

# SEARCHING *the* SCRIPTURES

"Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me" — John 5:39.



"These were more noble than those in Thessalonica in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so" — Acts 17:11.

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## THINK ON THESE THINGS

H. E. Phillips

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### THE RELIGION OF THE PHARISEES

The religious sect called the Pharisees prided themselves in the first century as devout, God fearing people who kept themselves separate from all others. In spite of the fact that they made great claims of love and obedience to God's law, they were of the worst sort of hypocrites. There are many in the church today who have the same spirit as that which characterized these Pharisees.

Their practice was not in harmony with the doctrine which they taught. Jesus said of their doctrine: "The scribes and the Pharisees sit in Moses' seat: all therefore whatsoever they bid you observe, that observe and do; but do not ye after their words: for they say, and do not. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues" (Matt. 23:2-6).

It does no good to learn and teach a thing unless the teacher practices what he teaches. This was hypocritical. Their religion consisted only in telling others what to do, while refusing to do them themselves. All too many are in this same class today. Many "big" preachers are in the business of promoting some project which they want churches to pay for and other people to work out.

The real reason for this attitude is the lack of love. It

does not help anyone to profess a deep religious faith which he does not practice because he does not love. It is really not faith or religion in any true sense.

The Pharisees did not really know God, therefore they did not love Him. Jeremiah said in prophecy: "Where is the Lord? and they that handle the law knew me not" (Jer. 2:8). These Pharisees handled the law of the Lord, but they did not know Him in the true sense of His revelation to them. Jesus accused them of hating the Father— "He that hateth me hateth my Father also" (John 15:23). In the next chapter he further says to some of the Jews: "And these things will they do unto you, because they have not known the Father, nor me" (John 16:3). Again he said of the Pharisees: "If God were your Father, ye would love me: for I proceeded forth and came from God: Neither came I of myself, but he sent me" (John 8:42). "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love" (I John 4:7,8).

Since they did not know God as He is revealed in His word, they did not know man as God wants him to be, and of course did not love their fellowman. They wanted to argue with Jesus about healing on the Sabbath because they had no compassion for man and were more zealous in their strict observance of their tradition. John said, "He that saith he is in the light, and hateth his brother, is in darkness even until now" (I John 2:9). "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also" (I John 4:20,21). Anyone who does not love God will not love his fellowman, and the one who does not love his fellowman proves that he does not love God. The Pharisees did not really know and love God, consequently they did not love mankind.

The love of the Pharisees was self centered. All they did was for the purpose of impressing men with their own righteousness and piety. To them Jesus said: "How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?" (John 5:44). They did not really believe, but only wanted the honour that comes from man. Too

many today in the church have this same attitude.

The Pharisees wanted it to appear that they were not guilty of the sins of their fathers in killing the prophets. They paraded before men their piety and devotion while actually they had no love for either these prophets or the truth. They loved themselves above all others and wanted to make that impression upon all men. They were hypocrites of the first class, and Jesus condemned them in the sharpest words for it. In Matthew 23:29-33 we read: "Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchers of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witness unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? Wherefore, behold I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city."

This is a most severe condemnation by the Lord, and it applies to all today who have this same attitude.



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# Editorial

Connie W. Adams  
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## "AND SEE HOW THEY DO"

After the momentous Jerusalem meeting to settle once and for all what revelation made known regarding the fate of the Gentiles in relation to the law of Moses, Paul and Barnabas said "Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do" (Acts 15:36). Perhaps there lingers in the hearts of gospel preachers a yearning every now and then to visit brethren either where they have labored before, or perhaps a new field to them, and "see how they do." While all servants of God should steadfastly resist the impulse to meddle where they are not wanted or needed, it is difficult to travel among brethren in different parts of the country, or the world, without forming some impressions of "how they do."

It has been the lot of this writer to travel a good bit among brethren over the country during the last several years. It is not uncommon for someone, usually a fellow preacher, to ask "How are things shaping up, as you see it?" For whatever interest it may create and good it might do, we offer a few observations. Certainly, we have not been everywhere, nor is it certain that in every case we have sized up the situation correctly.

(1) As we see it, there are many **hopeful signs** to be seen in various places we have been privileged to preach the word the last few years and especially within the last year or two. The dismay, gloom and discouragement which characterized so many brethren in places where there were sad divisions over the institutional controversies have about subsided and have been replaced by a spirit of optimism resulting in greater evangelistic effort both at home and abroad. We see more and more effective programs of personal evangelism being conducted with rewarding success. Neighborhood surveys in various places are showing that there are many people in denominationalism now who are searching for something with more substance than they have found in the "mainline" churches which have generally gone after the social gospel. In Bradenton, Florida and Birmingham, Alabama just this spring we have been encouraged to see more and more young people in the church on fire with zeal and working continually to teach their friends the gospel. In Bradenton, back in April, one young man brought a friend at 2:30 A.M. to obey the gospel as the result of a study after the service was over. At 4 A.M. this young man's brother came bringing someone else to "put on

Brethren are becoming more aware of the fruitful fields for the gospel outside of this country. The newsletters and other reports from brethren in Nigeria, South Africa, Rhodesia, India, the Philippines, Mexico, South America, Canada, Italy, England, Australia and other places have sparked a wondrous interest in gospel work in these places and made brethren more determined to help share the good news of Christ and His word with the nations of the earth. We see reports in numerous church bulletins of support being sent to worthy men in many such fields outside this country, in addition to the continued and increased support of good men in our own land.

