

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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THINK ON THESE THINGS

H. E. Phillips

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WORLDLINESS IN THE CHURCH

That something is wrong in the church in many sections today no one will deny who knows the facts. The party spirit, railing contentions, angry charges and little or no spiritual progress characterizes many congregations across this land. This is a shameful and disgraceful conduct of professed children of God. It is setting us back in evangelism to the point that our great grand-children will be suffering from the influence of this evil among us. Why does all this have to be? Is there nothing we can do to correct the perverse spirit that has developed this condition?

It is not reasonable to assume that factions exist simply because men do not want to have peace and harmony in the church. A few people might delight to have disturbances, but the great majority would delight to have unity and peace. The only thing is, they are not willing to accept the basis of this unity and peace. Just as the Galatians had been moved to "another gospel", religious people today in general and particularly in the church, since we are considering the people of God in this article, are moved away from the gospel of the Son of God. The divided condition among us today does not stem from the New Testament, but from a disregard of it.

The word "worldliness" is usually used to refer to those immoral and evil acts in society. The word, however, includes much more than that. James said: "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God" (James 4:4). Jesus said of his apostles: "They are

not of the world, even as I am not of the world" (John 17:16).

From these verses we rightly conclude that the church and the world must be kept apart and the worldly influence must not be allowed to get into the church if it is to remain of the Lord. But in spite of this warning from the New Testament, worldly influences have crept into the churches in many sections and are tolerated just as the case of fornication in the church at Corinth. But how does this cause factions and trouble among brethren?

Worldliness does not consist only of immoral practices, but also includes actions that originated by worldly standards and wisdom. We have practices that were invented by worldly minded men and women, such as the observing of special days of worship. Many of these grow out of pagan and Jewish rites. The schemes and systems built upon worldly organizations show the influence of worldly wisdom in many churches.

Worldliness also includes the low standards of morality. This is shown in the disgraceful dress of women who appear on the streets today. The conduct of young people of the church often indicate the low standards of their parents. Drinking, dancing, cursing, gambling and the like go on among those in the church just as freely as if the law of the Lord taught it on every page. The fact that many will excuse and justify this conduct in the church separates them from those who will not endorse it. Worldliness in the church turns the mind from spiritual things to fleshly lusts. This is the difference between life and death according to Romans 8:6,7.

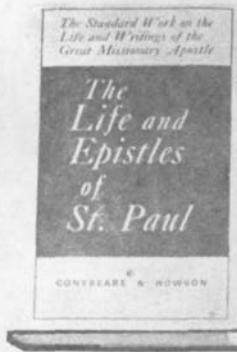
Worldliness is shown in the denominational compromise of many in the church today. The desire to have the praise of men in general, plus the desire to ease the resistance against denominational doctrines, has led to a sort of truce, a compromise. The social concept of the gospel that has long been a part of denominationalism has become the concept of many brethren. The emphasis on wealth, buildings, customs and ritualism is so much a part of our thinking that it has become difficult to distinguish between the church of the Lord and the churches of men. The willingness of some preachers and elders to mimic denominationalism in organizations and observance of special days and

rites has forced the compromise to the point that there is no return in some sections.

The idea of compromise is always agreement "by concession." One gives something to get something. Compromise with the world or with the religions of men is scripturally impossible with the New Testament church. What can we concede that is characteristic of the Lord's church without destroying some part of the divine institution? If such could be done, who has the authority to make such concessions? No one! Compromise has always led to apostasy, and unless we stop the compromise with the world in this respect, we will be lost.

Divisions result from these conditions of worldliness. The church will never be what the Lord wants it to be unless these situations are corrected. You and I as members of that one body can be "living stones" that will not become of the world and change the building of God into a building of Satan, whose end is destruction. Let us strive to keep the church pure and free from the defilement of man's wisdom.

Worldliness stems from the state of mind of the individual. This is determined by whether the mind is led by the spirit or the flesh (Rom. 8:1-14). As the mind is directed by the flesh the actions of the individual, religiously or otherwise, will be of the flesh and condemned by the Lord.



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Editorial

Connie W. Adams
P.O. Box 68
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EDITORIAL STEW

Every now and then it seems good to take a month in this column to catch up on some things which seem to fit nowhere else—things which do not require long articles, yet need to be said.

The Work of an Evangelist

It is absolutely amazing to see the lack of understanding some brethren have about the Lord's work. Since resigning from local work a few months ago and devoting most of my time to gospel meetings, several have commented "So, you are just doing the work of an evangelist now?" Well, yes, but I was also doing that when I was a "local" preacher. The work of an evangelist has nothing to do with suitcases and travel nor how long a man stays in one place. The work of an evangelist is the work of preaching the gospel. One good sister wrinkled up her nose and asked "Do you really like what you are doing now?" Yes, of course. If I did not like preaching the gospel, I would stop doing it. Indeed, every faithful preacher likes it when it comes time to stand up before an audience with an open Bible to "break the bread of life." That time comes often for me and I thank God for every open door.

Papers

Eugene Britnell, who formerly wrote a very popular column in this paper, has revived THE SOWER and enlarged it to a sixteen page monthly. The first issues look good and contain worthwhile material. Subscription price is \$4 a year. Address him at P.O. Box 5624, Little Rock, Arkansas 72205. Whatever Eugene writes is worth considering and we are sure you will get your money's worth.

The GOSPEL GUARDIAN is now being edited by James W. Adams, a long-time friend and brother (though no relation in the flesh). It looks good and contains good reading. It is published semi-monthly and costs \$7 a year. Address: P.O. Box 1586, Lufkin, Texas 75901.

Occasionally, we hear some brother say "I can't afford to take any of the papers you brethren publish." It is hard to take such a fellow seriously. He will subscribe to sport and farm magazines, spend \$500 or more for a color television set, take a daily metropolitan newspaper for which we will spend \$50 a year, but he cannot afford from \$4 to \$7 for a good paper which will bring needed spiritual help into his home. The truth of the matter is that for the annual rate of a metropolitan newspaper, you can take ALL the papers published by faithful brethren. Some of the papers are in a financial

bind which would be relieved by a healthy increase in subscriptions. Sometimes people want to send a gift to some esteemed friend or relative. What better gift could you send them than a year's subscription to this or some other good paper?

Where He Was Supposed To Be

It was worth the whole trip, the effort of daily preaching and a week away from home. The meeting was at Grandview in Tompkinsville, Kentucky. A brother Smith, 91 years of age and hard of hearing attended every service. He leaned on his cane in the vestibule and spoke to folks as they came in. During the service he sat on the end of the bench, center aisle, second row and leaned forward toward the speaker with his hand cupped to his ear and never took his eyes off the speaker. He never acted sleepy. He explained to me each night that he could only catch about half of what was being said. When I commended his worthy example he gave me a surprised look and said "I was where I was supposed to be." He went on to say that he wanted to encourage the preacher. He did exactly that.

Debate To Be Published

The recent debate between J. T. Smith and Glen Lovelady in California on the ever-troublesome question of marriage, divorce and remarriage will be put into print in paperback. That will keep the cost in reach of everyone. It is reported that much local interest was shown and that the department of speakers and audience was excellent. This issue arises throughout the country and the circulation of this printed discussion should be of great help to brethren in studying the matter. We expect to see a wide circulation of this debate. Contact J. T. Smith about advance orders. Tape recordings of the debate are also available from Dr. Ken Embry, Clarkson, KY 42726. We plan to carry some material from Brother Smith on this subject, using some of his charts, in future issues of this paper.

The July Special

Orders are coming in for our July special issue on MORALS UNDER FIRE. If there was ever a time when help was needed on moral issues, it is NOW. Never before has Biblical morality been so despised and rejected. Many Christians have fallen into the Devil's snare and our nation as a whole is in grave danger of destroying itself through moral corruption. This special will sell for \$35 per 100 copies. May we have your order? Send it to P.O. Box 68, Brooks, Kentucky 40109.

