lord".

In I Tim. 2:9-10 there are three terms that need attention; they are (1) modest, (2) shamefacedness and (3) sobriety.

Modest

Of the word "modest", W. E. Vine says, "orderly, well-arranged, decent, modest (akin to *kosmos*, in its primary sense as harmonious arrangement, adornment, cp. *kosmikos*, of the world, which is related to *kosmos* in its secondary sense as the world), is used in I Tim. 2:9 of the apparel with which Christian women are to adorn themselves" (Vol. 3, page 79). Thayer says, in definition of "modest", "well-arranged, seemly, modest" (page 356). Trench says of the word, "the well ordering is not of dress and demeanour only, but of the inner life" (page 323). Dr. A. T. Robertson said, "well-arranged, becoming" (page 569). Last, Liddell and Scott said, "well-ordered, moderate, orderly, well-behaved, discreet, modest decorum, decently" (page 790). A careful look at these definitions of the word will show that one can dress in style with clothing that is "well-arranged" and still be modest. French, in his definition, shows the term "modest" denotes something "of the inner life". Peter said women by their "adorning" let it be known what "the hidden man of the heart" had (I Pet. 3:1-4).

Webster, in his Unabridged Dictionary, defines the English word "modest" as "restrained by sense of propriety; not forward or bold; not presumptuous or arrogant; not boastful; unobtrusive; in a somewhat stronger sense, retiring; bashful; dissident—free from anything suggestive of sexual impunity; free from indecency; showing such reserve or decorum as is associated with a chaste mind—moderate; not excessive or extreme; not extravagant; as a *modest* computation".

Shamefacedness

The word "shamefacedness" is from the old English word, "shamefastness". Vine says, "a sense of shame, modesty, is used regarding the demeanour of women in the church—'Shamefastness' is that modesty which is 'fast' or rooted in the character—" (Vol. 4, page 17). Thayer says, "a sense of shame, modesty" (page 14). Trench says, "shamefast - that which was established and made fast by (an honorable) *shame* " (page 68). One could say that shamefacedness is shame that is expressed in the **face**.

Sobriety

Of this word, Vine says, "denotes soundness of mind—Acts 26:25, "sobriety"; I Tim. 2:9-15, "sobriety", 'sound judgment' practically expresses the meaning; "it is that habitual inner self-government, with its constant rein on all the passions and desires which would hinder the temptation to these from arising, or at all events from arising in such strength as would overbear the checks and barriers which *aidos* (shamefastness) opposed to it" (Trench, p. 68)" (Vol. 4, pages 44-45). Thayer says, "soundness of mind, words of sobriety, (A. V. soberness) —self-control, sobriety"

(page 613). Vincent says, "the word is compounded of safe, sound and mind. It signifies entire command of the passions and desires; a self-control which holds the rein over these" (page 1,023).

Paul told us "to think soberly" (Rom. 12:3). Paul said he was "sober" (II Cor. 5:13). Young women are to be "sober" (Titus 2:4), young men were also to be "sober" (Titus 2:6), and God's grace teaches all to "live soberly" (Titus 2:12). Elders are to be "sober" (I Tim. 3:2). God gives soberness or "a sound mind" (II Tim. 1:7).

A case in point of sobriety is when the ship, Santa Maria, was hi-jacked in 1961, the women on board stopped wearing "enticing clothing" for fear of the design the rebels who took over the ship might have on them.

Brief Attire

J. Edgar Hoover said in an article (U.P.I., Nov. 19, 1966), "Girls, especially, should be taught to dress and act properly. Scanty attire and provocative actions by females in public places are but an invitation to any sex criminal who may be lurking nearby".

Mary Quant, designer of the miniskirt, said on Nov. 13, 1968, "Mini-clothes are symbolic of those girls who want to seduce a man".

Brother Herschel Patton quotes in the *Gospel Guardian*, Feb. 1, 1975, a leading American designer, Halston, who has renamed the miniskirt calling it the "skimp" and says they "are mainly for 30-year-olds and younger who have great figures - and legs - to show them off."

Who Is Responsible?

Who is responsible for public nudity today? The answer is husbands and fathers. Husbands will allow their wives to appear in public in attire that they would "blow their top" if they were to catch them with someone at home with twice that amount of clothing. Fathers have forgotten that their daughters have grown up and are no longer little girls. While daddy may not pay much attention to his daughters in scanty attire, he needs to realize his eyes are not the eyes of her young male friends and they have not overlooked what he has. Preachers need to ask themselves the question; do they share any of the blame, because they may have unconsciously avoided preaching the truth because of the pressures that could be brought upon them.

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THAT KIND OF LOYALTY SOUNDS FAMILIAR

I heard Yater Tant speak some years ago on the subject: "What's right about Catholic Doctrine." His sermon consisted of three major points:

A. Authority: The Catholic church teaches the necessity of authority in religion. Their standards of authority are not correct, but they do teach the need for authority.

