

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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Things Written for Our Learning

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Warner Robins, Georgia 31093



Among the great lessons we can learn from the Old Testament are those of a moral nature. Never since the days of Sodom and Gomorrah has there been a more immoral generation than the one in which we now live. In these articles we shall confine ourselves to a study of personal morality in the lives of three Old Testament characters — Joseph, Samson, and David.

Joseph

In the entire Bible there is perhaps no person of more outstanding and sterling personal character than Joseph. All young men of today (and older ones too) can learn from the example of Joseph in the matter of purity of life. Genesis 39 records him as being trustworthy, a blessing to all with whom he came in contact, and morally upright.

Having been sold into slavery by his envious brothers, he came to be the servant of an Egyptian named Potiphar who soon observed that the Lord was with Joseph in all he did.

Joseph, being a handsome man, became a challenge to the wife of Potiphar. She was an aggressive woman and evidently used to getting whatever she set her mind on. Her mind was at this time set on making Joseph her lover. Joseph firmly refused her repeated attempts to seduce him and thus the challenge became even greater for this morally unscrupulous woman. Joseph tried to appeal to her sense of right and wrong and to the fact that to yield to her desires would not only be a sin against themselves and Potiphar, but also to God.

There came a day when she caught him in the house alone—no witnesses. Now was the time, she thought. This time she grabbed hold of his garment demanding that he lie with her. Joseph's reaction was swift. He knew he had to remove himself from her presence at once. He tore himself away from her grasp, which evidently was very tight, leaving his garment behind in her hand.

Someone has said, "Hell hath no fury like a woman scorned." At least in this case it seemed to be true. Frustrated and thwarted in her adulterous attempt, she turned to her next weapon which was that of revenge. She lied to her husband, presenting Joseph's garment as evidence of an alleged attempt to lie with her. Joseph had to pay by going to prison. However, he remained pure in the sight of God. **WOULD THAT THERE WERE MORE JOSEPHS!**

Not only are there very few among worldly people but in the church of the Lord there are not as many Josephs as there should be. An increasing number of cases of fornication are reported among church members, some even involving elders, deacons and preachers. Brethren, even one case is too much. Men need to learn as well as women to keep themselves morally pure, the fashion of the day notwithstanding. There seems to be a certain stimulation of the ego among some men in the church at the very thought that they might have some sexual appeal to a woman other than their companion. Men, do not be as a fool! Resist the temptation (James 4:7).

Paul buffeted his body and kept himself under control. He urged the young preacher, Timothy, to "keep thyself pure" (1 Tim. 5:22). Men, it takes real strength of character to withstand enticements to fornication. Cast out that vainglorious and sinful desire, clean up your mind. If single, keep pure, save your desires for holy fulfillment in marriage. If married, think of loyalty not only to God but also to your wife and family. Do not sin, my brethren. Stay away from the undesirable situation, environment, or atmosphere that is charged with such dangers.

Preachers and elders and other men in the Lord

take warning. Do not allow yourself to be drawn into a situation with a woman—Christian or otherwise. Many people from time to time come and want to talk about something privately with elders and preachers especially. Make sure you are not alone but that others are close by and do not close the door. You can have ample privacy this way with plenty of space between you and the woman, and with the presence of others nearby as an added margin of safety. Joseph not only would not lie with Potiphar's wife, he refused to even be with her. Compare this with the amazing audacity of some brethren who think nothing of visiting ladies who are alone at home, going to lunch with a prospect (?) or riding around together to discuss some matters. If this is what it takes to be successful count me out. Such are toying with fire and some of them know it and like it. Young single people need also to avoid the "cozy" situations that will lead to the arousal of passion or at least produce the temptation.

This is not to say that every time a woman wants to discuss something privately that she has an ulterior motive. However, discretion is always in order.

Jesus, in the sermon on the mount said, "Blessed are the pure in heart: for they shall see God" (Matt. 5:8). Such a man was Joseph. He was pure of heart. Purity of heart is a prerequisite of purity of deed and is to be a characteristic of the citizen of God's kingdom.

Regretfully we must again say that there are not many today like Joseph.

(Next Article: The Morals of Samson)

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Editorial

Connie W. Adams

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TEST OF FELLOWSHIP

In the controversy over church supported benevolent organizations and sponsoring churches through which many congregations function through a single eldership, the advocates of these practices have argued that said practices were purely in the realm of human judgment or simply matters of expediency. Whatever is in the realm of expediency must first be authorized. We are not at liberty to expedite unscriptural practices. Further, when we prove that a certain thing is authorized by the Lord, and then work to expedite it, we must recognize that what falls in the realm of judgment may as well be left off as it may be used. If the church support of human institutions and sponsoring church projects are simply opinions, then it would not be wrong to use them, neither would it be wrong NOT to use them.

Many of us have opposed these practices as violations of scripture. They have always been matters of principle with us. The church functions through the congregational unit in all work peculiar to the church. The oversight of elders is limited in scripture to "the flock of God among them" (1 Peter 5:1-3; Acts 20:28). The sponsoring church oversteps these bounds. It is not just a matter of judgment. Some of us have been accused repeatedly of "binding where the Lord did not bind." The accusers have therefore taken the position that their practices were not bound but were only decisions of human judgment.

Now we are seeing some reversals of this position, at least in practice. Elsewhere in this issue we carry a note from James P. Miller together with a copy of a letter to a young couple in Dyersburg, Tennessee. This couple has been attempting to adopt a child through an organization known as West Tennessee Agape, Inc., which is operated by brethren whom we regard as liberal in thinking and practice on these questions. The letter, written by Nick Boone, Executive Director, states the decision of the Policy Committee together with the Board, that no members of what they call "anti" churches are eligible as adoptive parents. Why? Well, because the congregations of which these people are members do not contribute to Agape and oppose such contributions from churches on scriptural grounds. As far as they are concerned, the practice of contributing or not contributing is no longer just a

matter of opinion—it is an absolute MUST for prospective adoptive parents. At least they are not at liberty to oppose it.

The Lake Road church in Dyersburg, Tennessee is called an "anti" church. They are NOT opposed to Bible classes, or elders (they have both), NOR do they teach that only one container must be used for the fruit of the vine. The church is made up of some fine people, is led by several godly men as elders and has an excellent local preacher in the person of Martin Lemon. We have known the brethren there for nearly twenty years. For years they have been actively engaged in extensive efforts to preach the gospel locally and throughout the world. Some of the ablest preachers of this and the previous generation have worked there. They support faithful men in a number of places at home and abroad in the work of the Lord. They assisted in our support in the work in Norway from 1957 to 1959. They attend to their own benevolent needs as they arise and have helped meet emergencies which rendered brethren needy in other places. What is their great sin? Why is this couple declared ineligible for adoption? Because this couple holds membership in a congregation which does not believe it is scriptural to make financial contributions from the church treasury to support a private benevolent enterprise, a practice promoted as an expedient to the work of the church. Now, is it expedient or mandatory? Who is making laws where God made none?

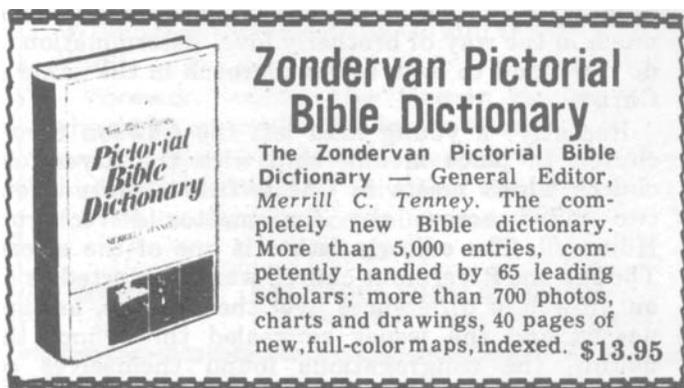
A second incident which reveals the same spirit occurred recently in Hopewell, Virginia. The Cawson Street church, where the editor grew up and was encouraged to begin preaching the gospel, has gradually, through the years, moved into the practice of supporting institutions and the Herald of Truth. The editor has known most of the leadership of that church all his life and counts among its members some very good friends. Even when it reached the place that we were no longer welcome in the pulpit there nor deemed worthy to lead a public prayer, we entertained no bitterness of spirit toward any at that place. There has been some grief of spirit over what used to be in the happier days of youth when my family and several others broke away from the Christian Church to stand upon the platform of Biblical authority and to build according to the divine pattern, and began meeting in a rented store building with little in the way of physical assets but much in the way of brotherly love, determination to do right and to even suffer reproach in the name of Christ.