We continue to be impressed with the knowledge and ability of a host of godly men from one end of the land to the other. Many of these brethren do not write in the journals the brethren publish, but they are very much on the job with notable success. They are the real heroes in the kingdom of God. Among the younger preachers there is an alertness, knowledge and ability (to say nothing of dedication) which would surprise some brethren who think they must always have an older and more experienced preacher.

More congregations are working to equip the members for greater service. We see special study and training classes being offered by congregations and experienced preachers in all parts of the country. As this continues and is refined to the point of greater effectiveness, you will see more preachers being developed, more efficient Bible class teachers, more elders and deacons and personal workers getting into the work of the Lord with all their might. To assist in these efforts more congregations are providing libraries which are improving all the time and the use of visual aids for classroom work and for home Bible studies are becoming ordinary. In evidence in many places is a good variety of attractive gospel tracts, well displayed.

(2) There are some **hindrances** in evidence in some quarters. Some congregations are thwarted because of internal disturbances, often the result of misunderstandings of a personal nature. Some are related to friction between the preachers and elders, or other members. Some are directly attributable to lack of teaching while in other cases the works of the flesh are simply at war against the fruit of the spirit.

In some areas there are some problems, usually aggravated by preachers and a few others, which fall in the realm of matters of private scruple. Some, in their zeal for what they sincerely believe to be a righteous cause, have allowed their consciences to become the guide for everyone else. The result is always predictable. Thank God, there is an increasing volume of voices calling for balance, forbearance and patience.

There are some areas where there is a need for much teaching on some of the issues involving the work of the church. There is a younger generation on the scene which did not participate in the struggles of a few years ago. Unless the truth is kept before them, battles of yesterday will have to be fought out again. Some are sound asleep as to the dangers of the "grace-fellowship" controversy and some are not disposed to

Yet, throughout the land we cross the trails of some who have been taken in by this deceptive error and who are tolerated (if not used in the teaching program) in some instances. Their speech "betrayeth" them. The dangers of the charismatic movement to some young Christians is not perceived by some. There is a need for up-dated information and expose of modern, religious thought. There are even some evidences of "situation ethics" being accepted by some who claim membership in New Testament churches. There is much need for teaching on the family relationships nearly everywhere.

The shortage of gospel preachers continues in all parts of the land. We have leakage at both ends of this problem. Not enough young men are being motivated to preach, and older men are losing their health, if not their lives. Some middle-aged men have seriously impaired their health by trying to do the work of three or four men. The problem is complicated by the increasing number of congregations in all parts of the nation. Men who support themselves in secular work and preach in places where they are needed are going to have to shoulder more of the load. Brethren everywhere need to rally to the support of those men who are willing to give themselves into the work of preaching and see to it that they are supplied with what they need to do the work which has to be done.


It appears to this writer that the problems we have described are nothing more than growing pains. We do not believe there is any problem facing the Lord's people which cannot be handled by faithfully teaching the truth. With patience, we must keep on planting and watering. We are encouraged to see the turn-around in responses during gospel meetings in most places we go. This nearly always happens when brethren are truly ready for a meeting. The babes must be nourished and the mature must be strengthened with the meat of the word.

There is one thing for sure. Those who have been reporting that the "antis" are dying on the vine are misinformed. We are thankful to be alive and to negate the false report of our demise. That's how it looks from this editor's vantage point.

I MARVEL

Galatians 1:6

James P. Miller



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It has never been the purpose of this column to suggest better ways to preach or subjects to preach on. There are writers on this journal who can do a far better work than I can along this line. I have always been one of those preachers for whom sermon preparation was not a great problem. I am tempted however to make this column the one exception. Every once in a while an idea comes along that should be shared. I am presently preaching this series with a reasonable amount of success.

It is a series of sermons on the WISDOM OF GOD. I know the dangers in preaching anything in series. The congregation is prone to judge them all by the first one or two, and lose interest in the entire series. It might be the course of wisdom just to preach them and say nothing about them being in a series. Space will forbid my going into details. I am just going to give the main thought of each. I have found that this is all the experienced preacher wants anyway. The younger men will have to develop full outlines and they can get help from many sources.