B. Baptism: The Catholic Church teaches the necessity of (what they call) baptism. They "baptize" by affusion, and they practice such upon infants, but they do teach something called baptism is necessary for the remission of sin.

C. Church: The Catholic Church teaches there is one true church. The New Testament also teaches there is one true church. The true church is not the Catholic Church as a comparison of the New Testament and that body will demonstrate. But there is one true church.

I thought of that first point on authority the other day as I read an article in the March 17, 1975 issue of *Time*. Pope Paul VI is having problems with the Jesuits, we are told. Now this isn't exactly earth shattering news. Practically all the Popes have had problems with this order which *Time* describes as "the proudly independent" Society of Jesus.

But the problem the current "papa" of Rome is experiencing is just a little different. It seems that when the policy making General Congregation of 235 Jesuits from 80 countries convened a few months back, Pope Paul made known that he wanted no changes regarding the "fourth vow" of special loyalty to the Pope, which some Jesuits take in addition to the three usual vows of poverty, chastity and obedience. Fewer than 50 % are now allowed to take it.

The article then states: "Undaunted, the congregation, by more than a two-thirds majority, agreed in a preliminary vote to extend the vow to all Jesuit priests."

The Pope was said to have responded militantly.

Now isn't that one of the goofiest things you ever heard! The Jesuits are going to vow loyalty to the Pope regardless of what the Pope wants!

That attitude isn't restricted to the Catholic Church. It has its counterpart in the church of the Lord. Many brethren are going to do something big

for Jesus regardless of what He wants. The boundaries of His doctrine (2 John 9) are not given a moment's notice.

Let's recall that one of the few times Jesus marvelled was at the faith of a centurion who understood what authority was all about (Luke 7:8,9).

WATERGATE PERSPECTIVE

When God subpoenas our tapes, there will be no erasures, unintelligibles, nor expletives deleted. (Not original. Source forgotten.)

AND SPEAKING OF PROBLEMS . . .

Baptist preacher Robert Sumner described the women's lib movement into the clergy in fine fashion: *"Yesterday's phenomenon of bachelors who dressed up like mother and insisted upon being called "Father" is being supplanted by today's crop of old maids really looking and sounding like mother but who, also want to be called "Father."*

Which brings us to an item from the London Observer, titled: *Pregnant Priest, Unwed Pastor Plague Church*. The article date-lined Copenhagen says:

"Twenty-eight years after it admitted women as clergy, Denmark's state Lutheran Church is pondering how to deal with an unmarried priest who is pregnant.

"Pastor Gitte Berg, the pregnant priest, leaped into the headlines after she had voiced her support for Pastor Erik Bock who is being pressed by church authorities to marry the woman who lives with him and is the mother of his children. (I'll bet "Pastor Bock really appreciated her support, K.G.)

"Pastor Berg, a divorcee, announced her pregnancy and declared that she does not intend to get married."

The article goes on to say that while the phenomenon of a pregnant priest is probably a more bizarre case, the scandal surrounding Pastor Bock is causing the real heartache. He has received a letter from the Ministry of Ecclesiastical Affairs calling on him to get married immediately.

At this point, I thought about saying something like: "Hang onto your seats!" or "Prepare for takeoff!" But I doubt that anyone will really be surprised to hear: "The priests association of the Danish Lutheran Church supports Pastor Bock. They feel that the church appointed him to his position and that his private life is his own affair. *In his priesthood vows, they point out, he had promised only to set a good example to his parishioners and behave within the rites of the church. Nothing was said about being married.*" (Emp. mine, K.G.)

Not even the Old Testament specifies what to do with a pregnant Lutheran priest!

THE TIME IS AT HAND

The time for Jehovah's Witnesses to revise their prediction that the world will end in 1975, that is.

Los Angeles Times writer John Dart reported in an article which appeared in the *Louisville Courier-Journal & Times*, March 2, 1975, that the Jehovah's Witnesses have decided to call off Armageddon for the time being.

Witnesses teach that Adam was created in 4026 B.C. and that mankind's earthly existence is to be for one "divine week" of 7,000 years. The last 7,000 years is to constitute the millennial reign of Christ. According to their chronology, September 5, 1975 should complete the first six days of their divine week.

At least that's what they have been led to believe until recently !

Dart quotes F. W. Franz, the sect's 81-year-old chief theologian, to the effect that it could be years before Armageddon and that they have never said flatly that 1975 was going to be IT.

Well, let's see now. The 1966 Watch Tower publication, *Life Everlasting in Freedom Of The Sons Of God* states on p. 29, "According to this trustworthy Bible Chronology six thousand years from man's creation will end in 1975, and the seventh period of a thousand years of human history will begin in the fall of 1975 C.E. (C.E. stands for "common era")."