Meeting Our Readers

Readers of SEARCHING THE SCRIPTURES greet us everywhere we go. Some drive great distances to attend meetings and always remember to speak a few kind words about the paper. This means a great deal to us and sort of makes up for some of the complaints we receive. Readers who have been with us a long time nearly always ask about H. E. Phillips and his health and commend the excellent work he did with the paper for so long. Though he still has to limit his activities more than he would like, he is better than he was for sometime and is able to attend to his local work in Tampa and is beginning to take up a little more

meeting work. We are pleased to have several good articles from his pen and you will be seeing him regularly on the front page of this paper. May will find us in meetings at Hazelwood, Missouri (2-7); Hammond, Indiana (16-21) and Macdale (near Fairview), West Virginia (24-30). In June we are to be in Fort Smith, Arkansas (46th St.) (6-11); Bald Knob, Ark. (13-18); and Martinsville, Virginia (21-27). July will take us to Las Vegas, Nevada (12-18) and Tigrett, Tennessee (near Dyersburg) (26-August 1). We hope to greet many friends in these places.

About James P. Miller

Many readers may not know that James P. Miller suffered heart failure and other complications in mid-March and is hospitalized in Cocoa, Florida. He was in intensive care for sometime in a struggle for his life. At this writing (March 30) he is much improved and off the critical list. Let brethren everywhere beseech the Almighty to spare this faithful servant of God. Your words of encouragement would mean a great deal to him and to his good wife, Bobbie. Address them at 1111 Hickory Lane, Cocoa, Florida 32922.

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If all subscribers would renew on time, without having to be sent a final statement, it would save considerable money over the year. Every first class stamp costs 130, not to mention the cost of envelopes and statement forms and the time element. Postal rates (and very poor service in many cases) are making it hard on all periodicals. Please renew on time and take the pressure off of us. Also, from now on it will be necessary to charge the current rate in all cases where a final notice has to be sent. If you began under a group or club plan and receive a reduced rate, you will forfeit this by not renewing on time. So, you will save money for yourself and for us by prompt renewal. By the way, when you renew, why not subscribe for a friend or two at the same time?

July Special - Morals Under Fire

A counter-attack on today's immorality. The following articles will appear:

Immoral Philosophy - Existentialism - Ken Green
God's Moral Standard - Connie W. Adams
The Women's Liberation Movement - M. E. Patton
Indecent Exposure - Immodesty - J. Wiley Adams
Drinking and Drugs - H. E. Phillips
The Sin of Dancing - Julian R. Snell
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NEW TESTAMENT ESCHATOLOGY

Eschatology is that branch of religious science which deals with the ultimate condition of mankind and of the world. It includes such last things as the Resurrection, Judgment, and the creation of New Heavens and a New Earth. The Greek word *eschata* means, last things. There are Bible students who attach to this a broader definition to embrace not only the ABSOLUTELY LAST THINGS but also all which are in relation to the present, may be regarded as last, i.e., ALL THAT ATTEND AND FOLLOW THIS PRESENT CHRISTIAN DISPENSATION.

The premillennial concept of eschatology involves in its scope a period termed as the "Glorious Era" which will supersede the Church Age. Almost all the Scriptures used (or misused) are taken from the Old Testament except for a few New Testament passages used out of context or otherwise, here and there. That such predictive utterances from the Old Testament are yet to be fulfilled within the purview of a broader eschatological teaching will be shown to be utterly FALSE in this treatise. Consequently, and in this perspective, the alleged systematic teaching of Eschatology in the Old Testament is unfounded. Similarly, the so-called Eschatology of the Intertestament Period is without basis. (The Jewish nation looked forward only to the earthly and materialistic fulfillment of the Messianic prophecies.) Such designations therefore as Eschatology I (of the Old Testament), Eschatology II (of the Intertestament Period), and Eschatology III (of the New Testament), become superfluous in this discussion. Strictly speaking, it is the New Testament which gives us knowledge about the last things and which may be properly called New Testament Eschatology.

Fulfillment Of Old Testament Prophecies

In Hebrews 1:1 and 2, we are given a view of the scope of Old Testament revelation affirmed in its predictions. "God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son, whom he appointed heir of all things ____" God's Son, Jesus Christ is HEIR OF ALL THINGS or the recipient of all the things spoken by the prophets through different methods and in parts at divers times. These utterances may be divided into two parts, i.e., those that pertain to the historical portion of the Old Testament, being fulfilled up to the last

prophet (Malachi) and those that pertain to Christ's redemptive work, being fulfilled in the Gospel Dispensation. The former is inviolably connected to the latter in that the historical development of God's people (fleshly Israel) during the Old Testament period set the stage for the coming of the Lord to the world. The ALL THINGS then revealed by the men of God are fulfilled in Him.

In all of God's predictions and promises in the Old Testament, there is what may be termed as the **THREEFOLD PROMISES**. Only three and nothing more! These are the land promised to Abraham and his seed after him; the restoration promise; and the spiritual promise. To some, there is a fourth, which is the "future restoration" idea for fleshly Israel. This is a fantasy of the mind based on misapplications of God's words. As a matter of fact, they themselves would not accept the import of this theory. The word restoration implies not just a mere return to the land of Palestine. It means the restitution of old Israel's unique nationality and the re-establishment of their discarded system of laws and ordinances—which is through and through Judaism. I do not believe that anyone would be prepared to admit this, including the present Jewish people today! Would they for one, assent to the re-allotment of the lands given to the tribes of Israel in the conquest and settlement at the time of Joshua? It was during this period of Israel's history that the land promise was fulfilled. Joshua 21:43 records, "**So Jehovah gave unto Israel all the land which he swore to give unto their fathers; and they possessed it, and dwelt therein.**" Then in Nehemiah 9:7-8, it was written that God performed all of His promises. The restoration promise was fulfilled in the decree of Cyrus. The Babylonian captives were released and allowed to return to their homeland after seventy (70) years from the invasion of Nebuchadnezzar. (See Jer. 16:14, 15; 25:11-13; 2 Chron. 36:20-23 and Ezra 1:1-4.) The third and last—the spiritual promise, was fulfilled in Christ (Gal. 3:8, 16). Peter confirmed this, "**Yea and all the prophets from Samuel and them that followed after, as many as have spoken, they also told of these days. Ye are the sons of the prophets, and of the covenant which God made with your fathers, saying unto Abraham, And in thy seed shall all the families of the earth be blessed**" (Acts 3:24, 25; Consider further, Gal. 3:26-29). Paul says in Romans 9:7,8, ". . . **it is not the children of the flesh that are children of God; but the children of the promise are reckoned for a seed.**"