Recently, a young man left the Cawson Street church to place membership with the Rivermont church which meets in Chesterfield County about two miles across the Appomattox River from Hopewell. The editor's father is one of the elders. Though the Rivermont church was not started as an outgrowth of differences over these issues, as time passed and the issues congealed throughout the nation, the congregations found themselves on

opposite sides. When the young man left Cawson Street to be identified at Rivermont, the elders at Cawson Street wrote him a letter (a copy of which I have) withdrawing their fellowship from him and branding the Rivermont church as divisive. The Cawson Street brethren have defended their practices as "expedients", simply "methods" of carrying out the Lord's work. Well, if they are just "methods" or "expedients" then it is not sinful to leave them off. If it is sinful to leave them off, then they are mandatory and none are worthy of fellowship unless these practices are approved by them. Now, which way is it brethren? One cannot have his cake and eat it too! If the line of fellowship is now being drawn over these things by you, and it undoubtedly is, then what of your former arguments? Were you mistaken that time, or were you wrong in your withdrawal action recently? No charges of immoral behaviour or unfaithfulness were made against this brother. His sin was in deciding that the Cawson Street Church was not correct in its practices and in identifying himself with a congregation which does not practice them.

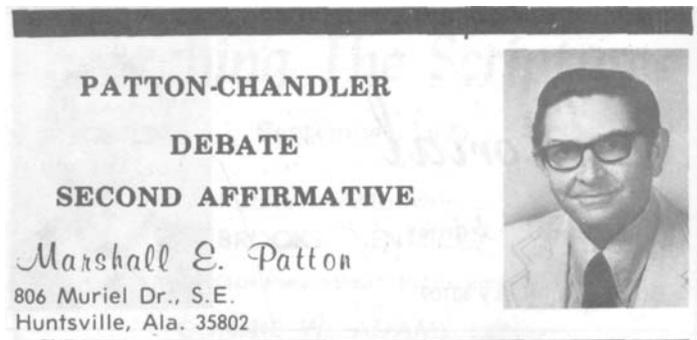
The editor is to preach in a gospel meeting at Rivermont in November of this year. Although Cawson Street members have been urged to stay away from Rivermont, we cannot believe that fair minded people there will allow themselves to be intimidated. In previous years many from Cawson Street attended meetings where we preached at Rivermont even when they knew we differed over these matters. It is our sincere hope and prayer that this turn of events will cause honest brethren there and elsewhere to think this matter through for themselves. A number in that area receive **SEARCHING THE SCRIPTURES**. We hope these few lines of print have not so angered them that they will refuse to study and listen. We are willing and eager to sit down with them, and others interested in divine truth, and study calmly what the Bible teaches. We hope to have that opportunity in November with beloved people whose lives have touched our own so joyfully in years gone by.

Meanwhile, we hope those not directly involved in the immediate circumstances of either of these two incidents will be able to see who it is that draws lines of fellowship and binds where THEY say God has not bound.



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PATTON-CHANDLER

DEBATE

SECOND AFFIRMATIVE

Marshall E. Patton

806 Muriel Dr., S.E.
Huntsville, Ala. 35802

PATTON-CHANDLER DEBATE

PROPOSITION: "The Scriptures teach that Christians may collectively teach God's word through service organizations, such as Florida College."

I appreciate Brother Chandler's taking hold of the issue where I pitched it in my first affirmative. There is or there is not authority for the teaching affirmed in our proposition. While his effort fails of its objective, muddies the water, evidences confusion and a lack of knowledge of the very rudiments of authority, I feel that it is the best that any man can do who holds his position.

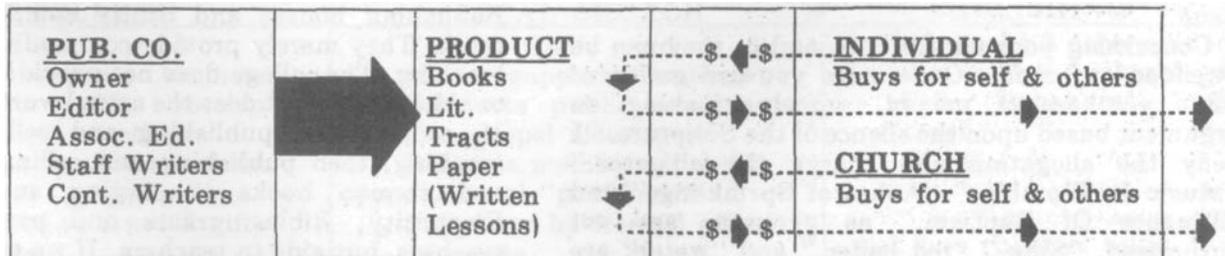
Brother Chandler expresses "dismay and chagrin" that I should "renovate" the "service organization" argument made famous by "liberals" when they "tried to equate their orphanages with utility companies." While he correctly represents the "liberals," he grossly misrepresents me. Their design in equating orphanages and utility companies was to show that the church may use another organization. From this they equated contributions to an orphanage with buying the services of such. Both Brother Chandler and I know they were and are in error in this. The very basis upon which they operate makes all the difference in the world—though both provide child care. Now, Brother Chandler, who is it in this discussion that equates an eleemosynary organization (the church) with a service organization (the college) in the service under study? Who is it that equates the free service of the church with the selling of a service organization? Not I! I have always seen a difference—I still do. Much of my first affirmative was given to making this distinction. Talk about "chagrin," you are the one guilty of making the famous (rather infamous) "service organization argument" of the "liberals." How confused can a man get?

You ask, Is "the local church capable of providing any and all spiritual services which the saints need?" It can and it must! Again, you ask, "Why would the church or an individual buy from a human institution what God specifically designed the church to give away?" Do you mean to imply that when the church buys a service for itself and others that it is not providing that service? When the church buys hospitalization or the service of a

nursing home for a needy saint, is it not providing the same, or must the church establish and maintain its own hospital and nursing home, staffed with its own members? Ministration to poor saints is authorized by the Holy Spirit (Acts 6:1-6; 1 Tim. 5:16). Is this "**spiritual** service"? When the church buys tracts, literature, and papers for use in its teaching program, is it not providing teaching? Does a tract teach? Does the author of a tract teach thereby? Is this a "**spiritual** service"? When the church buys such and gives it away, is it not providing a "**spiritual** service"?

Your position precludes a collectivity of Christians producing tracts, literature, papers, and books of sermons for sale to individuals and churches. This teaching God has authorized the church to give away, yet, you ask, "Why . . . buy from a **human** institution?" Must each church maintain its own staff of writers for its literature as well as operate its own print shop? Must each individual write and print his own tract? Or do you make distinction between a written lesson and an oral lesson, so far as the teaching that is done is concerned? Surely, you are not prepared for all the consequences of your position.

While SEARCHING THE SCRIPTURES may not be as intricate and involved in organization as some others, nevertheless, it is an organization of individuals. Note the following chart:



The above chart is representative of most papers and publishing companies to a greater or lesser degree in the matter of organization. The writers teach in association with others under common direction as part of the whole and for the good of the whole. Hence, they teach collectively through an organization.