1. The Wisdom in the Creation. Psalms 19:1-2. Nature tries to tell us every day that God is the maker of the heavens and earth.
2. The Wisdom of God in the Fall. Genesis 3. If God had not made His word good, Man would have transgressed the next day and expected the same treatment.
3. The Wisdom of God in the Flood. Genesis 8. The need for a fresh start. The flood explains many of the conditions that are found on the Earth's surface today (2 Peter 3:6-7).
4. The Wisdom of God in the call of Abraham. Genesis 12:1-3. The establishment of the family. The seven fold promise with emphasis on the seventh.
5. The Wisdom of God in the giving of the Law.
  - A. The Ten Commandments. Exodus 20. The first three deal with the nature of God. The last six with morals. Only the fourth was peculiar. Paul says they were nailed to the cross (Colossians 2:14).
  - B. The Wisdom of God in the Strictness of the Law. Hebrews 2:2. This was necessary for man as a free moral agent. After 15 hundred years the Jews still upheld it. This is proven by the woman taken in adultery (John 8).
  - C. The Wisdom of God in the Type and Shadow. Hebrews 10:1. God had an eternal purpose as

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8. **The Wisdom of God shown in the sending of John the Baptist.** Matthew 3:1. God beginning again to make a people ready and this after the centuries of silence. John baptized for the remission of sins (Mark 1:4) and baptized people that confessed their sins. Baptism necessary for salvation is denied today by many.
9. **The Wisdom of God and Jesus Christ.** Matthew, Mark, Luke and John.
  - A. In having four records instead of one.
  - B. In Christ's birth.
  - C. In Christ's life.
  - D. In the death of Christ.
10. **The Wisdom of God and the Church.** Ephesians 3:9-10. Cannot separate the cross from the body (Ephesians 2:16).

The experienced preacher could go on and preach on the wisdom of God in having the church sing, take the Lord's Supper, etc. It is just another way to preach on the unfolding of God's plan. I remember years ago as a young preacher going to Freed Hardeman College to the lectureship (which at that time lasted for two weeks) and hearing Brother H. Leo Boles teach a class on this subject. I still have the outline that he used.


The great affirmation of the New Testament is that the gospel of Christ involving many of these things is the result of the wisdom of God and the greatest expression of that wisdom. Paul, in 1 Corinthians 2:7, puts it this way. "But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory."

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**(EDITOR'S NOTE:** Keith Ward was born in Garfield, Arkansas, the son of faithful Christians. After two years at the University of Arkansas, he spent four years in the Marines. At Richmond, Virginia he was encouraged by Don Freeman to set his life right. Later at Waipahu, Oahu he was further encouraged by Ben Shropshire and preached his first sermon at the Leeward congregation there. Upon leaving the military service, he attended Florida College for three years. While there he preached for the Del Rio congregation. He married a fine young woman, Dene Ayers, whom he met at Florida College. The Wards are now living and laboring with the church at Gibson City, Illinois. Brother Ward has had several good articles published in different papers and we are pleased to introduce him to our readers through this column.)

### MIRACLES IN THE WORD

The world is lost. We often say this without realizing that "the world" is our neighbor, our good friend, or perhaps, even the man sitting in the pew next to us. And "lost" is just a nice way of saying "going to hell." Of course, we want to save the lost, and often dream of how much easier it would be if only we had miracles. If we could just raise the dead or heal the sick instantly, we could convince thousands that we had the truth and convert them.

We know that miracles have ceased (I Cor. 13:8-10), but this does not keep us from wishing we had them. Perhaps, it will help to show that they do not work, that they are not and never have been God's method for **saving souls**. Elijah was a man who depended on miracles and great deeds to save the people of Israel. He did have miracles, yet he was discouraged by their results. Since he was a man of like passions with us (James 5:7) we can learn by studying why the miracles failed.

In I Kings 19:1-4, we find that Elijah fled from Jezebel when she threatened him. Why? Why did he want to die? Had he not just won a mighty victory for God at Carmel?

(Unless otherwise noted all passages are from I Kings.)

### Who Are the Characters?

As we examine the characters of the story we learn that Ahab was a man who was controlled by whoever talked to him last. He was weak. He upbraided Elijah but when Elijah stood firm and rebuked him, he was quick to yield (18:17, 18). He succumbed to evil when he allowed Jezebel to lie and murder to gain Naboth's

vineyard for him (21:1-16). Jezebel on the other hand was strong-willed. She was queen in violation of two of God's commands which forbade Jews to marry foreigners or to make treaties with them. Almost single-handedly, she rooted out the worship of Jehovah in the land of Israel and replaced it with idolatry.

### What Elijah Did That Ahab Told Jezebel

The Bible first mentions Elijah when God told him to pronounce a drought that lasted three years. During this time Jehovah kept him safe, first near the brook Cherith where ravens fed him, and later with the widow of Zarephath where a small cruse of oil and a handful of meal never ran out (17). At the command of Jehovah he returned to Israel to end the drought (18:1). Ahab was looking for water for his horses when he met Elijah in the way. He heeded Elijah's command and assembled the people and the prophets of Baal on Mt. Carmel. They held a great contest. All day the prophets of Baal called upon him to send fire to consume their sacrifice while Elijah taunted them: "Cry aloud . . . (maybe) he is on a journey, or peradventure he sleepeth." At the end of the day, Elijah repaired the altar of Jehovah, prepared his sacrifice, dug a ditch around it, and poured water over the sacrifice until it filled the ditch. He called on God and fire came down and consumed the sacrifice, the altar, and even dried up the water in the ditch. The people rallied to God and Elijah slew the prophets of Baal. Elijah prayed and it began to rain. Then the hand of the Lord came upon him and he girded up his loins and ran in triumph ahead of Ahab's chariot sixteen miles to Jezreel.