The Hope Of Israel

The Intertestament Period in the history of the people of Israel does not show that the people looked forward to the blessed hope of the Christ's second coming when the resurrected saints in glorious bodies will enjoy the blissful state in communion with God in the new heavens and new earth. The fickle disposition of the Jewish nation led Jesus to Calvary. Peter said, "**Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, this Jesus whom ye crucified**" (Acts 2:36). The question is, Why were the people so wroth against Jesus? Going back to

the "Gospels," we find that at the beginning of His ministry, they were so carried by the mighty works and sayings which He did among them. Then just before His martyrdom, their confidence in Him reached its apex and seemed concomitant with their false hope, that is, the restoration of their nation to its former glory. "When therefore the people saw the sign which he did, they said, This is of a truth the prophet that cometh into the world. Jesus therefore perceiving that they were about to come and take him by force, to make him a king, withdrew again into the mountains himself alone" (John 6:14,15). Their hope being dashed to pieces, the reaction is easy to understand. Even the apostles whom the Lord diligently instructed during His personal ministry had difficulties in understanding the nature of "**the kingdom of the Son of his love.**" This was before Jesus' ascension and the coming of the Holy Spirit. They inquired, ". . . **Lord, dost thou at this time restore the kingdom to Israel?**" Again, the apostle Paul had his share of this misguided hope so ingrained in the hearts of the Jewish people during the early part of the Christian Dispensation. Let us consider these passages, "**And now I stand here to be judged for the hope of the promise made of God unto our fathers; unto which promise our twelve tribes, earnestly serving God night and day, hope to attain. And concerning this hope I am accused by the Jews, O King!**" Then, "**And when we entered into Rome, Paul was suffered to abide by himself with the soldier that guarded him. And it came to pass, that after three days he called together those that were the chief of the Jews: and when they were come together, he said unto them, I, brethren, though I had done nothing against the people, or the customs of our fathers, yet was delivered prisoner from Jerusalem into the hands of the Romans; who, when they had examined me, desired to set me at liberty, because there was no cause of death in me. But when the Jews spake against it, I was constrained to appeal unto Caesar; not that I had aught whereof to accuse my nation. For this cause therefore did I entreat you to see and speak with me: for because of the hope of Israel I am bound with this chain**" (Acts 26:6, 7; 28:16-20). We can see from this inspired statement that Paul was not preaching what the Jews believed and wanted him to preach as concerns the hope of Israel. Else, they would not have subjected him to persecutions. The hope of Israel then was in connection with the immediate restoration of their previous fleshly kingdom. Not the ultimate (last things) manifestation in glory of all the redeemed throughout eternity.

The Second Coming Of Christ

To this evolve all the serene and wonderful predictions of last things as revealed in the New Testament. The second coming of our Lord takes a **large** portion of His teachings including those of His chosen ambassadors and other inspired writers. In this instant study, let us take notice of 2 Peter 3:1-14. Peter takes his readers ahead to the time of Jesus' second coming. Verses 10-13 say, "**But the day of the Lord will come as a thief; in the which the heavens shall pass away with**

a great noise, and the elements shall be dissolved with fervent heat, and the earth and the works that are therein shall be burned up . . . what manner of persons ought ye to be in all holy living and godliness . . .? But, according to his promise, we look for new heavens and a new earth, wherein dwelleth righteousness." The last phrase WHEREIN DWELLETH RIGHTEOUSNESS, implicitly show the coming Resurrection and Judgment. And consequently, the realization of the hope, and ONLY HOPE OF SPIRITUAL ISRAEL.

LORD, YOU GAVE ME A MOUNTAIN!

By
Ken Weliever

As I was driving home for lunch the other day, the song with the above title came on the radio. Although I had heard it many times, the philosophy behind the lyrics occurred to me for the first time. If you are not familiar with the song, the lyricist begins by telling how his mother died giving him birth. Due to this, his father deprived him of the love he deserved, blaming the child for his wife's death. Furthermore, he is serving time in prison for a crime he did not commit. He says it has been, "one hill after another, but I've climbed them all one by one . . . but this time, Lord, you gave me a mountain—a mountain that I cannot climb; it isn't a hill any longer, you gave me a mountain this time."

You see, his wife had left him and taken "his reason for living, his pride and his joy, his small baby boy." And so, "this time, Lord you gave me a mountain—a mountain that I cannot climb. . . ." Now granted this fellow has had his share of problems. Undoubtedly it has been quite a struggle—there's nothing funny about it. But has the Lord really given him a mountain that is impossible to climb?

GOD, THE DEVIL, AND MOUNTAINS

Many today try to escape responsibility for their actions or their circumstances by saying, "Lord, you gave me a mountain." In other words, "I just can't handle my problem—and, it's your fault, Lord!" Using this "logic", many therefore "reason" that they are not accountable for their problems, nor responsible for solving them.

This rationalization, however, contradicts the plain teaching of the Bible. First of all, the Lord is not responsible for sending problems on us. God is the giver of good gifts (James 1:17). It is impossible for God to sin or tempt man to sin. God does not directly afflict man with evil or adversity. James argues that man is tempted when he is drawn away by his own lust, and enticed; and finally, when lust has conceived it will bring forth sin and ultimately death. In a word, James says, "Don't blame God for your temptations."

Sometimes, when tragedy strikes a family, there is a tendency to say, "Why did God do this to me?" When a young person loses his life in an automobile accident, someone will inevitably shake his head and mutter, "Why does God take the life of one so young?" Maybe a crippling disease strikes down a husband and father or

small children are left without parents due to death or divorce, it is then that the skeptic will wonder why God does this. Friends, God is not responsible for our troubles, heartaches, and sorrows.

When the apostle Paul prayed to God about his "thorn in the flesh," the Lord did not remove it but said, "My grace is sufficient for thee." Paul did not blame God and quit. He put the blame exactly where it belonged. He said, "there was given unto me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure." Paul placed the blame exactly where it belonged—on the Devil, not on God!

At this point one may inquire, "All right, so it isn't God's fault, but isn't it possible to be given a mountain that we cannot climb?" No! With reference to temptation, Paul said, "there hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way of escape, that ye may be able to bear it." Although the Devil will tempt us to sin, God will not allow us to be "uncommonly" tempted beyond our ability to withstand it and shun it. He will provide a way of escape. Of course, we must look for the escape-hatch! He is not going to miraculously deliver us out of some problem situation.

Furthermore, the apostle Peter said, "Cast all your care upon Him; for he careth for you." God knows our problems and He cares. He will be our refuge in time of trouble. We can pray to Him and He will hear. The Hebrew writer spoke comforting words when he penned: "Let us therefore come boldly unto the throne of grace that we may obtain mercy and find grace to help in time of need." We have the hope as expressed in the song, "Jesus knows all about our struggles, He will guide til the day is done. . . ."

FAITH MOVES MOUNTAINS

Finally, we forget that we can move mountains! Jesus said, "If thou canst believe, all things are possible to him that believeth" (Mark 9:23). Someone might counter, "That's silly, you can say 'mountain, move away' and expect it to move!" That's right! But that is confusing faith with wishful thinking. Faith can move mountains, whether you cut around it, over it, under it or through it. So if a mountain has been put in your path, don't despair—move it!

Let us, therefore, have the proper attitude toward the mountains that may impede our progress. Don't blame God. Don't quit. But put your trust in God, keep your faith in Christ Jesus, and continue to work toward that land of fadeless day.

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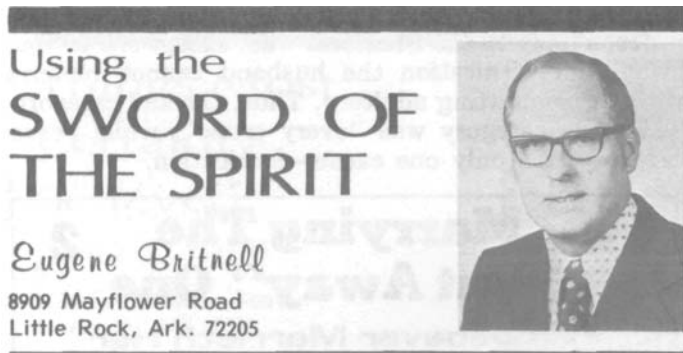
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CRUMBLING FOUNDATIONS

Would you believe there is a growing number of adults who are advocating the rights of children to drive automobiles, vote, enjoy sexual freedom, handle their own finances, and choose all sorts of such options for themselves?

Richard Farson, psychologist and faculty member of the Humanistic Psychology Institute in San Francisco says, "So be it" to those items (**Louisville Courier-Journal and Times**, Oct. 26, 1975). He is author of "**Birthrights: A Bill of Rights for Children.**"

John Holt, whose books on education are among the most influential in our nation's universities, demands the same rights plus the right to use drugs and alcohol, have a guaranteed income, and choose their guardians, in his book, **Escape From Childhood.**

That's hard for me to believe! (But then I still have trouble believing that anyone is serious about abstract art and modern music!)