While Brother Adams is "the sole owner, publisher, editor and managing editor" of STS, and while the paper makes possible the "extension of the work of a gospel preacher," it, nevertheless, is an "organization of individual Christians." Without staff writers, contributing writers, and their teaching in their assigned fields (whether specific or generic) under common direction, there would be no STS as it now exists. Such arrangement and function constitutes collective teaching through an organization in every sense of the terms, according to the authoritative definitions given in my first affirmative. Furthermore, when you agreed to the rules laid down by Brother Adams whereby this teaching is done through STS, you also became part of the whole that produces the teaching. You,

therefore, are teaching collectively through an organization which is not the church. Since our proposition says "organizations" (plural), and since you object to STS, Why didn't you name others, as per request in my first affirmative?

Under "Clarifying The Issue," Brother Chandler once more makes the infamous "service organization argument" of the "liberals" by equating an eleemosynary organization (missionary society) with a service organization. Brother Chandler, we both deny the "option" I mentioned, but your trouble is: you confuse what is not an option with what is. You don't know when 'tis" and when "taint." Your failure to recognize the factual difference between eleemosynary and service organizations in the service rendered does nothing but muddy the water.

My use of "Sommerism" in no way parallels the false stigmatic use of "Anti." You are the one who played "that game" by your use of "liberal," as this article shows. I did not misrepresent the historical perspective of this issue. If so, I will gladly correct it. Do you deny that the **quotes** of Ketcherside and Garrett represent your position? While admitting a difference, you deny any difference sufficient to preclude one supplanting the other, so far as the service of eleemosynary and service organizations are concerned. Your statement that "**God** designed the **church to give away the same thing** which men

designed the **college Bible department** to sell" is exactly right, except for the fact that the college (not the Bible department) sells the service. The Bible department does not function independently, but rather as a functional arrangement of the college. God authorized both the church and the college. This brings us to the real issue—authority.

The issue in this discussion is not WHO is to do the teaching, but HOW the teaching is to be done. The issue with the "liberals" is the reverse, namely, WHO not HOW. Again, you have confused the two. Of course, I used individual passages—that is what my proposition obligates me to do. I am not debating what collectives may do—my proposition affirms what individuals or "Christians" may do. If the passages I cited do not prove that **individuals** may teach collectively, then my proposition falls. I insist, however, that they sustain my proposition. Here, I think we find your greatest problem—a lack of knowledge of the rudiments of authority.

Your mistake is the same as that made by our No-Bible-Class brethren. They fail to recognize the **inclusive** nature of generic authority. They fail to

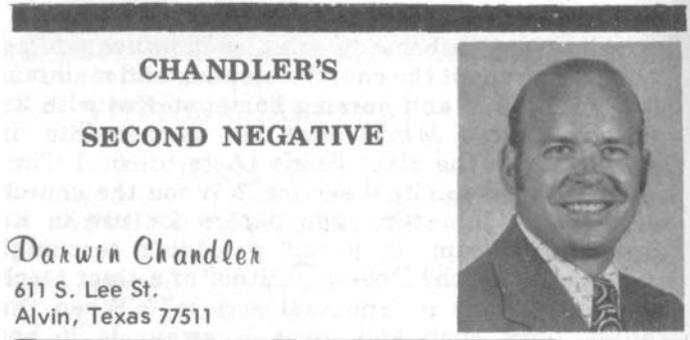
understand that the different arrangements for teaching (including Bible classes) inheres in the genus of the command authorizing the church to teach. They insist upon specific authority for the Bible class arrangement and thereby involve themselves in numerous inconsistencies by using other arrangements not specifically authorized. Your case is parallel. You fail to recognize the inclusive nature of generic authority. You fail to understand that both individual and collective teaching (as a way or how) are authorized in the genus of the command authorizing individuals to teach. If the HOW of teaching is specific, then you can't have it both ways—individual and collective. If it is generic, then both are authorized. Like the No-Bible-Class brethren, you involve yourself in numerous inconsistencies. You demand specific authority for collective teaching through a service organization (the college) while collectively teaching through other service organizations not specifically authorized, e.g., the publishing companies. Specific authority for the church only settles the issue of WHICH eleemosynary organization is to be used. I insist that my affirmative offered proof — generic authority (inclusive of service organizations) and, therefore, was not a "bare assertion." A thing can be authorized without being specified! Your trouble is in not recognizing authority when you meet it. My position does not parallel the "liberals" who can give neither specific nor generic authority for the point at issue.

Concerning your charts 1,2, and 3, they can be attended to briefly. Once more you are guilty of what you accuse me of, namely, making an argument based upon the silence of the Scripture. "I deny the allegation and charge the alligator." "Music In Worship," "Ashes of Sprinkling," and "Elements Of Baptism," as genres, are not authorized. "Sing," "red heifer," and "water" are specific to begin with. You have no authority for your genus—I do. Your argument is based upon the silence of the Scripture. Nothing on your chart is authorized, except that which is specific. Brother Chandler, there are no horses ashes in Num. 19— anywhere!

Concerning your "... Missionary Society" chart, you will have to tell me more about your P. E. M. S. I suspect that what you have in mind is not the same in nature as the other service organizations. If it is the same, then it stands upon the same basis—with all the difference in the world between it and the eleemosynary missionary society.

Concerning your chart on my "Task," again, you call for specific authority when the thing in question is generically authorized. The scriptures I submitted in my first affirmative go where you have your question marks. If you fail to accept this, then we will have to deal with you further on the same basis of our dealings with the No-Bible-Class brethren.

You will have to try again, Brother Chandler. My proposition still stands on the basis of the authority submitted in my first affirmative.



PATTON—CHANDLER DEBATE

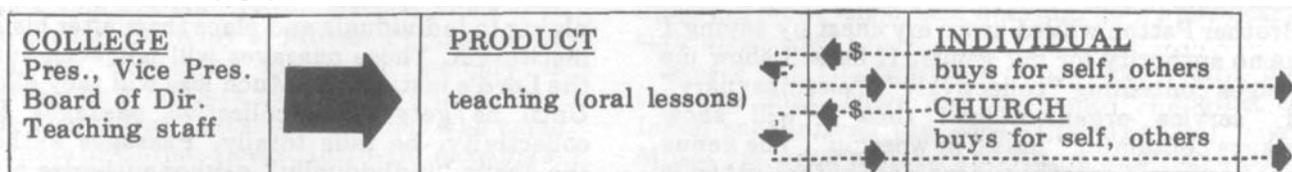
Brother Patton accuses me of "equating an eleemosynary organization with a service organization." The readers know it is not so. I freely admitted the difference, thus throwing a monkey wrench into his planned argumentation. That chafed him so that he is going to proceed as if I never admitted a distinction. Brother Patton, the organizations are totally different, but teaching God's word is teaching God's word, whether that teaching is sold or given away.

His parallel between the college and utility company falls flat because he cannot distinguish between teaching and aids to teaching. Individuals and churches may purchase utilities, books, Bibles, etc. to aid their work of teaching and worship, but those aids are not synonymous with the work. Publishing houses and utility companies do not teach. They merely provide commodities which aid teaching. The college does not provide commodities to aid teaching but does the actual work of teaching. If, as he says, publishing and selling tracts is teaching, then publishing and selling song books and sermon books is singing and preaching. Electricity, Bibles, tracts and papers are not teachers, but aids to teachers. If we teach when we buy tracts then elders can "feed the flock" by simply handing all members a tract. Gospel preachers can be replaced with much less expensive books of sermons. Likewise, if the church "provides teaching" when she buys literature, then she could never buy literature from such organizations as Baptist Book Store, Baker Book House, etc. because she would then be "taught" by those sectarian organizations. Indeed, brother Patton's argument is the one which would require the church to "maintain its own staff of writers . . . as well as operate its own print shop." Such ridiculous consequences arise because he equates teaching with aids to teaching. Indeed I do make a distinction in "oral lessons" and "written lessons". Perhaps brother Patton feels his preaching is synonymous with a book of sermons. Would his elders allow him to "teach" his classes by simply handing each person a written discourse and letting them read for 40 minutes?