### From Triumph to Despair

Elijah saw (i.e. perceived) that Jezebel still had the power to threaten his life and knew he has not won (19:3). In despair, he fled into the wilderness and requested that he might die. He ran not from personal fear but to preserve the last champion of God's cause (19:9, 10).

### I Am No Better Than My Fathers

What was it that his fathers had been unable to do that Elijah was also unable to do? He speaks of his spiritual fathers, the prophets. They had failed to turn Israel from idolatry. Elijah based all his hopes, everything, on a magnificent sign, a miracle that he reckoned would convince the people to give up idols. When it failed, he gave up. He saw nothing else he could do, so he ran.

### God's Word—Not Miracles

As Elijah moped in a cave at Mt. Horeb, God came to him and asked "What doest thou here, Elijah?" (19:9). This is the first time that Elijah went anywhere unless commanded by God. He is told to come out of the cave and stand before the presence of Jehovah. As wind, earthquake, and fire passed the cave, Elijah remained inside. Jehovah is not in these powers. Only when he heard the "still, small voice" did he wrap his mantle about him and go out. God is in his Word. This is the teaching of the New Testament also. "I am not ashamed of the gospel for it is the power of God..."

(Rom. 1:16). "For the **word** of the cross is to them that perish foolishness; but unto us who are saved **it** is the power of God;" and, "For seeing that in the wisdom of God the world through its wisdom knew not God, it was God's good pleasure through the foolishness of **the thing preached** to save them that believe" (1 Cor. 1:18, 21).

### "Give Heed to Reading"

We studied only four verses. "Three chapters," you say? No. We gave attention to four verses and asked: Who are the characters? What did Ahab tell Jezebel? Why did Elijah want to die? We must learn that studying is more than just reading over a passage. This is why Paul says to give **heed** to what we read (1 Tim. 4:13).

The more obvious conclusion to this **study** is well stated by Paul: "Preach the word; be urgent in season, out of season; reprove, rebuke, exhort with all longsuffering and teaching" (2 Tim. 4:2). We will never save souls while we are sitting around daydreaming of great works and mighty sermons that we think will convert thousands and make us famous in the brotherhood. God's power is in the word. Not in dreams. Not even in miracles. Preach, don't wish. Preach.

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### CONFESSING CHRIST

Gospel preachers through the years have taught the will of God so men might be saved from sin. Those who are aliens (Eph. 2:12) to the family of God have been taught, and correctly so, that in order to be saved, one must: (1) hear the gospel of Christ preached (Mk. 16:15, Rom. 10:17; Acts 18:8), (2) believe the message of the gospel when preached (Mk. 16:16; Acts 18:8; Heb. 11:6, etc.), (3) repent of sins (Lk. 24:46-47; 13:3; Acts 17:30-31; Acts 2:38; 3:19), (4) confess Christ (Acts 8:36-37; Rom. 10:9-10; Mt. 10:32) and (5) be baptized for the remission of sins (Mk. 16:16; Acts 2:38; I Pet. 3:21). Most Christians agree that this is what the Bible teaches one must do to be saved. Sectarians have denied that baptism is essential to salvation; some brethren have questioned whether confession is necessary.

(1) Acts 2:37-38. Some have pointed out in this passage that only repentance and baptism are mentioned but not confession. It needs to be pointed out that verse 40 says and "with many other words did he testify and exhort, saying, Save yourselves from this untoward generation". "Other words" were spoken besides what is stated in Acts 2. The apostles baptized believers who had repented. If there was any doubt about their faith, it was settled before baptism.

(2) Mark 16:15-16. It is said that confession is "absent" from this passage. True, but would that mean it was not essential? Repentance is also absent. Does this fact make repentance not essential? If not, then why would the absence of confession make it not essential?

(3) Acts 18:8. This passage is used to point out the non-essential nature of confession since it is absent from the verse. Again, repentance is not mentioned and neither are grace, love or mercy. Does this make them not essential to salvation?

Acts 8:35-38. It is in this passage of scripture that one learns specifically what is confessed before baptism. It has been contended that there is no "public confession" in this passage. Thus, there is the need to look at the passage.

Philip preached Jesus to a man from Ethiopia (Acts 8:35). When this man saw water he wanted to be baptized—"See, here is water; what doth hinder me to be baptized?" (verse 36). Since believers were the only ones baptized in New Testament times, Philip needed to know if this man was a believer. How could one know what another believed unless told? Philip did not go through some cold formal ritual. He simply said he

could be baptized "if thou believest with all thine heart" which the Ethiopian understood to mean "Do you believe Jesus Christ is the Son of God". I know this is what he understood Philip to mean for he said, "I believe that Jesus Christ is the Son of God" and that answer would make no sense if the question had not been what it was.

I do not believe, neither do I know of any gospel preacher who believes, that one must make "a public confession" just for the purpose of saying something before men in order to make baptism valid. What is usually called a "public confession" is required to learn if one is a believer in Christ and a proper subject for Bible baptism. One might know a person well and yet not know that He believes Jesus Christ to be the Son of God. For example, how many times have you thought you knew someone extremely well and learned at the funeral of their relative that they have a brother or sister in another state of which you were not knowledgeable? A gospel preacher who asks a person who walks down an aisle of a church building during the singing of a song at the close of a sermon and says He wants to be baptized, if he believes Jesus Christ is the Son of God, is doing so to learn if he is a believer in Christ. If a preacher does not know if one is a believer in Christ, how else could he learn without asking? This is all Philip did. If a gospel preacher clearly understands that the one being baptized is a believer in Christ, then there is no point to asking what some would consider a formal public confession.