But let's get serious. These folks are. There is before the Congress of the United States, Legislation known as:

THE CHILD AND FAMILY SERVICE ACT OF 1975

House of Representatives HB2966
Senate S626

CHILD ADVOCACY CLAUSE H.R. 1 and S. 2007, two bills which passed both houses in 1971 and were subsequently vetoed by President Nixon, were described by opponents as follows:

"If, in the judgment of those who are in charge of such a program, the State by way of the Secretary of Health, Education, and Welfare, parents are not doing a good job, the advocate (a specialist appointed by the government) would enter the home and direct the education, even within the home. And if the parent would object, the authority of the home, De Facto, be transferred to those advocated." The present bills, sponsored by the same men (Brademas-Mondale) contain essentially the same legislation that was vetoed in 1971.

The Charter of Children's Rights, developed by a British group, has been widely quoted as representative of the ultimate goals of such legislation. Following are four of several items proposed in this charter:

1. "All children have the right of protection from and compensation for the consequences of any

inadequacies in their homes and backgrounds.

2. Children have the right to protection from any excessive claims made on them by their parents or authority. (The question was asked by way of example, 'What do you mean by the fact of excessive claim?' The example was given thus: 'If a mother or father asked the child to take the garbage out and the child didn't want to, the parents have no right to insist upon it.')

3. Children have the right to freedom from religious or political indoctrination. This means parents could not insist on children attending church, Sunday school, or synagogue. It also means the parent could be reported to the authorities for expressing himself in his own home before his own children regarding politics and religion if the child reported this to the authorities.

4. Children shall have the freedom to make complaints about teachers, parents, and others without fear of reprisals."

The bills of 1971, as well as those now pending, were formulated primarily from two lengthy reports (The Joint Commission on the Mental Health of Children, 1970; and The White House Conference on Children, Report to the President, 1970) which utilize language strikingly similar to that quoted above.

President Nixon vetoed the 1971 bill with the following remark:

"This bill would weaken the American Family by committing the vast moral authority of the National Government to the side of Communist approaches to child rearing over and against the family-oriented approach of America." Robert Ward, staff writer, wrote in the **Indianapolis News** for November 21, 1975:

"There is implied in such legislation a pronounced contempt for parents' ability to raise children. This was well illustrated by German White, who visited Indianapolis last year as chief of program operations for the Chicago office of the U. S. Office of Child Development. Parents, he said, don't mean to be incompetent but they are, and the remedy is Federal establishment of acceptable standards of child-raising.

"Some clue as to what may be 'acceptable' to Washington," the editorial continues, "may be found in MACOS (Man: A Course of Study), a Federally developed social science program in which 10-year-olds are instructed to view wife-swapping, infanticide, cannibalism and euthanasia as just another way of doing things—a matter of cultural differences." David asked, "If the foundations be destroyed, what can the righteous do" (Psalm 11:3)? We fear that the foundations that made us a great nation are crumbling into dust. Such efforts as these are but surface symptoms of our sin-sick society! "And that, knowing the time, that now it is high time to awake out of sleep . . . (Rom. 13:11)."

Renew Promptly!

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J. T. Smith

3433 Studebaker Road
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MARRIAGE, DIVORCE, AND REMARRIAGE

This particular issue has become a very "live" one on the west coast, as it possibly has in other parts of the country with which I am not familiar. I am sure many of you have read the propositions that were written for my discussion of this subject with a brother in California. I thought it would be good for me to share with you some of the basic findings on which I based my affirmation in the discussion. I hope you will read these articles prayerfully, considering also the charts that are included.

Guilty Party In Matthew 19:9

The first thing that I would like to encourage you to do is to read Matthew 19:3-9, 5:31-32; Mark 10:2-12; Luke 16:18; Romans 7:2-3; 1 Cor. 7:10,11,39. These are basically the passages that discuss the subject of marriage, divorce and remarriage.

Many have denied the fact that the party that is guilty of fornication is to be found in Matt. 19:9b. But, as we read verses 3-9, we see that the Jews tried to get Jesus to endorse the writings of divorcement that were allowed by Moses, as they stated "for every cause." The International Standard Bible Encyclopedia lists a number of reasons, according to historical records, for giving a writing of divorcement. Thus, the number 1 category on chart number 1 is the "every cause" category.

Reasons To "Put Away"

Pharisees: Put Away For Every Cause (Matt. 19:3)

(ISBE Vol. II P. 864)

Put
Away

Personal Dislike
Breaks Any Vow ①

Spins In The Street
Burning The Bread

Fornication ②

Jesus: Only One Cause (Mt. 19:9)

Jesus reply to the Pharisees was, except she is "put away" for fornication the husband cannot remarry without committing adultery. Thus, the 2nd category. The Jews category was "every cause"; while Jesus' category was only one cause—fornication.

Marrying The "Put Away" One 2

"Whosoever Marrieth Her Which Is

Put
Away

Personal Dislike
Breaks Any Vow ①

Spins In The Street
Burning The Bread

Fornication ②

COMMITTS ADULTERY

Now, on chart #2 we see what is said about one who marries a "put away one." Whether one was "put away" for "every cause," or "put away" for "fornication," she is still **one of the put away ones**. But what did Jesus say about one who marries a "put away one"? Whoso marries her which is put away, Jesus said, (whether she is in the "for every cause" category, or the "fornication" category) commits adultery. And as I tell a Baptist when I am talking to him about being baptized and he asks me to explain why it is necessary; I don't have to be able to explain **why** I think it is necessary. I believe, as every Bible believer does, that it is necessary **because Jesus said it**. The same thing is true with Matt. 19:9b. I may not be able to explain why one who is put away for fornication commits adultery when she remarries (and her husband who put her away does not), but I believe she does—and I believe the one who marries her does—**because Jesus said it**.

The Church, The Falling Away, And The Restoration

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Things Most Certainly Believed

Julian R. Snell

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LOST OPPORTUNITIES

Opportunity is defined as "favorable circumstances" or "a good chance." An opportune time is therefore a time favorable to the desired results. The Greeks pictured opportunity as a maiden with long tresses in front and none behind. The idea is quite obvious, the only chance to seize opportunity is while it is before us. Most of us need to consider our opportunities with respect to the Lord and his cause much more seriously. There are several circumstances in the Bible which emphasize the folly of lost opportunities. A sampling of these we here offer for consideration and study.

The Old Testament king Rehoboam exemplifies the ease with which opportunity is lost. I am focusing upon the account of 1 Kings 12: 1-11. The background circumstances involve a period of 120 years, sometimes designated as the united kingdom period in Israel. This era saw Saul, David and Solomon rule God's people. During the reign of Solomon the nation of Israel rose to its zenith. Territorial borders were extended, the national image shone brightest, an impressive palace and summer house were completed for the king. Last and certainly not least it was during the reign of Solomon that the temple, God's house in Jerusalem, was completed in what could almost be described as celestial beauty. The burden of taxation required to finance these projects was excessive and the people felt as though they were oppressed. Consequently, when Solomon died they hoped for relief under the new king, Solomon's son Rehoboam.

What an opportunity this young prince had. He was heir to one of the greatest empires of antiquity. In a very real sense he was man of the hour and could have quite possibly basked in a political glory equal to his predecessors. Conceivably, at least in the eyes of the people, he could have surpassed his father by healing the wounds and easing the burdens. But he lost that opportunity. He listened to the voice of the people, more particularly the young men, his own peers. Prudence and dedication to his position as ruler and judge in behalf of the people's best interest dictated otherwise. Circumstances cried out for a different course. Desiring to stand in favor with his peers, Rehoboam turned a deaf ear to the advise of the elders from among the people. Instead of reducing the burden of taxes as he was advised, he increased it. Thus he lost opportunity to be what God wanted and what God's people needed in this hour. His actions set in motion a

series of circumstances which divided the kingdom and ultimately reduced it to slavery in a foreign land.