The owner and editor of **SEARCHING THE SCRIPTURES** says it is a one-man organization, yet brother Patton says it is "an organization of

individuals". Brother Adams needs to educate him. I find it incredible that he cannot differentiate between concurrent and collective action, even after fighting this point with liberals for years. Parallel or concurrent activity involves no organization or collectivity. Priscilla and Aquila taught concurrently (Acts 18:24ff). The Thessalonian church taught collectively (1 Thes. 1:8). Is STS a vehicle for collective action? When Dwaine Dunning wrote an article defending instrumental music in STS (vol. XV, no. 1, Jan. 1974) was he working collectively with the other writers in that issue? If he was then we will have to deal with Patton and the rest of them on the terms of 2 Cor. 6:14-18; Rom. 16:17; etc. Is Patton working collectively with me in this very debate? No writer for STS is any part of that organization. STS simply provides a medium for

concurrent work of individuals. Brother Patton wants to charge me with inconsistency in "teaching" through an organization which I say has no right to do so. Well, I would go into the Baptist church, use their facilities, time and arrangements, if they will allow me to tell them their organization is wrong—AND SO WOULD PATTON! Would that make us inconsistent? Even if STS were an "organization of individuals" I would still use its pages to proclaim its unscripturality, just as the Apostles went into the temple to tell the Jews that temple worship was not scriptural. Brother Patton, tell us what difference you see in concurrent and collective action. Note, too, that as you equate publishing companies with the college, your chart produces the following:



We all grant that the church can buy teaching aids from the publishing co. Brother Patton, can the church pay the college to teach her? Can the church

also buy the college's teaching for the lost in Africa? (Thus a Private Enterprise Missionary Society)

WHERE IS THE REAL PARALLEL?

THE COLLEGE	LOCAL CHURCH	PUBLISHING CO.
1. Teaches God's word	1. Teaches God's word	Sells books & other aids to both college & church so their "teachers" may "teach."
2. Hires, supports teachers	2. Hires, supports teachers	
3. Conducts public worship	3. Conducts public worship	
4. Has gospel meetings	4. Has gospel meetings	
5. Requires members to hold doctrinal "positions".	5. Requires members to hold doctrinal "positions".	
6. Supported by freewill gifts of saints.	6. Supported by freewill gifts of saints	
7. Officers oversee the work of teaching	7. Officers oversee the work of teaching.	
8. Trains teachers and preachers.	8. Trains teachers and preachers.	

When the liberals could not show authority for their institutions they sought to draw attention away from truth by crying: "You're just like the anti-class folks". Brother Patton borrows their tactics once more and for the same reason. My answer to him is the same as we offered to the liberals. Non-class folks oppose what they think is a teaching organization separate from the local church, while I oppose what we all admit to be a teaching organization separate from the church. They at least have authority for the church to teach. Brother Patton has never obtained authority for his organization to teach, so generic authority for the means by which it teaches cannot exist. Generic authority is "inclusive" only within the realm authorized. He has never authorized his "realm".

Again the liberals cried: "The Bible says preach but doesn't say how" (The no-pattern argument). Now Patton says: "The issue . . . is not who is to do

the teaching, but how . . ." (the no-pattern argument). Our reply is the same in both cases: "The Bible says who is to teach—the individual and the local church." In his frantic effort to escape the fact that he has been caught red-handed trying to defend collective action with individual passages, he crosses himself. His proposition specifies collective action and even specifies the collectivity he defends, yet he has the audacity to say: "I am not debating what collectives may do . . ." How sorely he wishes they were so. He says his proposition requires him to use individual passages. That is not true. He is required to use passages which show individuals can teach collectively outside the local church. The college is a collectivity, an organization. It is as much a who as is the church. The church (a who) uses means (a how) to teach. The college (a who) uses means (a how) to teach. His own chart proves that the college and church are on the same

organizational plane. If one is a how then the other is also. Really, whether the organizations are whos or hows, the result is the same. The church is specific in either case. The following quote expresses the truth: "When the Lord gave the local church as the functional arrangement for His people, we do not have the right to institute other arrangements, either of individuals or churches. The very desire betrays a failure to properly understand and appreciate the church as the Lord ordained it . . . The principle is, when God gives the arrangement and is silent about other arrangements, men do not have the right to act upon that silence in instituting other arrangements." (Gene Frost, GOSPEL ANCHOR, March, 1975, pg. 13) When individuals work as part of an organization their individual action becomes lost in that of the whole and the work becomes an institutional work.

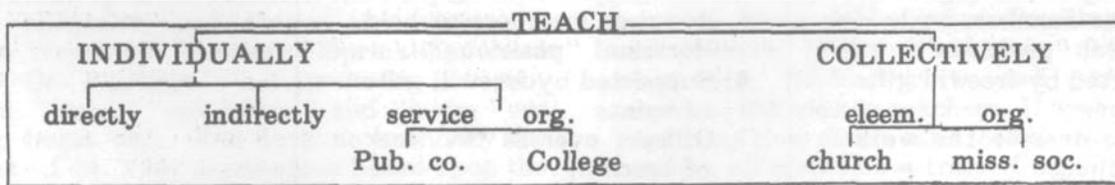
Brother Patton waved away my chart by saying I have no authority for my genus. If he will show me passages containing "collectively", "eleemosynary" and "service organizations" then I will show passages containing "music in worship". The genus exists because a specific subordinate of that genus is given. When God says "sing" we automatically know there is authority for the genus "music in worship". Let brother Patton try to find anything in the entire New Testament which will in like manner allow his genus "service organization" in the realm of teaching. He wishes he had generic authority for "collective teaching". But collective teaching is never referred to except in terms of that specific which authorizes it—the local church. Likewise "music in worship" is never referred to except in

terms of that specific which authorizes it. In neither case can we go outside the realm of the specific. The one case automatically eliminates all other kinds of music, while the other automatically eliminates all other kinds of organization. The parallels I drew with his own chart are exact and he cannot run fast enough to get away from this. My argument against his organization is necessarily based on the silence of Scripture, for the Scriptures are totally silent about any collective arrangement for teaching except the local church.

He says I do not "allow sufficient difference" between his organization and the church to allow for the scripturality of his organization. The result of that reasoning means that the further away one gets from that organization described in the Bible, the more scriptural it is! What foolishness that is.

He wants to take the passages on my chart applying to individuals and place them after his human institution. Those passages will not even authorize the Lord's institution. Much less will they allow his. Until he gets some collective passages for his collectivity, he fails totally. Passages authorizing the genus "individually" CANNOT authorize a totally different genus. We have the genus "collectively" because God specified a COLLECTIVITY— the local church. Generic authority is restricted to that realm which is authorized by the specific.

By switching from collective to individual action, brother Patton renders his first chart worse than useless. If the college is individual action, he has his organization under the wrong genus! He must change his chart to look something like this:



Let us see if he will change his chart and tell us how he does it.

He insists that I name other organizations which I oppose. It is his obligation to defend other organizations. However, I will state that I am

opposed to the Cogdill Foundation. Will he defend it? Now I insist that he answer the question he ignored previously: "What spiritual work can your organization not do?" Indeed let him tell us if the following organization would be scriptural.

THIS ORGANIZATION
<ol style="list-style-type: none"> 1. Meets thrice weekly, on Sundays and Wednesdays. 2. Conducts classes to instruct members then assembles for worship. 3. Sings two songs, prays, sings another song and takes the Lord's Supper (Sundays only). 4. Preaches gospel sermons, offers invitation, baptizes converts. 5. Supports missionaries to preach to the lost. <p style="text-align: center;">— but —</p> <p style="text-align: center;">It charges each member \$50 per month to receive these "services". This money provides livelihood for teachers and preachers.</p>

I am sure he will talk more about "non-class folks". Having no scriptural argument, that will serve as

well as anything else to fill his space. But that is alright. I can stand it if he can.