Some who have recently had discussions with Witnesses tell me they've received a blank stare (which being interpreted means: "What on earth are you talking about?") when they've asked about the great expectations for "75".

That's to be expected. The 1975 Yearbook of the Witnesses says that Franz had cautioned a Baltimore gathering of witnesses that the Watchtower Society was not saying anything about 1975 and Armageddon.

I suspect that *Life Everlasting In Freedom Of The Sons Of God* will be as hard to obtain in a few years as was *Millions Now Living Will Never Die* before it was recently re-published by Brother Charles Campbell. The latter Jehovah's Witness book prophesied that 1925 would be IT.

The Witnesses wouldn't have to be playing dumb and covering red faces if they would take seriously the words of our Lord (Matt. 24:36). But then, they wouldn't be Jehovah's Witnesses at all if they would do that.

THE SUNLIGHT SPIRITUAL TEMPLE

Almost as far out as the Jehovah's Witnesses is "Mother Sarah Allen" and her Sunlight Spiritual Temple in Cincinnati. In the same issue of the *Louisville Courier-Journal & Times* that we mentioned above, columnist Billy Reed tells of four Louisville couples who had sought her out for marriage ceremonies. Mother Sarah gladly obliged.

Reed says: "The services weren't much different from most marriage ceremonies. The couples held hands, recited The Lord's Prayer and promised to have and to hold, to love and to cherish. And Mother Sarah proclaimed them married before 'God and man.' "

Just a little item I thought you'd be interested in.

There's one significant difference in these marriages that we should note, however. *The couples are homosexual!*

Reed asked one member of the group what was so important about having a certificate and a ceremony? Why didn't she and her lover just live together?

"Because, she said, seriously, "we don't want to live in adultery." (We'll just have to take Reed's word that that was said seriously.)

Mother Sarah said: "... I can't understand **what** they're upset about. They seemed like decent folks."

Society is becoming more and more tolerant of the sin of homosexuality. To learn God's attitude of intolerance toward it, read Lev. 18:22-30; 20:13f; Rom. 1:26, 27, 32.

Brother Dick Blackford well said in his bulletin: "Society has tried to make this abomination more respectable by using such terms as "gay", "lesbian", etc. Since the Bible does not provide a one-word designation for this abominable perversion we believe the term 'queer' is most appropriate, provided we are not mocking or poking fun by using the term. It means 'strange, odd, differing from the usual or ordinary.' Though some may object, I see nothing wrong with using the term."

Since these folks are about as queer as a four-dollar bill, I see nothing wrong with using it either.

A TRIP TO ITALY

By James W. Adams

The major part of my life, both before and after becoming a preacher, has been spent in travelling and moving from place to place. Having now passed the meridian of life (a number of years ago) and having spent so much time away from home and loved ones, I have long since lost the desire to be a "globe trotter" or the ambition to be known and advertised among the brethren as a "world traveller." However, when I am called upon for work in the gospel of Christ which entails travelling, conscience impels me to pack my rather shabby and beaten luggage and go. This involves me in the necessity of travelling from coast to coast and from Canada to Mexico within the United States practically every year. Recently, it has led me on an overseas journey to Italy and Sicily.

The occasion of the trip to Italy in the company of Brother Foy W. Vinson of Dallas, Texas was an urgent invitation from three gospel preachers in Italy and Sicily to make the trip. The preachers were Brethren Rodolfo Berdini of Rome and Aprilia, Allesandro Corazza of Rome, and Antonino Buta of Messina, Sicily. Their invitation was born of what they conceived to be an urgent need to confer with brethren whose views were the same (in all essential particulars) as their own with reference to the organization and mission of churches of Christ and the proper relationship of churches of Christ with

Christian churches and other denominational bodies. Too, they desired to discuss the disturbing problems of so-called gospel preachers in effect denying the Deity of Jesus and others defending modern Pentecostalism (glossalalia and other miraculous manifestations) among the professed churches of the Lord in Italy.

The first plan was for Brother Roy E. Cogdill and me to go. However, a new development in Brother Cogdill's physical condition caused his doctor to forbid him to make the trip. Deeming it unwise for me to go alone, I asked Brother Foy W. Vinson of Dallas, Texas to accompany me. He agreed to do so and did.

On March 4, 1975, Brother Vinson and I flew from Dallas to Rome via New York City, London, and Paris. We spent only a few hours at John F. Kennedy airport in New York, but we spent a day and a night in London and a day and a night in Paris. We arrived in Rome on Friday, March 7th, shortly after noon. We were met and warmly welcomed at the airport in Rome by Brethren Rodolfo Berdini, Sandro Corazza, and Antonino Buta. After short visits in the homes of Berdini and Corazza in Rome, we were driven to Lavinio, forty miles south of Rome. Here we made our home while in the Rome area in a Villa near the sea. Brethren Berdini, Corazza, Buta, Vinson, and I shared the Villa for eight days. This gave us much opportunity for discussion and study.