How often we lose opportunity to be what God wants us to be. Perhaps it is because we listen to the voice of a peer group rather than to the voice of God. To youth the cry of their contemporaries is often louder than the voice of God. "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity" (1 Tim. 4:12). Youth is despised only when the standards and norms of righteousness are rejected by them. In a day and time when they sometimes feel "put down" both younger and older need to remember that righteousness is the true standard of acceptability. When it is the norm of any life there can be no despising. By the power of His will in our lives every man has opportunity to be what God wants him to be.

Moving to the New Testament we are impressed by some disciples of Jesus who lost their opportunity. "From that time many of his disciples went back, and walked no more with him" (Jn. 6:66). These disciples turned their back on Jesus. Why? The only explanation is, the demands and requirements of discipleship were too great for their faith. This is the basic reason for turning away today. While the factors which contribute to such a turning may be varied and numerous, the basic reason is unchanged. Think what an opportunity these lost to have their faith strengthened by the further teaching of Jesus. An opportunity to know Him better and enjoy the blessings of that association. But reflection here is unprofitable without the proper application. Do we lose any less than these disciples when we turn away and even back from the Lord and the opportunity to serve which association with Him brings? "And Jesus said unto him, No man, having put his hand to the plough and looking back, is fit for the kingdom of God" (Lk. 9:62).

Among those who exemplify lost opportunities we can surely include the rich man in hades (Lk. 16:19 ff.) This man lost the opportunity to serve. An opportunity which, like most, is appreciated only when lost. This seems to be so with most of the things which are taken for granted. The sick wish to be able to attend the services of the church, although when well the opportunity may not have been cherished. The aged wish that they could enjoy the vitality of youth. Things lost are those generally the most highly appreciated. The opportunity of serving is yours and mine, we have it with the life and vitality of today. What are we doing with it? We can attend the services, worship, take advantage of study opportunities and grow in faith. We can teach, convert and save a soul. We can work for every good thing in the Lord. Indeed, what opportunities! Are we losing them? How hopeless the state of this rich man, doomed and damned. As he reflected upon his life one of the thoughts which painfully oppressed is that his opportunity to change eternal destiny is gone. Gone forever!

Two New Testament kings complete my list of examples for this consideration. The one, Felix who sent for Paul, and heard him concerning Christ. "And

as he reasoned of righteousness, temperance, and judgement to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee" (Acts 24:25). Felix could have learned more, Paul would have returned if the opportunity had presented. But no, this thrilling opportunity to know Christ and become a Christian was lost by this king. The convenient season for which he waited apparently never came, at least there is no evidence of it.

The second of these kings is Agrippa who with an opportunity very like Felix responded, "Almost thou persuadest me to be a Christian" (Acts 26:28). He almost obeyed the gospel, but not quite. What an opportunity he had. He lost it. Lost it forever!


Today is opportunity day for each of us. For the Christian, the opportunity to serve and do for the Lord, live and work to His glory. For the sinner to accept Jesus Christ and obey His will to be saved. "Behold, now is the accepted time; behold, now is the day of salvation" (2 Cor. 6:2). What will we do with our opportunities? What will you do with yours? Seize opportunity, lest we lose it forever!

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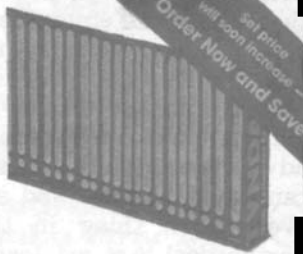


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**HINDU IDOLATRY —
TRANSCENDENTAL MEDITATION**

Transcendental Meditation has made inroads into the life of America. If one has not taken the time to investigate it, he will be mistaken about what all is involved in and connected with it.

Transcendental Meditation was popularized in the Western World by the ex-guru of the singing group, the Beatles, that guru being Maharishi Mahesh Yogi. The Student's International Meditation Society and/or the International Meditation Society and also the World Plan Executive Council are pushing it now. The National Institute of Health provided a grant of \$21,540 to instruct 130 high school teachers to be instructors in Transcendental Meditation. In May, 1972, the Illinois House of Representatives encouraged a study to be made into Transcendental Meditation.

What Is Transcendental Meditation?

It claims it is not a religion, a form of hypnosis or a philosophy. George R. Plagenz of Scripps-Howard News Service said in the **Birmingham Post-Herald** of Jan. 3, 1976, "Transcendental Meditation claims it is not a religion — and strictly speaking it is not".

It claims to be a Science designed to give "deep rest", "to release stress" and "to develop potential". It claims it can reduce nervousness, depression, irritability, tendency to dominate as well as increasing sociability, self-assurance, emotional stability, intelligence, athletic performance and it claims to relieve insomnia and decrease blood pressure. It also claims to reduce the use of alcohol and cigarettes.

Transcendental Meditation claims one million mediators with 250,000 in the U. S.; 5,000 teachers are instructing 15,000 new mediators per month in 200 World Plan centers in the U. S. It claims many well known names of celebrities and of course many want to do what the elite do.

It claims to be a "perfectly natural state of consciousness", in which the "mind is simply allowed to follow its natural tendency to seek a very deep state of rest while remaining keenly alert" for twenty minutes twice a day.

Really What Is Transcendental Meditation?

Having seen what Transcendental Meditation claims, really what is it? Briefly, it is a form of Hindu religion — idol worship disguised.

Ladies Home Journal, Nov., 1975, page 162, says,

Guru Dev . . . in 1941 began the present worldwide revival of Transcendental Meditation by teaching it to any worthy person who asked to learn it".

When one begins to practice Transcendental Meditation for his initiation he brings an offering of flowers, some fruit, and a clean white handkerchief to a candle-lit ceremony with the smell of incense. He kneels, with the one who initiates him, before the picture of Guru Dev (divine leader) the Maharishi's dead master. His initiator then presents the offering of fruit and flowers and sings a song of thanksgiving to the departed dead masters of Hinduism. The Ladies Home Journal article quoted above says a Transcendental Meditation teacher said, "To some people this ceremony seems a little odd. But it is merely an offering of thanks to Guru Dev for sharing his knowledge with us". What can the dead share with the living?

The World Book, 1974 Year Book, page 461, says, "Americans continued to show interest in many eastern forms of religion from popular attention to transcendental meditation associated with the Maharishi Mahesh Yogi and the visiting "Perfect Masters", and 15 year old Guru Maharaj Ji, to more traditional forms" (emphasis mine, TGO).

George R. Plagenz in his above mentioned article is wrong when he says, "No deity is involved or praised" but he goes on to say "there can be no doubt that Transcendental Meditation is close enough to being a religion that it caused religion to sit up sharply and take notice in 1975.

Plagenz goes on to say, "The Maharishi himself must be considered a religious figure. After receiving a degree in physics in Allahabad University in India in 1940, Mahesh — that is the family name — decided to become a monk. He went off to the Himalayan Mountains to serve a spiritual apprenticeship to Guru Dev, a swami who had revived the act of transcendental meditation, first mentioned in the Vedas — the Hindu Scriptures. When Guru Dev died in 1952, his mantle passed to Mahesh who developed a technique to enable the masses to practice transcendental meditation. The movement now has a university of 700 students — Maharishi International University — on the 185 acre former campus of Parsons College in Iowa.

When one meditates kneeling before a picture of Guru Dev, presenting his offering of fruit and flowers, his initiator gives him his secret "mantra" which is a Sanskrit word. He then repeats his "mantra" and if anything enters his mind, he pushes it out by repeating his "mantra" until he is in the state to receive the mysterious spiritual force which is about him.