Things Most Certainly Believed

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MOSES' LAST BIRTHDAY

"And Moses went and spake these words unto all Israel. And he said unto them, I am an hundred and twenty years old this day; I can no more go out and come in: also the Lord hath said unto me, Thou shalt not go over this Jordan" (Deut. 31:1-2). This text relates to the last birthday of Moses. Perhaps as he addresses the nation of Israel his memory is awakened and he is led back over his life's trail.

The life of this Old Testament prophet who came in the likeness of Christ, (Deut. 18:18-19; Acts 3:22-23), divides itself into three periods of 40 years each. The first, begins with the romantic scene of a floating cradle and an Egyptian princess. Born into the tribe of Levi, a child of slave parents, Amram and Jochebed, Moses became the adopted son of royalty. Blessed with all the privileges, power and treasure which being heir apparent could give, Moses was not content. His soul was restless amid the pomp and pleasure of court and he longed to do something for his people as they groaned under oppression. His yearning circumvented law and introduces the second period of his life.

Striking down one of the Egyptian taskmasters for smiting a Hebrew, he is forced to flee to the land of Midian in southern Arabia. Here he dwells amid the peaks and valleys of Horeb as a shepherd. At the age of 80 the quietness of that shepherd life is broken by a divine call. God speaks to him out of the burning bush, commissions him as Israel's deliverer. In obedience to this charge a 40 year period of almost superhuman effort is ushered into the life of Moses during which he led the people to the border of the promised land. The faith that sustained this great man earned him a place on inspiration's honor roll of the faithful in Hebrews chapter 11. "By faith Moses" is indeed a challenging statement.

The scenes of life have now changed for Moses, he is going to die. Though he fulfilled the mission God assigned him, he failed to realize his own hope. Canaan was not to be the earthly dwelling place of this man, he was not even to set foot therein. Something of the greatness of this man is evident in his final hour. Although he was denied the reward of the promised land, we do not hear him complain or murmur against his fate. His thoughts are not of himself but of his people, Israel. Addressing the entire nation his words are a reminder of the grace

and favor of God extended to them, of his care and continued provision contingent upon their attitude of submission. Fearing they might be scattered as sheep without a shepherd, Moses insists that a successor to himself be appointed. The final sentiment he expresses punctuates the whole tone of his address, "The eternal God is thy refuge, and underneath are the everlasting arms" (Deut. 33:27).

With his final words fading into history, Moses turned away from the people he had so faithfully served, to take the trail to Mount Nebo. "And Moses went up" introduces this final chapter of Deuteronomy as well as the life of Moses. Death for the righteous is indeed an ascent, a going up into the presence of God. Through the eyes of faith, we see him as he trudges upward on that rugged path. We can picture him as he perhaps pauses for a last lingering look. His breast heaving, do we not hear a sigh of sorrow?

Moses had climbed many mountains before, but this was final. There was the mount of conflict as Israel encountered the Amalekites (Ex. 17). Here Moses sat upon a stone and Aaron and Hur stayed up his hands as they became heavy with fatigue and Israel prevailed victoriously. At Sinai (Ex. 20), he went up and communed with God, there to receive the Commandments. At Mt. Hor the occasion was bereavement, Aaron's death (Num. 20). Now, at last, he climbs his own mountain of vision and death.

As we allow the scene to unfold, the mountain range of Moab sloping toward the Dead Sea is the place. Mt. Nebo, Pisgah, east of the north end of the Dead Sea, almost facing the city of Jericho is the point. So very near to the promised land of Canaan, actually only a giant step, and yet so far. He was not allowed to enter, only to see. Here he was to die (Deut. 32:48-52).

Words so tender describe the scene bringing Moses' career to a close in chapter 34. From the vantage point of a mountain peak Moses is privileged to survey the land of promise. His vision was clear, "eye was not dim" and "God showed him." East and south offered not much of a view. The country in which Israel was to work out her destiny lay north, west and southwest. This direction offered a grand view blocked only by majestic Mt. Hermon to the extreme north. Across Jordan, the mountain ranges of Judah toward the Great Sea could be seen. Looking, the eye of imagination quite possibly saw the land settled by the nation of God. With this satisfying vision before him, Moses is ready to die.

In this case death was not due primarily to the weakening of natural forces within. This whole scene is the result of a particular sin. "Because ye trespassed against me among the children of Israel at the waters of Meribah-Kadesh, in the wilderness of Zin; because ye sanctified me not in the midst of the children of Israel" (Deut. 32:51; Num. 20:11-13). Moses smote the rock when God said "speak." Such

may to the human mind seem insignificant but to God it was the difference between obedience and disobedience. For Moses it was the difference of entering the land and being excluded. So it is that obedience will make the difference to all men. This man died in loneliness, without friends voice or the touch of a brother's hand. In many respects his death is the forecast of every man's. In the final analysis all die alone, human companionships cannot walk that dark valley of shadows. We may travel life together but we die alone. Though no man was there, God was. His presence was all assuring and emphasizes that the man who walks with God in life knows the blessedness of his presence in death.

Moses who had seen his generation perish on the Arabian plains with but two exceptions must now make what was for him an untried journey. He had met God on the Mountain of Sinai but had not seen him with his eyes. Now he must see him as he is. Chastened from all regret, lifted above every fear he makes his way to seclusion. Gently he is laid to "sleep with his fathers," buried by an unseen hand. There can be no doubt the place of Moses' burial was a place of beauty, indeed it would have to be for such a lonely and majestic man.

Someone might ask why the secrecy as to the sepulchre of Moses? We are unable to reply with certainty, a faith dependent upon the word of God will not permit. It could have been to prevent the tomb from becoming a place of worship. At any rate, there is the reminder that the radiant life of this great man and not the dust of his tomb is the thing to be remembered. The poet phrased it this way:

"By Nebo's lonely mountain,
On this side Jordan's wave,
In a vale in the land of Moab,
There lies a lonely grave.

"And no man dug that sepulchre,
And no man saw it e'er; For the angel
of God upturned the sod,
And laid the dead man there.

"Oh lonely tomb in Moab's land!
On dark Bethpeor's hill! Speak to
these curious hearts of ours
And teach them to be still.

"God hath his mysteries of grace-
Ways that he cannot tell;
He hides them deep, like the secret sleep,
Of him he loved so well."

In Moses we are impressed that a good life may have sore disappointments. Even so, it has no less its reward. It is pathetic to think Moses never entered the Land of Promise. Yet God was with him at the end and he died with a fair vision before his eyes and a fairer one in his heart. Workers in the kingdom of God may fall, the work goes on. Every man may, indeed must, lend a helping hand, but let none think he is indispensable. God's work goes on and on and will not fail. New workers with new hearts are continually being raised up to accomplish it. Let us ever be among that number.

I MARVEL Galatians 1:6

James P. Miller
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Cocoa, Fla. 32922



The following letter speaks for itself. Jim and Becky Clark are a young couple of the highest moral standards and any child would be fortunate to be placed in their home. The institutional brethren said no, you do not support us out of the church treasury and this is one of the requirements for a child. Now who has made the little child a pawn in this game of fellowship? The Clarks are members of the Lake Road church in Dyersburg, Tennessee.