For example, I teach a couple in their home for weeks and one night they say they believe what we have studied and they have learned is the truth and believing it are ready to be baptized. We briefly review and discuss the faith they have in Christ and that their faith is leading them to obey the gospel and they are to be baptized. We drive to the building, and I know as we drive that they are believers in Christ. Do I have to have a formal public confession at the building before baptizing them? Am I interested in going through an outward form or in seeing people obey Christ?

If on the other hand I teach a couple and quickly they want to be baptized, I may think that they have not learned sufficiently to be baptized. In order to see if they are believers in Christ I must ask them. They confess they do. This is all Philip asked of the Ethiopian.

In closing, I must say that one article I read upon this subject, which prompted this article, said that a required public confession originated with a Baptist preacher when he baptized Alexander Campbell. This is not true. In *Memoirs of Alexander Campbell*, Vol. 1, page 398, it specifically states Campbell was baptized by a Baptist preacher "contrary to Baptist usage" upon "the simple confession that 'Jesus is the Son of God'\_\_ required of converts in the apostolic times". Campbell was seeking to follow the practice of "apostolic times," not originate a new practice. Besides, the Bible, not the practice of Campbell, is our standard.

**Renew Promptly!**

## Using Great Plainness of Speech

J. F. Smith

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### PROPER ATTITUDES TOWARD GOD'S WORD

Today as never before, brethren have the least regard for the Bible as God's Word and perfect plan, than any period of time since some of the great men of old said, "Let us speak where the Bible speaks, and let us be silent where the Bible is silent. Let us do Bible things in Bible ways, and call Bible things by Bible names." This attitude of indifference in members of the body of Christ causes much division, strife, and unrest in the brotherhood. We deem it extremely important to present in this article some proper attitudes in studying God's Word. Where the following attitudes have not been present, innovations, substitutions and error have always been the result. Where these attitudes exist, peace, love, and purity reign supreme.

#### Approach It With Respect

In Exodus 3, we read of Moses approaching the burning bush to see the amazing sight, God spoke to him out of the bush and because of the presence of God, Moses was told, "Put off thy shoes from off thy feet—for the place where thou standest is holy ground." For us to approach the Bible, from which God speaks to us, with less reverence, is to deny the Holy and Divine nature of His revelation. If the Bible is to be our guide, we must have such a deep respect for it as God's Word and way of life for us, that no human inducements nor pressures can make us turn aside from doing God's things in God's ways. No one can truly claim to respect the Bible and say of God's commands, "I know that is what it says, but..." Do you have the proper respect for God's Word to make it a "Lamp unto your feet, and a light unto your pathway"?

#### Recognize It As Infallible

Webster defines the word "infallible" as, "free from error: that cannot be mistaken." Unless we believe that God has given us a book that is free from error, then we cannot accept the Bible as being our perfect guide. With an attitude of this type, it is easy to see why some have changed God's ways so that they are less objectionable to the world. "For my thoughts are not your thoughts, neither are my ways your ways, saith the Lord" (Isa. 55:8).

#### Accept It As All-Sufficient

Every pattern that is set forth in the Word of God is all-sufficient for us today. If, in the Bible, God placed upon those of the church a responsibility for doing a

thing, and they were held accountable for doing it, we can be sure we will be held responsible today. No man or organization can be held responsible for doing God's bidding, unless a sufficient guide or pattern has been given unto them. Paul said in 2 Tim. 3:16-17, "Every Scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction in righteousness: that the man of God may be complete, completely furnished unto every good work." Now, Paul either knew what he was talking about when he made this statement (for he was directed by the inspiration of the Holy Spirit) or God is a liar. If, therefore, I do not approach God's Word with a conviction to direct my life in such a way as to go to heaven when I die, it would be little wonder that human philosophy and religious error would be the result.

#### Determine To Be Guided By It

If we are not willing to be guided by it, we have no place in the Kingdom of God. We need to have the attitude of Samuel of old, "Speak Lord, thy servant heareth." Christ said, "If ye continue in my words, then are ye my disciples indeed; and ye shall know the truth and the truth shall make you free" (John 8:31-32). "Seeing ye have purified your souls in obeying the truth..." (1 Pet. 1:22). Christ is truth, His Word is truth, and through truth we are made free. To be united in truth, we must all be guided by His Word. Thus we must determine to honestly desire and work for peace and unity. However, unity is less important than truth; because unity must be based UPON TRUTH, and the only truth that we have in matters religious, comes from the Word of God. Yes, division is condemned in the Word of God. There is one thing, however, that is worse than division—UNITY IN ERROR.

#### Conclusion

So, for us to have any assurance of unity in truth, we must have the proper attitude toward God's Word. We must determine to (1) approach it with respect, (2) recognize it as infallible, (3) believe it to be all-sufficient, (4) be willing to be guided by it.