Maharishi says, "Transcendental Meditation is a path to God" (Meditations, page 59); and "a very good form of prayer is this meditation which leads us to the field of the Creator, to the source of creation, to the field of God" (page 95). Science of Being and Act of Living, page 254 says, "The key to the fulfillment of every religion is found in the regular practice of transcendental deep meditation."

Maharishi Mahesh claims to be "one who has attained perfection and union with God". He claims to be

a disciple of one of the four great religious leaders of India, "His Divinity Swami Brahmananda Saraswati, Jagadguru, Bhagwan Shan Karacharya of Jyotir Math".

"Yogi is . . . a school of thought in the Hindu religion" (World Book Encyclopedia, 1975 edition, Vol. 21, pages 470-471). "Various forms of yoga have become popular in the United States and Europe. One form, Transcendental Meditation, requires less mental concentration than does the yoga of Hinduism" (Ibid.). "Yoga is a set of mental and physical exercises designed to free the soul and reliance on the body so that the soul can unite with Brahman" (Ibid., vol. 9, page 225). Brahman is the one universal spirit of Hinduism's polytheism.

Why Is Transcendental Meditation Sinful?

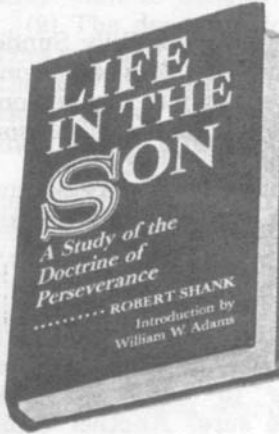
(1) It Is Idolatry. It "offers" and gives "thanks" to the dead masters of Hinduism. The Christian is to "flee" and "keep himself from idols" (I Cor. 10:14; I John 5:21). Jehovah is the only God and we should worship Him, not the masters of Hinduism (I Cor. 8:5-6; Mt. 4:10; John 4:24).

(2) It meditates upon the wrong thing. It is not wrong to meditate, but the Christian meditates upon the word of God (Psalm 1:2; 119:15, 48, 79, 97, 148) and upon things that are good (Phil. 4:8).

(3) Prayer is to God, not to Hindu deities (Mt. 6:9; 6:6; 18:19; Rom. 10:1; Acts 8:22; I Cor. 11:13; John 14:16). God will both hear and answer prayer (Phil. 4:6—7). Hindu idols have no power.

(4) Christ is the way to God. Christ is not one of many ways to God but "the way" — "no man cometh unto the Father, but by me" (John 14:6). To come to God one must be taught of God (John 6:44-45).

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"PERSONAL INTERPRETATION" NO. 2

This is the second in a series on personal interpretation of the scriptures. Please note article one in last month's issue. The justifications for the personal interpretation theory which leads to division are many. Several years ago, I had opportunity to discuss some matters with a Catholic priest. One of the questions I asked was: "Do Catholics discourage Bible study among their members?" His reply was, "Yes, we do discourage Bible study among our members." He went on to explain why. He said, "You see Hogland, most laymen cannot interpret the Bible properly; therefore we see no good from studying. We, the priest, are the ones qualified to interpret the Bible for the people." He also used as one of his arguments the divided state of the religious world. He said, "If the religious world would allow the priest to interpret the Bible, there would be unity, since we would agree on its meaning". I told him this sounded good but one question remained unanswered, "Who gave the priest their authority to be the sole interpreters of the Bible?" As you might suspect I received no answer.

Actually, every responsible person must come to an understanding of the Bible himself. This is why in last month's article I preferred the word understanding over the word interpretation. I used Eph. 5:17 to show Paul expected us to understand the word of God. There might be some overlapping between the two words but the first is much preferred.

In my first article, I pointed out that Billy Sunday Myers argued the Bible could not be taken as our only creed because every person had to put his personal interpretation on it. I shall now give several reasons why the personal interpretation theory is wrong.

1. I deny the personal interpretation theory because we could not be SURE about anything. Peter said, "Make your calling and election sure" (2 Pet. 1:10). If every person has a right to his own personal interpretation we could not be sure of any position we espouse. For example, if I study and come to the conclusion that baptism is a burial and means that one must be inundated in order to fulfill the Bible requirement — how could I be sure? Another comes along and says "Well, I don't get that out of the text Hogland, it seems to me that the text teaches sprinkling as the action for Bible baptism." Could I be sure? Not at all, if each has a right to his interpretation. The truth of the matter is that one of us, or perhaps both have MISUNDERSTOOD the Bible. No interpretation is involved.

2. My second objection to the personal interpretation theory is a direct contradiction of the prayer of Jesus in John 17. The Lord prayed "that they all may be one" but the personal interpretation theory divides people into hundreds of camps and creeds. How in the name of common reasoning could we be "one" when people make one verse mean a dozen different things?

3. My third objection to the personal interpretation theory is a contradiction to Paul's plea in First Corinthians 1. He said, "Now I beseech you brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment" (1 Cor. 1:10). It has been argued that the unity Paul speaks of in this text is "perfect" unity and will never be attained by brethren. This, I emphatically deny. I affirm that some congregations have attained this unity for which Christ prayed. Please keep in mind there is a difference in "sinless" human beings and a congregation dwelling together in unity. I would grant that on a comparative basis few congregations attain this goal. However, to say it is impossible is a direct slap in the face of the Lord and the peerless apostle Paul. Let us consider some of the problems at Corinth. They were divided over human names, going to law with a brother, discipline of the fornicator, Lord's Supper, spiritual gifts, eating meats sacrificed to idols, etc. Now gentle reader, was the right or wrong of these issues a matter of personal interpretation? Certainly not. Paul tells us that some within the confines of the church were right and others were wrong. Paul did not excuse the brethren on the basis of their sincerity. For example, some were wearing the names of Paul, Apollos and Cephas — they were wrong and causing division in the body. Some were wearing the name of CHRIST and they were right. This is true in many congregations. Some cause division and others strive to maintain the unity of the Spirit.

In the previous article, I pointed out that we are divided over sponsoring churches, benevolent organizations, classes, cups, head coverings, invitation songs, Christmas trees, weddings and funerals in church buildings, etc. Now my question is this — does the Bible settle all of these questions? Some may say, "Yes, but no one is smart enough to find the answer." Look out! If that be so, we are back to what the Catholic priest argued that no one but the priest could understand the Bible. Gentle friend, I believe that the Bible settles all the above questions. You may rest assured that when they are settled all the brethren will be "ONE". It breaks my heart to see the body of Christ divided into so many groups. Someone is going to have to answer for this on the day of Judgment. But someone may say, "We must be tolerant and kind." This is absolutely correct. Paul was tolerant and kind in dealing with the problems at Corinth but he did not stick his head in the sand and act as if the problems did not exist. Neither did he tell them to remain divided but just try to get along! He told them in plain words that some were right and others were wrong.

DETENTE IN THE CHURCH
or
Why Aren't There More Debates?

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Detente means "a slackening or relaxing, esp. an easing or relaxation of strained relations and political tensions between nations," *WEBSTER'S THIRD NEW INTERNATIONAL DICTIONARY*, p. 616. For the past several years there has been talk of detente in the political world. Detente has also become prevalent in the religious world and is known as ecumenism.

From the days of Israel's rejection of the judges (for kings like the other nations) to the patterning of the Roman Catholic church after the Roman Empire (and even beyond), history has shown that men often try to run the kingdom of God as they do their earthly kingdoms. Even today the concept of the centralization of power in the church bears close resemblance to our civil government. After being fed a constant diet of "talk" about detente in the world of politics and ecumenism in the religious realm, it became almost inevitable that the thinking of brethren would be influenced in that direction.