WEST TENNESSEE AGAPE

Executive Director-Nick Boone May 22, 1975

Mr. and Mrs. Jim Clark
2169 Morning Road
Dyersburg, Tennessee 38024

Dear Jim and Becky:

I have what may be bad news as far as your being able to adopt a baby through AGAPE. Our Policy Committee meets at intervals to discuss and recommend to the Board of Directors what our policy should be in regard to all areas of our work. We recently brought to their attention a case where an adoptive couple attended a congregation which 1) does not approve or have Bible school or elders; 2) uses only one cup in the Communion service; and 3) does not believe in any cooperative efforts among congregations. Not only these, but that congregation does not fellowship congregations which do not believe as they do. Before the Policy Committee meeting, we had secured judgments from several of the leading ministers here in Memphis regarding whether they felt we should place a child in that family (we did not identify that family, of course). Although the comments were mixed, the Policy Committee—and subsequently the Board—adopted a decision as policy which states:

"The intended definition of "member of the church of Christ" requires exclusion of this couple from eligibility because the congregation is not in accord with nor in support of West Tennessee AGAPE and because the congregation has withdrawn fellowship from congregations supporting AGAPE."

It has come to my attention that the Lake Road congregation is classified as an "anti" congregation—please forgive that term if it is offensive. If that is true, and if the congregation is one which could not support this work, then you would

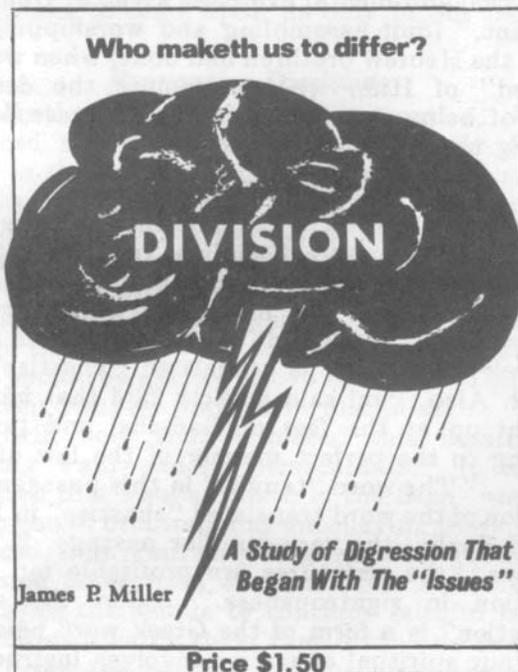
now be ineligible to adopt through West Tennessee AGAPE. I have put off writing you until I could be certain of our position in this. I am now convinced that this is the intent of the policy regarding eligibility.

I will look forward to further contact from you regarding this matter. It would be nice to think that this could be worked out, but I believe it cannot if your situation corresponds to that mentioned above. I will sincerely regret it personally if this means we cannot place a child with you. But I am convinced that the directors have a strong sincere desire to do what is scriptural as well as what is needed. In His service,

Nick Boone, Executive Director
West Tennessee AGAPE, Inc.
NB:jb (See Editorial)

Help for a Younger Generation

Here is help for a generation which was too young to participate in battles which shaped the future course for multiplied thousands of Christians. Just what are "the issues"? How do they concern us today? What was it all about? Some churches are using this book for class study.



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EDITOR'S MEETING SCHEDULE FOR THE FALL

Sept. 7-14—Expressway, Louisville, Kentucky
Sept. 15-21—Fremont, Ohio
Sept. 28-Oct. 3—Long Beach, California
October 6-12—Kokomo, Indiana
Oct. 20-26—Stevens Ave., Huntsville, Alabama
Nov. 3-9—Milbridge, Maine
Nov. 10-16—Rivermont, Virginia

THE NATURE OF CHASTISEMENT

J. J. Smith

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Long Beach, CA 90808



After brother Connie Adams and I had discussed, my preparing an article on this subject, one of the first things I discovered was the fact that there is a dearth of material on "chastisement." In fact, I could not find a single article in any of the bound volumes of the periodicals I have. Also, in many of the commentaries there is just a smattering of comments on the subject. Thus I do not know if I am "wise" in trying to gather this material or if I am walking in where angels fear to tread.

In this article we want to examine the context of Hebrews 12:4-11 where the word "chastise" is used a number of times. Also, we want to note the definition of the word "chastise" as well as a number of other words used in these passages.

Misunderstanding

In talking to several people on this subject I found that many have the idea that the Lord punishes people for some terrible wrong done by causing a member of their family to die; by causing great financial losses; or generally just making another case like Job out of their lives. However, though there is a possibility that God may allow these things to happen to us as they did Job, I find no evidence that Job's calamities came about as a result of some terrible wrong he had done. In fact, when we read the first chapter of Job we find God saying just the opposite. He was commending Job as being a good, God-fearing man, and said, "there is none like him in the earth" (Job 1:8). Thus the idea of terrible calamities brought upon men for some dastardly deed done is erroneous. Then what is meant by chastisement?

Definition of Terms

The word "chastise" comes from the Greek word *paideia* and means, "Education, training up, of children, instruction, discipline. Correction, chastisement. To educate, instruct children, Acts 7:22; 22:3; To be taught, learn, 1 Tim. 1:20; To admonish, instruct by admonition, 2 Tim. 2:25; Titus 2:12. To chastise, chasten, 1 Cor. 11:32; 2 Cor. 6:9; Heb. 12:6, 7, 10; Rev. 3:19" (Bagster's Analytical Greek Lexicon, Page 299). "The whole training and education of children. Whatever in adults also cultivates the soul, especially by correcting mistakes and curbing the passions; hence, a. instruction which aims at the increase of virtue: 2 Tim. 3:16" (Thayer's Greek-English Lexicon, Page 473).

Other word studies could be cited. However I believe a careful study of the definition of the word, and also of the passages cited, will show that God's chastisement involves much more than retribution for wrongs done. I do not mean to leave the impression that God's chastisement is not retributive, for it in fact is. However, I deny that such calamities as come upon all men are designed for that purpose.

How Does Chastisement Come Today?

For an example, let us say that two six-year-old boys are in the yard playing. They live next door to each other. One boy's family are all Christians. The other's are not. They are playing ball. The ball goes into the street. Both boys run after it. Both are hit by a car and killed instantly. Is God chastising both families? Has everyone in both families done something terrible so that God has to use such measures to get them "in line"? I think not. For first of all, Paul said in Heb. 12:6 that God "scourgeth every son whom he receiveth" (underlining mine for emphasis, JTS). Thus Paul's explanation does not fit the case in point. Because, one family that lost a child was not a son whom God receiveth. The truth is that God does not place a wall around a Christian and his family and exclude them from normal adversity.

On occasion in the Old Testament, as in David's case, David was told that some terrible calamity would come about as a result of his sin. And, as we shall see, God tells us what will happen to us. All chastisement brought upon us today by God is that which is a direct result of our association with Him and His Word. This either comes about as (1) affliction from those who oppose us because of our teaching Christ and Christianity; or (2) from the teachings of the Bible itself which reproves and rebukes us for the things that we engage in which are contrary to the doctrine of Christ.

Four Different Categories

Chastisement, according to the definition of the word, may be Educative, Preventive, Corrective and Retributive. As we observe these different categories, we are brought again to the realization that this involves the entire spiritual education of a person, and not just a "whipping" for some wrongs done.

Goal To Be Reached

Let's begin with verses 10-11 of Hebrews 12 and notice the ultimate goal that we will reach as a result of "enduring" God's chastening. Paul points out that no chastisement is joyous at the time. In fact, he says, it is grievous. The same thing is true with our own fathers who chastised us (verse 10). If it was nothing more than saying, "you can't go out and play until you get your homework," it was grievous to us at the time. However, our fathers in the flesh did this in order that we might get the formal education we needed; and in order to teach us

a lesson, perhaps, that there is a time for all things and work comes before play.