The first five days were spent in the Aprilia-Lavinio area. Brother Berdini is the evangelist of the church which meets in Aprilia—a small city near the town of Lavinio where we resided. During these five days, we were entertained twice daily in the most royal fashion in the homes of members of the congregation at Aprilia. We found these brethren to be devoted Christians, warmly hospitable, and generous and lovable in their reception of us. It was my privilege also to speak on the Lord's day to the assembled saints of the Aprilia congregation with Brother Corazza as interpreter. Brother Vinson also spoke briefly.

After the regular service Lord's day morning, about fifty or sixty persons reassembled in the auditorium and Brother Vinson and I answered questions which they posed. The majority of the questions were the result of the influence of the Florence Bible School and the church-camp promoters of another place, which influence has occasioned the only internal dissension of any consequence in the Aprilia congregation of which Berdini has been the preacher for fifteen years. Berdini and Corazza informed us that our efforts were well received by the congregation as a whole.

On Tuesday evening, we assembled again in Aprilia with the saints for an open forum type discussion of Bible topics. Brother Foy and I once again fielded questions for more than two hours. As on the Lord's day, most of the questions were from those who are under the influence of the Florence

Bible School and the church-camp promoters. There were probably seven or eight of these persons—good people but acting under outside influence. Their questions indicated a total lack of understanding of the issues involved and complete prejudicial bias. Brother Vinson and I tried to be absolutely frank, dodging no questions or issues, but preserving a low-key atmosphere and making no effort to generate heat or inflame passions, nor did we simply seek to indict brethren for wrong doing. Our total effort was to set forth clearly and plainly our basic convictions relative to the teaching of the word of God concerning the matters which were being discussed, hence we sought to be instructive rather than argumentative. We believe our efforts were appreciated by the great majority who already had the same basic convictions.

We Did Not Visit the Italian Brethren Under a Mantle of Deceit

Before agreeing to go to Italy, I made it clear to the preachers with whom we were in contact in Italy that we would not make the trip except by their invitation. Furthermore, we made it clear that we believe in the autonomy and independence of each church of Christ, Italian or otherwise, and would under no circumstances infringe upon either, hence that whatever we did would be at the invitation of the evangelists and the churches. Everything we said and did in Italy was done on this basis. Too, from the first moments of my relationship with the brethren there to the last, I made it crystal clear to them that I had strongly opposed in the most public fashion the manner in which the work in Italy was begun in 1949. However, I also made it clear that our opposition had been grossly misrepresented as being "opposed to the preaching of the gospel in Italy" or "foreign mission work." I emphasized the fact that opposition had been to the "manner" in which the work was done and not "to preaching the gospel in Italy or anywhere else." I rejoiced then and do now at all truth that has been or is now being preached in Italy however much I may oppose the *manner* in which it is or has been done.

In Rome

Wednesday, Thursday, and Friday were spent in Rome. Here we were privileged to visit in some of the homes of the brethren and on Thursday night to meet with the saints who regularly assemble on Via Sannio. The service here was of the question and answer variety in which Brother Vinson and I answered questions posed by the congregation. However, here the influence of liberality was not in evidence, hence the questions were concerning other matters. Brother Sandro Corazza severed his connections with the "liberal" brethren some twelve or more years ago and has had little or no fellowship with any of them since. Sandro was one of the early converts in the work in Italy and labored full time in preaching for about fifteen years. For many years

now, he has supported himself while ministering to the Via Sannio congregation, and he has succeeded in keeping all "liberal" movements out of the work.

Sandro made the "terrible error" (as the liberal brethren viewed it) of putting the title to the Via Sannio property in the name of the *Via Sannio Church of Christ* rather than in the names of individuals in the United States as most of the other property in Italy is held. This took the property out from under the control of the American missionaries and gave to the church a degree of independence not possible otherwise. As a result of this action, Sandro became "anathema" among the "liberal" brethren. Since that time, he has been subjected to boycott, innuendo, and slander from every side, but he has not been moved.

It is true that by placing the property in the name of the church, Sandro made it impossible for the church ever to dispose of the property due to a quirk of Italian law. The Church of Christ as an institution does not have legal recognition under Italian law, hence could not give clear title to a piece of property which it proposes to sell. The church has clear title to the property on Via Sannio for "religious purposes," but were it to cease to use the property for such purposes, it probably would revert to state ownership. No one would risk buying the property for fear of losing it to the State. Since the brethren have no intention of selling it or ceasing to use it for religious purposes, Sandro did not see that this legal technicality posed any problem, *nor do I*. The property belongs to the church. No one can take it from them so long as they use it for the purposes for which it was purchased.