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## PERSONAL EVANGELISM AND MORMONS

Harold Tabor

Converting anyone connected with one of the major cults (Jehovah's Witness; Latter day Saints or Mormons, and Christian Science) is not an easy task. Yet they can be converted with special knowledge and effort. Since they usually do not recognize themselves to be sinners, a special approach will be necessary. Many visits will probably be necessary. But do not become discouraged, because very few people are converted on the first visit.

### Some Prerequisites

First, we must be wise yet humble. Humility is not weakness. It is the opposite of pride. Do not confuse timidity with meekness. One can be meek and yet bold (Acts 4:13). Second, we must understand that when they use a familiar term, it does not always mean the same thing as it does to you. To the Mormon, the Gospel means Mormonism; God means exalted man; Salvation means the resurrection; Eternal life means immortality. You can see that Mormons have a complete and independent theology. Third, get off the defense and take the initiative. Take full command of the situation and keep it. Stay off the defensive! You are not trying to answer questions regarding all the difficult passages in the Bible. You are not trying to explain the Urim and Thummin, the Stick of Judah and Joseph, nor the baptism of the dead. These subjects can be discussed and answers given. But a Mormon will not be converted by these answers. If you allow yourself to discuss these subjects, you are on the defense. Likewise, these subjects are irrelevant and distracting in any attempt to convert a lost soul. Finally, what is the most important subject? It is not the temple in Utah, nor whether Joseph Smith was a prophet; nor the inspiration of the Book of Mormon; nor the priesthood; nor the eldership; nor authority. None of these! **THE MOST IMPORTANT SUBJECT IS GOD!**

### The Method

Take the initiative and state that you wish to ask some questions regarding his belief. You will want to get a commitment after each question so that you will understand what he believes. There is a group of questions which are general in nature. Ask first: Do you accept the statement, "As man is, God once was; as God is, man may become?" This statement is not found in any of the standard works. It will amaze a Mormon that you even know this statement. Mormonism does believe in many gods. Second question: Does God have a body, fingers, toes, etc? Pause between each physical part and wait for an affirmative answer. Is he married? Does he have parents? Is he changing? Is there more than one God? You have now established his belief about God.

The crucial test questions are next. Ask, What if I could show you that the Book of Mormon does not teach these beliefs? Would you be disturbed? Would

you agree that something is wrong? If I can show you from the Book of Mormon, would you accept it? Do you want to know the truth? If you get an affirmative answer from the questions, you may be able to convert this person. If he is unwilling to accept the truth, there is little chance of conversion.

Remember to keep the initiative. Do not allow him to change the subject or ask questions about those vague passages in the Bible. Your only subject is GOD!

### Passages from Book of Mormon

Show him these passages in the Book of Mormon. Write the references in the front of your own copy.

#### A. THERE IS ONLY ONE GOD.

1. Read the last sentence of the testimony of three witness.  
"and the honor be to the Father and to the Son, and to the Holy Ghost, which is one God"
2. Alma 11:22, 27-29 (page 222-223).  
And Amulek said unto him: Yea, if it be according to the Spirit of the Lord which is in me; for I shall say nothing which is contrary to the Spirit of the Lord . . .  
"And Amulek said: Yea, there is a true and living God. Now Zeezrom said: Is there more than one God? And he answered, No."
3. Alma 11:38-39  
"Now Zeezrom saith again unto him: Is the Son of God the very Eternal Father? And Amulek said unto him: Yea, he is the very Eternal Father of heaven and of earth, and all things which in them are; he is the beginning and the end, the first and the last."
4. Note also the second paragraph of the title page. The statement in capital letters, "Jesus is the Christ, the Eternal God."

Remind him that this is his "inspired" book. There is no problem of translation and it is not supposed to have any errors or contradictions in it.

#### B. GOD IS UNCHANGING.

1. Mormon 9:9-11 (page 476)  
"For do we not read that God is the same yesterday, today, and forever, and in him there is no variableness neither shadow of changing? And now if ye have imagined up unto yourselves a god who doth vary, and in whom there is shadow of changing, then have ye imagined up unto yourselves a god who is not a God of miracles. But behold, I will show unto you a God of miracles, even the God of Abraham, and the God of Isaac, and the God of Jacob; and it is that same God who created the heavens and the earth, and all things that in them are."

ROSS O. SPEARS—Our readers will be greatly saddened to learn of the recent death of this beloved veteran of the cross. A more extended notice will be given later.

2. Moroni 7:22 (page 513)  
"For behold, God knowing all things, being from everlasting to everlasting, behold, he sent angels to minister unto the children of men, to make manifest concerning the coming of Christ; and in Christ there should come every good thing."
3. Moroni 8:18b (page 517)  
"For I know that God is not a partial God, neither a changeable being; but he is unchangeable from all eternity to all eternity."