Paul says that God has an ultimate goal for us. "... that we might be partakers of his holiness" (verse 10). That we might "yield the fruit of righteousness" (verse 11). The way to reach this goal is to be "exercised thereby"—by enduring the chastisement that is brought upon us. This word "exercise" in this passage is an interesting word. It is from the Greek word *gumnazo* and means, "To train in gymnastic discipline; hence to exercise in anything, train to use; discipline; 1 Tim. 4:7; Heb. 5:14; Heb. 12:11; 2 Pet. 2:14" (Bagster's Analytical Greek Lexicon, Page 83). Now of the use of the word in 2 Pet. 2:14 Thayer says, "A soul that covetousness or the love of gain has trained in its crafty ways" (Ibid. Page 122). Thus we see the reasoning behind the apostles' statement. Here is an example. When I get a little overweight as I sometimes do, and literally get too big for my breeches; I know two things I can do in order to reduce my weight. I can "cut down" on the amount of food I eat; and/or do some strenuous exercises, being fully aware of all the hard work and sore muscles that this involves.

That is what Paul is saying here. Our earthly father disciplined us so we would get the required, results. And as children of God if we will "endure" the physical and mental exercises given of God and not "faint," (quit assembling and worshipping as some of the Hebrew brethren had done) when we are "rebuked" of Him, we can acquire the desired results of being "partakers of His holiness," and "yielding the fruits of righteousness."

Educative Discipline

First of all we want to examine the scriptures on instructive or educative discipline. In Acts 7:22 we read, "And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds." The word "learned" in this passage is from the greek word that is translated "chastise" in Heb. 12. Also, Paul said in Acts 22:3 that he was "brought up at the feet of Gamaliel and taught according to the perfect manner of the law of our fathers. . ." The word "taught" in this passage is a derivation of the word translated "chastise" in Heb. 12. And finally, the very familiar passage, 2 Tim. 3:16 says, "the scriptures are profitable for . . . instruction in righteousness." Again the word "instruction" is a form of the Greek word *paidian*. Hence, our spiritual education involves instructive discipline.

Another part of our education as brought to us by God in fulfillment of the Lord's promise, "the servant is not greater than his lord. If they have persecuted me, they will also persecute you" (John 15:20). But James says that is for our benefit. "My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience" (James 1:2-3). As with the

Hebrew brethren, persecution may mean trials both by word and deed. In fact, that is the very lesson that is being taught these brethren.

The larger context of Heb. 12:4-11 goes back to Heb. 10:24 ff. They had forsaken the assembling of themselves together. The reason, Paul implies, is because they, in the very beginning of their endeavor to live the Christian life, were willing to "endure a great fight of afflictions." They "took joyfully the spoiling of their goods." However, the implication is that they had "fainted" and were not "enduring" in the good fight of faith.

The eleventh chapter of Hebrews was written to show them how much the Old Testament children of God had endured to be faithful. Not only had they become stronger in serving God, but they had finally been saved for eternity. And Paul points out in Heb. 12:1-3 that Jesus had resisted unto blood. He chides them by pointing out that they had not been persecuted to this point, of resisting unto blood, as did Christ and others of the Old Testament. He implies that in their failure to persevere they had "despised the chastening of the Lord and had fainted" under the weight of that which was designed to make them strong. It may be guess-work with man when he tries to direct his children in the way that is best for them. But God, according to verse 10, always knows best and allows these things to come upon us only in our best interest.

Preventive Discipline

Persecutions may also be preventive. I am convinced that this was the purpose for Paul's "thorn in the flesh." Paul said, "And lest I should be exalted above measure through the abundance of the revelations, there was given me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure" (2 Cor. 12:7). Paul states both at the beginning and the end of this passage the purpose for this "thorn in the flesh", "lest I should be exalted above measure." Thus this was given Paul as preventive discipline.

You will note that I placed this illustration regarding Paul under "persecutions." It is my conviction that Paul's "thorn in the flesh" was the persecution of brethren and unbelieving Jews. I am convinced that Paul is using an Old Testament expression taken from Joshua 23:13. Here Joshua admonishes the people to continue faithful in serving God and warns them that if they do not God would bring the heathen nations upon them (the ministers of Satan) and be "scourges in your sides, and thorns in your eye." Thus those who were servants of Satan were a "thorn in the flesh" of Paul.

Retributive and Corrective

When we sin today, God has made provision for us to be "rebuked." "These things speak, and exhort, and rebuke with all authority" (Titus 2:15). The scriptures are to be used for "reproof, for correction, for instruction in righteousness" (2 Tim.

3:16). "Them that sin rebuke before all that others may fear" (1 Tim. 5:20). "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and teaching" (2 Tim. 4:2). If this does not work, God has still another plan which is a little harsher. "Deliver such an one unto Satan for the destruction of the flesh" (1 Cor. 5:5). Paul expresses it in other words in 2 Thess. 3:14. "And if any man obey not our word by this epistle, note that man, and have no company with him that he may be ashamed" (cf. 2 Thess. 3:6).

And finally, "Holding faith, and a good conscience; which some having put away concerning faith, have made shipwreck: of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme" (1 Tim. 1:19-20). The word "learn" in this passage is a form of the same word that is translated "chastise" in Heb. 12, and literally means, "they may be taught" not to blaspheme.

What About Sectarians Who Are Persecuted?

Someone may ask, "Then doesn't this prove that some sectarians are children of God when they are persecuted because of their faith? For Paul said, 'For whom the Lord loveth he chasteneth' " (Heb. 12:6). The answer is NO! Let me illustrate it this way. When one places himself in a battle, as some did during the War Between The States, not having complied with the rules in entering, he received the same abuses as the soldiers receive who are there lawfully. However, Paul said, "Thou therefore endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier. And if a man also strive for the masteries, yet is he not crowned, except he strive lawfully" (2 Tim. 2:3-5). So, if the one who placed himself in the fighting of the Civil War was wounded, he would not receive a pension for disabled veterans. For, he was not striving lawfully. So it is with those who place themselves in the Lord's battle. Jesus said many would say that they had done many mighty works in His name. He said he would tell them to depart, for they were workers of "lawlessness" (without law) Matt. 7:21-23.

Baptist Claim Exposed

This final argument. The Baptist claim they cannot be lost because God will chasten them and bring them back when they sin, and use Hebrews 12 to try to prove it. However, Paul says that God's children will be brought back by chastisement unless they "despise" His chastening; if they do not "faint" when rebuked, and if they "endure" it. If Baptists were children of God, which they are not, they could "despise" the chastening, "faint" when rebuked; and not "endure" it. And when this happened, they would be lost.

Conclusion

We have found that the "chastening of the Lord" in the New Testament involves the entire process of

"bringing up children." In fact, Paul uses it just that way in Eph. 6:4, ". . . in the nurture." This expression is from the word *paidea*. It tells the story of earthly parents and also of the Heavenly Father who seeks to cause us to be holy even as he is holy. And as we have shown in this article, by the definition of the word and a study of it in context, the idea is "the whole training and education of children."

Restoration Footnotes

Earl Kimbrough

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Brandon, Florida 33511



"ALEXANDER CAMPBELL" CIGARS

Earl Kimbrough

The museum at the Phillips Memorial in Nashville, Tennessee contains a variety of unusual and interesting items that pertain, in one way or another, to the Restoration movement (although it takes some stretch of the imagination to figure out how some of them are so related). There one may see displayed a walking cane and eyeglasses that belonged to Alexander Campbell, a copy of the first edition of some early religious journals, and even a bust of Lyndon Baines Johnson. One of the most unusual, and at first sight startling, objects in the museum is an "Alexander Campbell," cigar box, depicting a colored portrait of the Sage of Bethany.

I say this is startling because, while we understand that some of the pioneer gospel preachers used tobacco (and sad to say a few still do), we just never quite associated the name of Alexander Campbell with a brand of cigars. But there it is, as big as life and twice as natural, as the old saying goes. And we cannot argue with a demonstration. It evidently seemed for a time that the world (at least the tobacco world) was about to bring to Campbell some long overdue recognition. But alas! this was not to be, for the "Alexander Campbell" two-for-a-nickel failed to survive. The cause of the cigar's demise is not known. It may well be that the name created such prejudice against the product that denominationalists refused to buy it, and there were not enough "Campbellite" cigar smokers with a two-for-a-nickel taste to keep the business booming.