Sandro has been grossly misrepresented and slandered about this matter. The rumor has been spread that he has diverted the property to his own uses. He could not do so if he wanted to, and a visit to the hall of records would show any interested person who desires to know the truth that it is held by the Via Sannio Church of Christ. Another interesting sidelight to this matter is the fact that the Italian government, not long after the acquisition of this property, presented the church with a bill for \$30,000 for back taxes on the piece of property formerly owned by the brethren which had been sold for about this sum of money to obtain money with which to acquire the Via Sannio property. The church appealed to the so-called "liberal" brethren for help, but they were ignored. Through the influence of Sandro Corazza, a deal was made with the government for a settlement for a somewhat less amount of money (still a very large sum). A brother loaned the church the money to pay the government. Today, this loan has been completely repaid by the church and the property is free and clear. The church is sound in the faith, it takes care of its own work, has elders, has some twenty-five to thirty members of extremely fine people who love the Lord, but is boycotted by all the liberal groups of the city.

I found Sandro Corazza to be a highly intelligent man, a Christian gentleman of the first class, a man who has a firm grasp of the fundamental principles of New Testament truth, passionately devoted to the cause of Christ. He has a responsible job with the Italian government, a lovely family which does him credit, and the respect of the people in the church which he serves. He speaks good English. In the past he was the translator and printer, I believe, of George Salmon's Look, "The Infallibility of the Church," and Roy E. Cogdill's book, "The New Testament Church."

Rodolfo Berdini is also no ordinary man. While he does not speak English, as does Corazza, which made it harder for me to communicate with him, he is a man of a high degree of intelligence and ability. He has a long history in the work in Italy and has been instrumental in building up the largest church in Italy — Aprilia with 100 members. He too has cut himself free of the liberal brethren. He has supported himself for the past five years or so. He is an architect, construction engineer, and builder by profession. He too has a lovely family of dedicated people. His son plans to preach and one of his daughters is soon to marry an excellent young preacher. Brother Berdini has recently published an article in *Searching the Scriptures* and it should and will appear in other journals. The article is a hard hitting indictment of the activities of the so-called "liberal" brethren in Italy. I am convinced it is the sober truth and in no sense an overdrawn picture. He and Corazza have enough documentation to fill a good sized book. His article has caused much consternation among the so-called "liberals" at home and in Italy, and well it might.

In Sicily

On our second Saturday in Italy, Brother Vinson, Brother Buta, and I flew to Messina, Sicily, brother Buta's home and base of operations. Brother Buta was previously known to me. He has for twenty-four years been supported by the Pruett and Lobit Streets church in Baytown, Texas where I formerly preached. While I was connected with the church at Pruett and Lobit, the church brought Brother and Sister Buta to Baytown for a month's visit. At that time, I learned to love, respect, and appreciate Antonino Buta as a gentleman and a scholar as well as a dedicated Christian.

Brother Vinson and I spent three days in Sicily. I wish it could have been three weeks. It is a beautiful and interesting place. On the Lord's day, I preached in the services of the brethren of Messina and Brother Buta interpreted. Brother Vinson also spoke and a young sister, a school teacher, interpreted. There were thirty-three present, but a number of regulars were out by reason of serious illness. I was much impressed with the personnel of the church as I was with Aprilia and Via Sannio in Rome.

Brother Buta, as a part of his work, publishes a

monthly, religious journal called "*Risveglio*" (Awake). It is distributed free. He is aided in this work by the Timberland Drive Church in Lufkin, Texas. The paper is sent to a thousand or more persons. The circulation has had to be cut because of the rise in costs. Brother Buta tells me that, if he had about \$50 more per month, it could be sent to 2000 persons instead of 1000. As an example of the stature of Antonino Buta, you will be interested to know that he was recently honored by being voted a "Fellow" in the "Accademia Tiberina." This is an honorary society to which the leading men of letters, poets, novelists, artists, musicians, scientists, and such like of Italy are elected. This was a signal honor and a recognition of Buta's ability. Brother Buta will probably be embarrassed by my mentioning this since it has no connection with his work as a gospel preacher, but it does reflect the ability that he uses so well in his work.

Sicily has not escaped the influence of the Florence Bible School. Its efforts to exercise control in the church at Palermo, Sicily (1000 miles from Florence) has recently been the occasion of a split in that congregation. Too, the Herald of Truth has reared its head in the form of "Radio Malta Broadcast." Gerald Paden has circulated a letter in the United States among the churches trying to raise more than \$6000 to pay for this broadcast for one year. In this letter, he represents Radio Malta as having a potential listening audience of 15 millions of Italians. Whereas, the truth is, according to Buta and others who live in Sicily, it cannot be heard on the Italian mainland at all and can only be heard in about the southern third of Sicily. It cannot be heard in Catania, Messina, or Palermo. It probably can be heard in Syracuse and Agrigento. Sicily has no more than 5 millions of people and the portion heard by Radio Malta probably no more than 500,000. Propaganda of American "missionaries" has been the bane of the Italian work from its inception and continues to be so to this sad hour.