Generally, brethren have not used the words "detente" or "ecumenism" to describe their efforts to ease or slacken relations with false teachers. However, the concept has been observed under such disguises as "peace offensives," "unity movements," and "dialogue." While some of these terms have legitimate uses in the kingdom (when they get down to the nitty-gritty of the issues), most of the time they avoid the issues and turn out to be compromise situations.

Many, both in and out of the church, now prefer detente rather than **debate**. They want to continue propagating error but they want us to relax our opposition. This reminds us of a statement from the watchman, Solzhenitsyn. Commenting on the famous line by Khrushchev, Solzhenitsyn said: "Now of course, the communists in our country have become more clever. They no longer say, 'We're going to bury you.' Now they say 'detente.' But nothing has changed. The goals are the same as they were." (*Aleksandr I. Solzhenitsyn, "No More Concessions"*, *READER'S DIGEST*, Oct., 1975, p. 74).

And false teachers of today have become more clever. They no longer say, "We're going to skin you in a debate." Now they say "dialogue." But their goals are the same. Again, the world acclaimed literary genius, Solzhenitsyn, recalled: "The yes man is your enemy, but your friend will argue with you," *IBID.* p. 75.

The soft approach of many false teachers today should remind us that they are our enemies, spiritually speaking. Back when churches and preachers were

willing to openly defend their convictions in public discussions the Lord's church was growing by leaps and bounds. Brethren were enthusiastic at seeing souls won, and both members and non-members alike would drive a great distance to witness such an encounter between truth and error. Twenty-one years ago, another man whom you all know had this to say: "A good practical way to establish the falsity of false teaching is to expose it to the fresh air and sunlight of a good debate. . . . Truth has nothing to lose by debate, provided each disputant acts as a gentleman and sticks to the subject. . . . **THROUGH GOOD DEBATES THIS WRITER HAS NEVER KNOWN A STUDENT WHOSE FAITH WAS NOT STRENGTHENED.**" [*Batsell Barrett Baxter, GOSPEL ADVOCATE, Jan. 6, 1955, p. 11—caps mine, DB*].

I can well understand the feelings of those who are weary of controversy. But we should not be deceived into thinking that the rarity of debates these days is an indication that the religious world is almost united on the Word of God! In fact, there is more division now than ever and not many seem to care. Any unity movement which does not include discussing differences with an open Bible in hand, is worthless. The best "unity movements" that have ever been held within the past century were nothing more than open, fair discussions of THE WORD (debates, if you please). They did not always result in a merger of churches. And that really wasn't expected, for conversion is an individual matter. But when an individual unites with Christ on *His Word*, man, that's unity!

So, why aren't there more debates today? There are at least three possibilities.

(1) Some "Church of Christs" are getting soft on denominational error. They are more interested in peaceful coexistence (truce) and, in fact, have embraced the error. The denominations don't feel threatened. Those who are willing to defend their convictions are called "party-minded." Why should they want to debate?

(2) The denominations have learned that debating does not help their cause. They had much rather tickle the ears of those who enjoy their mushy, pious tones than discuss something that may cost them some members or affect them socially.

(3) Many do not have enough conviction on anything to bother having a discussion. They are wrapped up in socialism to the point that genuine spiritual matters turn them off. The mere listing of references (book, chapter, verse) should have a familiar ring to the avid student of the Word. But some are totally unfamiliar with such passages as Acts 15:2,7; Phil. 1:7; Jude 3; 2 Tim. 4:2; Acts 6:8-15; 17:17; 19:8,9; Mt. 22:23-46. Do these references sound familiar to you?

CONCLUSION

One should always deal fairly with his opposition. But we can never have detente between truth and error. The battle must go on. Perhaps if we would get back to exposing religious error (a thing that will send one to hell), false teachers might again be compelled to defend their beliefs, Jude 3. What do you think?

Restoration Footnotes

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THE "IDEAL" PREACHER'S WIFE

Preachers' wives, like preachers themselves, come in all shapes, sizes, and kinds. And as F. B. Srygley used to say of their husbands, "They are all human, and some are very human." We don't profess to know exactly what an ideal preacher's wife should be like. It does seem that it would be good if she possessed an outgoing personality, is religious in nature, and manifests an interest in her husband's work. It would hardly be a drawback if she is able to prepare his sermons and is adept in offering a few helpful suggestions now and then in regard to his manner of preaching. But then, a preacher's wife could be too "ideal."

David A. Nation was a gospel preacher of sorts when he met and married Carry Amelia Moore Gloyd in 1877. Carry was a young widow whose drunkard husband had died some years before, leaving her in poverty with an afflicted child. She was an outgoing woman (very outgoing); she was religious in nature (in her own peculiar way); and she was interested in her new husband's ministry (insofar as it served her purpose). Furthermore, she wrote his sermons for him, even supplying him with gestures he was to use in their presentation. She also offered some helpful suggestions about his preaching (while he was in the pulpit).

After disturbing the peace of Richmond, Texas for several years, Carry swapped her hotel there for a place in Medicine Lodge, Kansas. David, having tried journalism and law in the Lone Star State, was to assume "the ministry" of the First Christian Church in their new home. In doing so, he launched what one of his wife's biographers called one of theology's bleakest chapters since Peter the Hermit.

In writing her husband's sermons, Carry chose the text and filled in the body with wrathful anecdotes, often dealing with alcohol, tobacco, sex, and the Masonic Lodge, which she despised in that approximate order. She also threw in specific applications, by name, to persons in the congregation whom she felt in need of special admonition. Then she would edit and rewrite a sermon two or three times before permitting David to use it. But she wasn't through yet. When he mounted the pulpit to deliver the sermon, she took a seat in the front row and prompted him, in tones audible to the whole audience.

If he preached too slowly, she would say, "Speed up, David, you're dragging." She told him when to raise or lower his voice, which direction to face, and when to clear his throat, blow his nose, clutch his lapel, and pull his beard. As he neared the end, she would say, "That will be all for today, David." Then, ascending the pulpit, she would close his Bible and lead him out. (These facts come mainly from **Vessel of Wrath**, by Robert Lewis Taylor.)

Any preacher today who may think his wife is less than ideally suited for his calling, can take consolation in knowing he isn't married to a woman like Carry Nation. It could be worse, brother. A whole lot worse.

IN THE NEWS THIS MONTH

BAPTISMS	610
RESTORATIONS	158
(Taken from bulletins and papers received by the editor)	

THE NEWS LETTER REPORTS

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

RHODESIA

FOY SHORT, 110 Harris St. A-3, Goodlettsville, Tennessee 37072
What is going to happen in Rhodesia? Being no prophet, nor the son of one, I cannot say. One thing is sure. The situation in Rhodesia is not nearly so grim as the news media would seem to indicate. The police go about their normal patrol duties, totally unarmed. Our brethren go about through the country as they will, preaching and teaching without fear of molestation. Of course, if the 12,000 Cubans now in Angola were transported over to Mozambique, and with full Russian support, were allowed to cross the border to attack Rhodesia, then the picture would be drastically changed.

Airmail letters from Jim Short, Paul Fudge and others in Rhodesia indicate no changes in their activities or plans. They speak of preaching to churches, of setting up studies with people in their homes, of traveling from community to community without difficulty — other than that imposed by the high cost of gasoline, and the fact that it is rationed. Since the door of opportunity is wide open in Rhodesia at this time for the preaching of the gospel, it seems to me that we should make every effort to

use the opportunity. It is possible that the door will one day be closed to us from this country except for brief visits by a very few — as has happened in Nigeria and other countries in north Africa.

One way of using the opportunity which I would commend to brethren is that support be provided for two young Rhodesian preachers for a two year period. They would work in close association with me for the two year period, devoting full time to preaching and studying, thus equipping themselves for more effective work in years to come when they will be on their own, either self-supporting, or supported by Rhodesian churches. It is a kind of "training-on-the-job" such as Timothy, Titus and Silas engaged in with the apostle Paul. The younger learning from working with the older and more experienced.