**C. GOD IS (not has) A SPIRIT.**

1. Alma 18:24-29 (page 242)  
"And Ammon began to speak unto him with boldness, and said unto him: Believest thou that there is a God? And he answered, and said unto him: I do not know what that meaneth. And then Ammon said: Believest thou that there is a Great Spirit? And he said, Yea. And Ammon said; This is God. And Ammon said unto him again: Believest thou that this Great Spirit, who is God, created all things which are in heaven and in the earth? And he said: Yea, I believe that he created all things which are in the earth; but I do not know the heavens."
2. Alma 22:9-11 (page 252)  
"And the king said: Is God that Great Spirit that brought our fathers out of the land of Jerusalem? And Aaron said unto him: Yea, he is the Great Spirit, and he created all things both in heaven and in earth, Believest thou this? And he said: Yea, I believe that the Great Spirit created all things, and I desire that ye should tell me concerning all things, and I will believe thy words."

I would stay with the Book of Mormon. It says that God is a spirit many times. Remember that Jesus taught that God is a spirit (Jn. 4:24) and that a spirit does not have flesh and bones (Lk. 24:39). The conclusion is that God does not have flesh and bones.

**Conclusion**

Now state: It is evident that there is something wrong between the Book of Mormon and Mormonism. There is a contradiction between the two. They do not agree with each other!

If you have agreement, proceed to appeal for a return to Jesus Christ. Jesus said: "I am the way, the truth, and the life; no man cometh unto the Father, but by me" (John 14:6). The prophet, Joseph Smith, is not the way; the doctrine of Mormonism is not the way, the priesthood is not the way. Jesus said, "I AM THE WAY". Remember to keep the initiative and do not leave the proposition.

I would read Mosiah 27:24-28 (page 188) at this point and emphasize verse 25. His conversion was into the L.D.S. church and not into Jesus Christ. He is in need of the new birth in order to become a New Testament Christian. Use your own judgment in teaching him how to get into Christ (of. 3 Nehpi 11:33). Keep the initiative. Mormonism and the Book

of Mormon do not agree. His conversion was to Joseph Smith and not to Jesus Christ. Ask him again for his commitment to Jesus Christ and the New Testament. **DO NOT GET OFF ON THOSE VAGUE PASSAGES.** Stay on the offensive.

When you do convert a person, remember that he is making a BIG change. He will need your help in growing spiritually. He must unlearn many false ideas. Help him to see that he must not continue to be a party to something that teaches error or places the emphasis on wrong things. He will face many problems from many sources. You will need to pray for him and to continue to work with him.

Finally, as a new-born Christian, help him to see the obligation he has to win other Mormons to Jesus Christ. With the "eye-glasses" of cultism off, he will now be able to see the Truth of the Gospel clearly. Help him to contend earnestly for the faith that was once for all delivered to the saints (Jude 3).

Things Most  
Certainly  
Believed

*Julian R. Snell*  
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**"SIN"**

Our title is one of the most common of all Bible words, "sin." The term, the idea it expresses when understood, brings to mind nothing beautiful or lovely. When we hear it, read it or speak it, there is no warmth and tenderness conveyed, the very sound is harsh, cold and lonely. All this is especially true when in application to our own lives one must say, "I have sinned." Such reeks with stench and despair.

Sin, its nature, influence, curse and power are repeatedly emphasized in the Bible. The Old Testament vividly exemplifies sin by some well known cases. In the conquest of Jericho God's instructions were ignored by one named Achan and this brought disaster at Ai. God had said no spoil of conquest was to be taken by Israel. Achan coveted and took "a goodly Babylonish garment, two hundred shekels of silver, and a wedge of gold of fifty shekels weight." The result of this was defeat at Ai for the nation and the condemnation of Achan and all his. When this man was called into account by Joshua he said, "Indeed I have sinned against the Lord God of Israel" (Josh. 7:20).

When confronted by God's prophet, Nathan, David recognized the crime he had committed with Bathsheba. He is recorded as saying, "I have sinned against the Lord" (2 Sam. 12:13). In the New Testament the case of Judas stands out. When he reflected upon the infamous deed of betrayal, he said, "I have sinned in that I have betrayed the innocent

blood" (Mt. 27:4). Each of us knows the sorrow and the agony of having to admit sin.

The Bible speaks matter-of-factly concerning sin. It does not go at length to prove the existence of sin. Man is little more than situated in his Edenic home until it comes to the fore. It was the factor in the expulsion of Adam and Eve. The effect upon Cain and Abel is well known and to Cain it was said, "Sin lieth at the door. And unto thee shall be his desire, and thou shall be his desire, and thou shall rule over him" (Gen. 4:7). As with Cain, so with all, sin is a personal action for which one is personally responsible. It lies at the door of every man, desiring to control him, but with each there is the power to thwart and cast it off. The fact of sin, God's abhorrence of it, his love for man in the provisions for salvation, caused the sending of Christ into the world. "And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins" (Mt. 1:21). "For all have sinned, and come short of the glory of God" (Rom. 3:23). There can be no denying of the existence of sin, yet, several questions need to be answered. What is it? How committed? What is its nature and consequence? Finally, is there any remedy?