What About the Work in Italy?

The liberal brethren are failing even with their gigantic promotions, their schools, their camps, their sectarian alliances, and the expenditures of their hundreds of thousands of dollars. There are a number of churches which have ceased to meet. They have buildings but no preacher or congregation. The brethren in Italy say there are probably eleven congregations without preachers among the Italian churches. The school at Florence has a considerable majority of young preachers from Christian Churches being trained to preach for churches which use mechanical music in their worship and have no intention of quitting. Salvoni of the Milan Bible Chair has written an article which has been published in a paper of the brethren suggesting that Jesus was a human who became divine and not Deity who became human. Churches of Christ and Christian Churches are listed together

as places where one may worship in Italy with no indication as to which is which, which uses an instrument and which does not. Instead of increasing in numbers, the Christians of Italy are decreasing. The preachers with whom I visited say that there are probably no more than 560 in the whole of Italy after 26 years. The brethren with whom I visited feel that the popish domination of the American missionaries and the reprehensible activities of the ex-priests are the two leading factors in the decline plus the preoccupation with schools, camps, and such like rather than the simple proclamation of the gospel to the lost.

What Can We Do?

After reading what this article contains and what Brother Berdini's article contains, if any person or church is interested in knowing more or becoming involved in the furthering of the Lord's work in Italy, please communicate with me or with Brother Foy W. Vinson of Dallas, Texas, P.O. Box 535, Addison, Texas 75001. We would be happy to speak in various parts of the nation concerning this matter or to correspond with those interested. More will be written as time passes. There are things that can be done and *urgently need to be done at once*.

Growth will be slow in Italy and patience must be the watchword, but strong churches can be built as evidenced by Berdini's work at Aprilia. The Italian people are wonderful folks and not all of them, by any means, are slaves to Roman Catholicism. Buta, Berdini, and Corazza are able, experienced men. With their leadership and knowledge to guide and with Italian churches functioning as independent, autonomous, equal churches instead of milk sop missions, truth can prosper and Christians and churches multiply. *Let us help those who want and need our help in their fight for liberty in Christ!* P.O. Drawer H, San Augustine, Texas 75972

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A TALE OF TWO PREACHERS

Most faithful gospel preachers since the beginning of the Restoration have passed through life without accumulating very much of the world's goods. Nearly all of them have suffered, at one time or another and some more than others, from the brethren's lack of consideration in their financial support. It wasn't at all uncommon in pioneer days for a preacher to make an extended evangelistic tour, after the custom of the day, and receive barely enough to pay expenses or, more often than one might suppose, not even that much.

Of course, truly dedicated preachers have always been willing to suffer financial abuse for the cause of Christ. They have been sustained by the assurance that God will supply their needs in this life and reward them well in the life to come. But even the most sacrificing preachers probably have had moments when they wished they were independently wealthy, or at least financially self-sufficient, to the point where they could give their covetous brethren a figurative (if not a literal) kick in the shins, or some more appropriate portion of their anatomy.

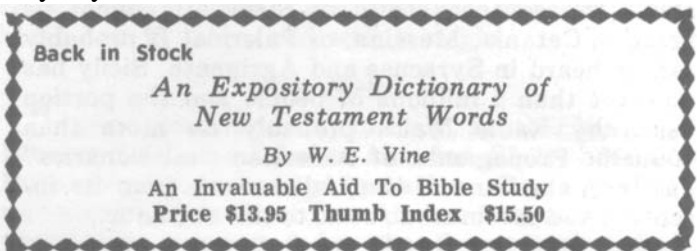
No doubt some have envied Alexander Campbell in his good fortune to marry the only daughter of a prosperous farmer who was the apple of her father's eye. John Brown, the father-in-law, in order to prevent Campbell from moving his beloved daughter to Zanesville, Ohio, deeded to him his rich farm at

Bethany, Virginia. This generous gift became the basis of such wealth that Campbell was able to preach far and wide without any remuneration from the brethren.

But if any preacher today feels the world has passed him by in regard to his material assets that could have been much improved by the "right" marriage, he should console himself with the memory of poor Walter Scott. This embattled evangelist of the Western Reserve lost his second wife in 1854. But soon afterward he married Eliza Sandridge, a rich widow from Mason County, Kentucky. Now the poor man had it made, right? Wrong!

The marriage was never congenial, partly because Scott had no appreciation for money. He was tender-hearted and gave away nearly all he ever made. He often went to the store for groceries only to give them all away on the way home. But Miss Eliza didn't share his method of handling money, nor did she appreciate his righteous generosity. She would frequently storm at him and run him out of the house. He often spent the night sitting on a neighbor's doorstep. Once when she ran him off from home, he was found several days later walking the streets of Cincinnati in a daze.