The now famous "Alexander Campbell" cigar box on display in Nashville was found during the 1930's by Henry K. Shaw, a Christian Church preacher who was then living in Ohio. He happened to be in a drug store and overheard a man tell a clerk he would take two of the "Alexander Campbell" brand cigars. Shaw's interest was aroused and he managed to acquire the empty box. As the result of events we

will not relate, the box was sent to the curator of the Phillips Memorial where it has been preserved for posterity.

Aside from the human interest angle, there is little excuse for our taking up space with this story. If there is any other definable motive for doing so, it springs from the joy we have in knowing the factory which made the "Alexander Campbell" stogies went out of business and the product is no more. So many things that seem incompatible with Campbell have been associated with him by modern liberal historians that we find a measure of pleasure in the failure of the "Alexander Campbell" cigars to catch on with the smoking public. Poor Campbell has rolled over in his grave so many times since he was interred on that West Virginia hillside more than a century ago that it is comforting to think that maybe his restless bones found a moment's peace when the namesake cigar passed from the scene.

RUNNING WITH WEIGHTS

Wallace H. Little

P. O. Box 297
Peru, Indiana 46970



Paul, in Heb. 12:1, wrote: "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." The grand apostle appreciated the problem of self-imposed hindrances.

My normal weight is 175 (or, it ought to be). Too often, good eating takes it up to 195 or higher. I run three miles daily to maintain my health. When at my proper weight, I can consistently run that distance in 18-22 minutes. Each additional pound costs me about ten seconds to the mile. It is like running with a ten-pound weight tied to each foot.

I could get down to 175 with no real difficulty IF I WANTED TO PUT THE EFFORT REQUIRED INTO IT.

When we run the race of life, I wonder how many of us are carrying all that extra, unnecessary and soul-endangering weight Paul has in mind? Like with my running, we can ". . . lay aside every weight, and the sin that so easily besets us, . . ." if we want to do so.

Do we? Or, are we still running life's race like I do my daily exercise, with a ten-pound weight tied to each foot?

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.

THE NEWS LETTER REPORTS

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

FLOYD THOMPSON, 429 Eastside Ave., Santa Ana, CA 92701—After more than forty years in local work in the same general area of California, I have resigned local work. I preached 20 years and 10 months for the church at Birch and McFadden, Santa Ana. In 1955, about half that group, including me, began another work in Garden Grove. I have now been with this group 20 years. Though resigning from local work, I am not retiring from preaching the gospel. The church on Fairview, Garden Grove, will work with me in an arrangement whereby I can devote my time to holding meetings. If you are interested in having me come for a gospel meeting, I will be happy to serve. The church here will be willing to help in needy places. Brent Lewis has already begun local work with the church here. You may write me at the above address, or, if you wish, contact the elders at 13211 Fairview, Garden Grove 92640.

HOYT H. HOUCHEN, 12528 E. Alaska Place, Aurora, Colorado—We are happy to announce that a group of conservative brethren are now meeting in Salida, Colorado. The church is presently meeting in the Boy Scout house on Sacket Street. They meet for worship on Sunday mornings at 10. Robert McDonald of Pampa, Texas preached there in a gospel meeting in July. If you are vacationing in that area, plan to meet with these brethren. For further information, please contact Jack Smith, phone (303) 539-4663.

NEW RADIO PROGRAM

The **GARDINER LANE** church in Louisville, Kentucky has started a one-hour discussion and call-in program 10:30-11:30 each Sunday night on WFIA/fm (103.9 Me.) in Louisville. The program is known as "God Has Spoken" and devotes the first half hour to a panel type discussion on a previously announced topic with the second half hour taking live calls relating to the topic. Gene Frost hosts the program assisted by other gospel preachers from the Louisville area. If you are in listening range of Louisville, listen to this program.

THAYER STREET LECTURES

The annual Bible lectures of the Thayer Street church in Akron, Ohio will be September 15-18. Bobby Graham will speak each night on the subjects "God's Heritage", "Are We Really Different" and "People of Conviction." George LeMasters will speak each night on "Heaven, Hell and Judgment." Robert Welch will speak each morning on "Prayer". Also each morning the lives of Eve, Sarah and Priscilla will be discussed by Larry Chaffin, Ken Cooper and Jim Nicholson, respectively. Each afternoon Bruce Taylor will speak on "Sermon in Song" and will direct the congregation in singing. Also in the afternoons Charles M. Campbell will speak on "Is There a God?", "Misconceptions of God" and "True Concepts of God." Write to the church at 640 Thayer St., Akron, Ohio 44310 for further information. This annual meeting is proving to be one of the finest series in the nation. Take advantage of this opportunity if possible.

NEW DIRECTORY

WALLACE H. LITTLE, P.O. Box 297, Peru, Indiana 46970—William E. Wallace of Lufkin, Texas is compiling a fifth edition of a directory of conservative churches. This will contain a section on churches overseas, both those composed primarily of military brethren and their dependants as well as those made up of saints native to the area where the churches are located. Brother Wallace asked me to assemble the necessary material. Please forward to me as soon as possible any information you may have so this work can be completed.

CARLOS J. VALENZUELA, Matain, Subic, Zambales 2215, Republic of the Philippines—For the benefit of any American service men who may be assigned to the Subic Bay Naval Station in the Philippines, we remind you that there is a faithful congregation you may attend. The church at Matain, Subic, Zambales has Sunday services at 9 and 10 a.m. and at 7 p.m. with a mid-week service on Thursdays at 7 p.m. From Olongapo City take a taxi to White Rock Beach. One hundred yards before the beach entrance, along the National Highway our sign board can be seen. We would like to welcome every faithful Christian who will be coming to Olongapo City to worship with us.

KEN LUTES, Rt. 2, box 113, Battle Ground, Washington 98604—A new congregation has been established in Battle Ground, Washington and meets in Pioneer Grange Hall at 3813 N. E. 199th St. Since we began, some have moved into the area to worship with us and some came out of the liberal church in Vancouver. Attendance now runs about 40. We meet at 9 a.m. and 5 p.m. on Sundays and at 7 p.m. on Wednesdays. Men in the congregation are doing the preaching. In June, Barney Cargile of Seattle, Washington conducted a meeting dealing with home Bible studies and teaching the lost. For further information contact me at the above address.

GOOD MAN NEEDS HELP

ERIC REED, P. O. Box 801, Springs, Transvaal, Rep. of South Africa—With reluctance I make this appeal. The inflationary rate in this country is spiralling compounding the problems of those living here on an American salary. There has also been a 15% devaluation of the dollar in the last 18 months. The price of gasoline has soared to \$1.25 per gallon and foodstuffs have increased sharply in price. My family and I are finding it necessary now to live on a future months salary each month and I am forced to borrow money when it is necessary to go to Swaziland, Vendaland and other places for preaching work. We sold our car and bought another, reducing payments. This helped some but not enough. If we could raise \$250 a month for housing and utilities, we could keep our heads above water for awhile. I hope that my brethren do not consider this request a sign of ingratitude for if it wasn't for their generosity I would not be here in the first place. Please let us know if you can render assistance.

PREACHERS WANTED

OKEECHOBIE, FLORIDA—A preacher is needed for this small congregation. Partial support is available with the rest having to come from elsewhere. Write to the church at P. O. Box 1023 33472, or call collect Franklin Barson (813) 763-3462, or Jeff Harward (305) 464-7765.

PANAMA CITY, FLORIDA—The church here needs a preacher. Interested persons should contact Charles Wicke, 2323 W. 33rd St., Panama City, Florida 32401. Please provide information as to experience, education and references.

HUACHUCA CITY, ARIZONA—The church here is looking for a preacher, an elderly man, retired, partially supported, who can work with us. If interested, write Carrol Peabody, Box 4137, Huachuca City, Arizona 85616.

—IN THE NEWS THIS MONTH—

BAPTISMS
RESTORATIONS

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