Churches able to have fellowship in this work of preaching and teaching the gospel in Rhodesia may contact me for details concerning the men to be supported. The support would, of course, be sent directly by the supporting church to the man they choose to support. This can be done easily by ordinary check by airmail. Over the years we have had no difficulty over this. I would be happy to visit and talk personally with brethren con-

cerning this work. Just under half the amount needed for one man has so far been promised. The amount needed by each man is \$850 per month. These are white men whose living standards are similar to those of people in the U.S.A. Supporting these two men would accomplish at least two important ends. First it would increase our manpower for teaching the gospel, RIGHT NOW. Second, it will be a valuable contribution to the long range future of the work by providing two more men with a background of intensive work and study, to be the future preachers and elders of the churches in Rhodesia. I need to hear from you soon. My wife and I plan to leave Nashville on May 5th or 6th to return to Rhodesia. Telephone (615) 859-5361.

RALPH JOINER, 4661 Cooper Rd., Cincinnati, Ohio 45242 — The Hazelwood church is a small group of black brethren meeting in the northeast section of the greater Cincinnati area. They and the Blue Ash church have been drawn close together by our mutual love for God's word and stand against the many innovations of our liberal brethren, in particular the periodic local Campaigns for Christ. These brethren have met under very adverse conditions: no heat, no indoor plumbing, and none of the luxuries we of the more affluent churches take for granted. Yet they never complain or weaken in the faith. They have song books and Bibles but they are in need of some seating. If any congregation has pews not in use, these brethren would appreciate them. Their attendance presently is about 35 but they are working and would be able to use seating for about 100 people. If you can help, contact Henry Ware, 3454 Greenlawn Ave., Cincinnati, OH 45207. Telephone (513) 281-7955.

JEFF KINGRY, 109 Old Crossing, Annapolis, MD 21401 — I have the following copies of SEARCHING THE SCRIPTURES which I will trade (or give away to those who need them): Volume 1 (nos. 5,8,9,11,12); Volume 2 (nos. 1,2,3,4,10); Volume 3 (nos. 2,5); Volume 7 (nos. 1-5); Volume 8 (no. 12); Volume 9 (nos. 1-6, 7-12). I need just the following to make a complete set for binding: Volume 2 (nos. 5,7,12); Volume 3 (nos. 1,3); Volume 4 (nos. 6,10); Volume 5 (nos. 2,3,5,6,8-11); Volume 6 (nos. 1-3, 5-10, 12). **DONALD R. GIVENS**, P.O. Box 192, Haney, British Columbia, Canada — We have had seven baptisms this winter. Bill Spaun of Seattle, Washington earnestly desires to move to western Canada to help in this harvest field. If you can give him any assistance please contact him soon at 16220 Ambaum Blvd., S., Seattle, WA 98148 or phone (206) 243-4861.

PREACHERS NEEDED

ST. PETERSBURG, FLORIDA — The Disston Avenue church of Christ is seeking a full time preacher to begin work in May or June. Inquiries may be directed to 901 49th St. South, St. Petersburg, Florida 33707, in confidence.

GALLATIN, TENNESSEE — The Southeast church is in need of a full time preacher. We have the desire to grow and believe a full time preacher could contribute toward this goal. Most of the support would need to be raised elsewhere. Contact the church at 165 Witherspoon Ave., Gallatin, Tennessee 37066. Phone (615) 452-9598 or (615) 452-9713.

AUSTRALIA AND THE PHILIPPINES

LESLIE DIESTELKAMP, 8311 27th Ave., Kenosha, Wisconsin 53140 — In late November, 1975, I ended about 14 months of gospel work in Australia which involved me in work with some twenty congregations scattered over the eastern quarter of the country. Though we worked separately most of the time, I was closely associated in that work with my youngest son, Roy, and he is continuing there even yet in a very busy schedule of preaching and teaching. We were both supported there by the 77th Street church in Birmingham, Alabama. Roy's permanent mailing address is P.O. Box 97, Gynea, N.S.W., 2227, Australia. He would be happy to respond to any inquiries about the work there.

Roy, along with Max Burgin and Roily McDowell, native Australian preachers, are the only full time gospel workers there who oppose the church support of human societies and the sponsoring church concept of cooperation. However, there are a dozen or more able men who support themselves and who share the above convictions and who do good work in preaching. Some others receive partial support and likewise do good work.

Australia is a beautiful country with a lovely climate and a

prosperous population. The cost of living is very high as is the inflation rate. But the average Australian is not at all religious and evangelism, by any process, is very difficult. Yet among the small congregations there are devoted, faithful saints, and gradually, with patient perseverance, the cause will prosper in that good land. There will be no mass evangelism there as we saw in Nigeria, but if this earth remains, the next generation should see a significant development, both numerically and spiritually.

The Philippines

In December and January, 1976 I spent eight weeks in Mindanao in the southern Philippines, where I had been briefly in 1974. My last six days there (as well as my first six days in America) were spent in a hospital, suffering from malnutrition, Malaria and dysentery. But the first seven weeks I preached 113 times in 31 different congregations in the cities, towns and villages of that island. About 50 were baptized though my efforts were mostly to edify Christians. After one sermon at one place I was fired, but this may result in a sound work there.

I travelled by plane, boat, bus, truck, motorcycle, jeep, horseback and walked to several places when the roads ran out. By going to so many remote places, living with the people and working in the actual congregations I was able to edify and encourage the whole church in each place. Of course, after spending my 64th birthday there, I was fool-hardy in some facts of life and tried to do a young man's work, resulting in my sickness which prevented me from going on to Nigeria for more such work. (Thankfully, I am now almost completely recovered, here in America).

The Philippine work is a great work, second only to that in Nigeria which is much larger and more fruitful. The matter of American support for Philippine preachers needs much study by all concerned. Many good, faithful, zealous Filipino men do good work with no support, and others with very little. A few receive very large wages, sometimes from several sources. Some are undeserving. But I believe Americans can hardly make a better investment for souls than by supporting faithful Filipino preachers. I'll be happy to supply names and recommendations to any who desire such. Any Americans who have used song books and other good religious books would do well to send them to the Philippines.

DEBATE IN CHATTANOOGA

May 17, 18, 20, 21, 1976

Proposition 1: "The Scriptures teach that there is a distinction between the uses that may be made of an individual's money and that money which has been contributed into the treasury of the church."

Affirms: Dave Bradford

Denies: Jim Clements

Proposition 2: "The Scriptures teach that the treasury of the church may be used for any purpose for which the individual Christian's money may be used."

Affirms: Jim Clements

Denies: Dave Bradford

The first two nights will be conducted in the building of the Middle Valley church at 1836 Thrasher Pike, Hixson, Tennessee. The last two nights will be in the building of the North Hixson church at 5484 Old Hixson Pike, Hixson, Tennessee. All sessions will begin at 7:30 (EDT). To reach either building: From State Hwy 153 turn NE on Hixson Pike at Northgate Shopping Center and go 1 and 1/4 miles NE to North Hixson building, or go 5 miles NE to Thrasher Pike, then left 1/2 mile to Middle Valley building. For further information, contact Dave Bradford, P.O. Box 143, Hixson, Tennessee 37343 or phone (615) 842-0827.

PREACHERS NEEDED

EL DORADO, ARKANSAS — This small south Arkansas congregation needs an evangelist. We can supply \$500 a month with other support to be raised elsewhere. For further details contact John H. Storey, 307 Hathaway, El Dorado, Arkansas 71730. Phone (501) 862-4396.

POUND, VIRGINIA — A full time preacher is needed with a small congregation in southwest Virginia. For more information please call collect: Jack Goff (703) 796-4412, after 7 P.M., or write Jack Goff, Rt. 1, Box 494E, Pound, VA 24279.