Now the moral of the tale is this. Brother preacher, if the little woman you married didn't come attached to a generous bank account or a landed estate, instead of envying Campbell, remember Scott's wife and be thankful for what the Lord gave you. Its probably more than you deserve anyway!



THE NEWS LETTER REPORTS

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

NEW CONGREGATION

L. DON FREEMAN, P.O. Box 12685, Roanoke Virginia 24027. A new work has begun in Roanoke, Virginia. We are meeting at 1612 Peters Creek Road, N.W. Most of the members transferred to this area and finding no sound congregation have joined together, beginning in November, 1973 meeting at first at Fincastle, Virginia. Since we started two have been baptized and four restored. We invite all in this area who wish to worship in spirit and in truth, without relying on human institutions to do our God given work, to take up the banner of the cross with us here at Peters Creek Road. T. J. Hall and I alternate preaching. When traveling through in I-81, exit onto I-581 then take the first exit which is Peters Creek Road South. We are located almost two miles south.

JIM DEASON, P.O. Box 4, Beaufort, S.C. 29902. Now in our sixth month at Beaufort, we have seen 13 souls obey the gospel. Members from this congregation go to Paris Island Marine Base to hold services for recruits who are unable to leave the base. Three of those baptized have been through these efforts. If you have friends or relatives stationed here, please contact us and we will call on them. Worship with us when in this area.

(Send us news of growth, development, needs and items which would be of general interest to brethren everywhere. From reaction we are receiving, many brethren are being encouraged by these NEWSLETTER REPORTS—Editor.)

DEBATE

A debate on the identity of the church will take place in Orlando, Florida, August 1-2, 8-9 at 7 each night, between teenage preachers David West (of Pine Hills Church of Christ) and Ted. C. Barker of Forrest Avenue Missionary Baptist Church (Apopka, FL).

LARRY R. DEVORE, Box 86, Roseville, Ohio 43777. On March 2, Asa Hall and Steven Miskovich were appointed as deacons here at Roseville. They serve under Don Roush, Sidney Yoder and Willard Patterson, the elders. On March 30, a deacon and his wife and one other man left the liberal church in Zanesville and placed membership with us. One was baptized during our meeting in April with Morris Norman preaching. Attendance averaged 50 in April, with \$270 weekly contribution. **RAY F. DIVELY**, 425 Dippold Ave., Baden, PA 15005. 1974 was a busy year for me. Besides preaching in India, I was privileged to preach in eleven states. We are teaching through the mail in the United States and other countries and have received mail from 62 countries. I support myself at a secular job in order to preach for the Baden church. This small church spent \$2,017 in gospel work in 1974, mostly in India where we support a native preacher. Several were added to the church here in 1974. We continue to press on.

J. T. SMITH, 3433 Studebaker Road, Long Beach, CA 90808. The Lord willing we expect to be in Long Beach, California by the middle of June to work with the Studebaker Road congregation where Brent Lewis formerly preached the past five years. This congregation is served by four fine elders and is known for its stand for the truth. We look forward to working with this fine congregation. When you are in this area, come and worship with us. I will send free, in any quantity, my tracts: Institutionalism - Why I Changed; The Covering of 1 Cor. 11; The One Container Question; and Proving the Church of Christ. Write me at the above address for these.

JIMMY TUTEN, 111 S. 19th Court, Dade City, FL 33525. After 14 years in the North, the last four of which have been with the good church in Tallmadge, Ohio, we are moving south to work with the church in Dade City, Florida. The decision to leave is my own. The work at Tallmadge has been pleasant and peaceful and we leave behind many friends. The Dade City church has a call-in radio program on Sunday mornings and a weekly newspaper column. We anticipate a good work.

DONALD R. GIVENS, 2710 21 Ave. S., Lethbridge, Alberta, Canada. Two have been baptized and one restored recently at Lethbridge, Alberta, Canada. Larry Boswell has been a great help here in home studies and to the church in Medicine Hat. After July 1, 1975 I will be moving to Vancouver, British Columbia with over a million people, the largest concentration of population in western Canada. That was my original destination three years ago when I came to Lethbridge. My address will be P.O. Box 192, Haney, B.C. Canada. Western Canada holds great potential for sowing the seed of the kingdom. Though growth is slow it is steady and sound. Thus far there is very little prejudice against the church in this area. We need more sound preachers to come and devote their lives to preaching in this area.

LOREN T. STEPHENS, 3558 Concerto Dr., Cincinnati, Ohio 45241. Since August, 1974 we have had two meetings at Evendale, one each with Harry Ozment and Johnie Edwards in

which much good was done. Six have been baptized and four have confessed wrongs. Winslow Royalty and Bernard Hill have been appointed to oversee the Evendale congregation. We anticipate the appointment of deacons shortly, bringing to fullness the organization of this congregation. We are located one and a half miles east of I-75 at 3789 Glendale-Milford Road, 12 miles north of Cincinnati proper.

TANT WILLIAMS, JR., 401 Pennsylvania Ave., South Houston, Texas 77587. W. Ray Votaw, veteran of 20 years in the South African work, suffered a heart attack the first week of March. Though his condition has stabilized, he will be out of commission for two or three months.

GARY HARGIS, 2309 Gates Dr., Rochester, Minnesota. We are elated at the progress made here since the first of the year. In January, W. C. Hinton, Jr. held us a meeting designed to pinpoint the difference between the church here and the liberal church on 2nd St. Several members attended and others have listened to the tapes of the sermons. Now 8 have left error to stand with us. We have several good home studies under way. Attendance now averages 30-36. Some drive 30-50 miles. We now have a new meeting place on an acre of ground which we are able to finance. Thanks to all who make it possible for me to work here.

TOM MOODY, 907 Carson Lane, Jacksonville, Alabama 36266. Within the next few months there will be a large influx of personnel to Fort McClellan between Jacksonville and Anniston, Alabama. Also, a Federal-Mogul plant is being opened which will bring many newcomers to the area. It may be that some readers of this paper will be among those moving here and will want to seek out a faithful congregation. There are three churches in this area who stand opposed to the liberal practices: "E" and Quintard in Anniston, Golden Springs in Anniston and this congregation which meets in the Posey Building in Jacksonville. If you can put us in contact with someone please write or call: Frank Butler, 3912 Lad Drive, Anniston, AL 36201 or myself, 435-9479.

PREACHERS NEEDED

STEINHATCHEE, FLORIDA. The small congregation here is located in a small fishing village about 30 miles from Perry. The church is composed of a few women and four men who have recently been baptized. They are anxious to have someone come and work with them. They would need someone on partial retirement, or who could raise adequate support. They can provide around \$100 a week. They have a small but adequate building and have no property debts. Anyone interested could contact me and I will put you in touch with the brethren, as they have asked me to help: Otis Jordan, P.O. Box 414, Perry, Florida. Phone (904) 584-7573.

ST. JOSEPH, MO. We desire a middle aged preacher to work with a small congregation (approximately 45 in attendance) in a pleasant community. It would be necessary to receive some outside support at present. Contact Church of Christ, 10th Lincoln St., St. Joseph, MO, or phone (816) 279-4737.

SUMTER, S.C. The Woodland congregation is very much interested in finding a full-time preacher. Regular attendance is 25-30. The church can supply some support but most must be raised elsewhere. Shaw Air Base is nearby and most of the membership is military. Public schools range from very good to poor, but there are excellent private schools. Sumter is located 40 miles east of Columbia in a Baptist stronghold. There is only one full-time preacher within 100 miles, so the need is great. Anyone interested, please write the church at 3370 Broad St., Extension, Sumter, S.C. 29150, or call Howard Martin (803) 773-5010 or James Yelton (803) 773-2318.

WHEN YOU MOVE OR CHANGE ADDRESS, please notify us of the change. We must have both your old and new address. This consideration on your part will save us much time and expense.

GRINNEL, IOWA. Church needs a mature, dedicated, patient man who wants to work in a very needy field for several years. The church is situated in a good-sized town with a fairly good meeting house. Some bad experiences in the past have hindered the work, and a number need to be restored. This is probably not the best place for a young man just beginning. I was with them in a meeting in January and believe a corner has been turned and that progress can now be made. Outside support would be needed for awhile. Anyone interested should write to: Church of Christ, 1402 Third Ave., Grinnell, Iowa 50112, or call me (William C. Sexton) in Wichita, Kansas at (316) 943-3332.

WAIPAHU, HAWAII. The Leeward church in Waipahu, Hawaii is seeking an evangelist to work with it on a full-time basis beginning September 1, 1975. Sunday morning attendance averages 70. The church owns a 3 bedroom residence and has an adequate meeting house. For further information, write to Leeward Church of Christ, P.O. Box 94, Waipahu, Hawaii 96797.

BELL, FLORIDA. The Midway church in Bell is looking for a full-time gospel preacher. Bell is located 40 miles west of Gainesville near the Suwannee River. This is a rural, farming area that is growing in population rapidly. The high school enrollment has doubled in the last five years (from 260 to 580). Presently we have our own building with 50 in attendance and contribution of \$75 weekly. We cannot support anyone on this amount but are working to improve it. Call David Halter at (904) 463-6133 or David Mikell at (904) 463-2036 or write David Halter, Rt. 1, Box 106, Bell, FL 32619.

IN THE NEWS THIS MONTH

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| BAPTISMS | 429 |
| RESTORATIONS | 124 |

(figures taken from bulletins and periodicals received by the editor. If we are not on your mailing list now, please inform us of those obeying the gospel where you are).