Sin is "missing the mark" or as sometimes rendered, "lawlessness." "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law" (1 Jn. 3:4). It is the failure to choose right when confronted with the choice of obedience or disobedience to God's will. The law of God determines right or wrong, therein is revealed what man can and cannot do, say and think. Any refusal or failure is disobedience, lawlessness, sin. Cases in point: Adam and Eve; David and his crime with Bathsheba. By choosing to disobey rather than to obey, these became sinners. "All unrighteousness is sin" (1 Jn. 5:17). One becomes guilty when there is failure to do as required. There is also the idea of disobedience resulting from doing what is prohibited or forbidden. So in reality sin classifies as to matters of omission as well as commission. "Therefore to him that knoweth to do good, and doeth it not, to him it is sin" (Jas. 4:17). Since "all thy commandments are righteous" (Psa. 119:172) obedience to them makes one righteous; disobedience makes one unrighteous.

Sin is possessed of several traits which enable us to establish something of the nature of it. It is deceptive as is clearly established in the appeal Satan made to Eve in the garden. Satan continues to use the power of deception today as men are induced to accept a lie rather than the truth of the gospel. Refusing the truth and having no love for it, Paul notes God "shall send them strong delusion, that they should believe a lie" (2 Thess. 2:9-12). Honesty and sincerity are not enough, one may still be deceived and the course of deception result in being lost. Quite often we are deceived into believing we can escape the consequences of sin. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Gal. 6:7).

Sin is enslaving as is evidenced in the difficulty to rid one's life of its power. The dope addict, drunkard, the

prostitute, stand as proof of slavery to sin. Nevertheless, the yoke can be cast off in any man just as it was in those of the Roman church. "Ye were the servants of sin, but ye have obeyed from the heart . . . being then made free from sin" (Rom. 6:17-18). Sin must also be considered a disease, a spiritual sickness. Healing, cure, is only with the great physician, Jesus, who came to heal the sin sick souls of men (of Mt. 9:11-12). Sin is a separator of God and man, but also of people in the relationships of this life. However, it is the former that is of primary import. "But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear" (Isa. 59:2). God does not turn his back first, it is man that turns from God. Thus it is man that must be reconciled to God.

With respect to the nature of sin the enormous and terrible aspects of it can not be ignored. One cannot comprehend fully the enormity of sin nor can he measure fully its terribleness. Only when we view the price of the remedy can we begin to see. "For God so loved the world, that he gave his only begotten Son" (Jn. 3:16).

As to the consequence of sin, there are several noteworthy effects upon the life of the sinner. Sin has a cowardizing effect. Adam and Eve hid themselves from God in the garden; they were afraid (Gen. 3:10). Perhaps the same can be said of Judas in explanation of his statement "hold him fast" (Mt. 26:48), after having betrayed Jesus. Generally there is remorse of conscience following sin. Judas went out and hanged himself after the betrayal of the Lord, tormented by conscience (Mt. 27:4). Sin often causes us to suffer defeat. Israel was defeated at Ai as a consequence of Achan's sin at Jericho (Josh. 7). Moses, because of sin, was defeated in his hope of entering Canaan (Deut. 34). But above all there is the fact that sin causes one to be without God. What a consequence this. Sin ends in eternal death, everlasting separation from God in torment. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23).

There is a remedy for sin, only one. God's mercy has provided a plan of redemption, a means of forgiveness. That plan having been executed in Jesus Christ and his death is revealed in the gospel. When in faith it is accepted and obeyed the sin sick soul is cured and restored to God. Refusal of the remedy by rejection of Christ and the gospel is to be eternally lost. Indeed, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city" (Rev. 22:14).

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## UNITY IN DIVERSITY

Robert H. Bunting

Over 80 years ago J. W. McGarvey wrote a series of short essays on the errors of higher criticism. These essays appeared in the **Christian Standard**, and later were published in a book titled **Biblical Criticism**. In this book the pointed pen of McGarvey can be appreciated even today as it "shoots folly as it flies." In an essay on page 190, McGarvey comments on the Japanese aim to unite the religions of Japan. A Shintoist had reasoned, "Let us remember that we all represent important parts in the body of New Japan's religion — Buddhism the bones, Confucianism the flesh, Christianity the blood, and Shintoism the brains."

McGarvey saw in this statement the fruit of an old error. "There it is," declared McGarvey, "The popular apology for the divisions condemned by Christ, in its newest and latest phase, reflected from the background of heathenism." McGarvey was convinced this "witch's caldron" was the result of the Japanese following to a conclusion the "ingenious way" Americans had of "trying to make out that all divisions are but another form of unity." The Japanese had heard of this "unity in diversity (and) not being able to detect the fallacy in this, they have adopted the idea and applied it to the fearful diversity of religions which exist in their own country; and it seems to me they have made out near about as good a case as the aforesaid apologist have made out for us."

When we use a standard to defend what we want, we should not be surprised to find others using the same standard. If "unity in diversity" will defend denominationalism, and will defend division in God's church, why not use it for a defense of heathenism? The Japanese are simply using the old defense for denominationalism as a defense of their heathenism. One is as consistent as the other. Men are all too anxious to shift from the Word as the standard to the humanism of each person's honesty, sincerity, or wisdom." Diversity based upon human wisdom is not Bible unity, and the wish of a heathen, a denominationalist, or a brother will not make it so.

God's standard for unity is not human wishful thinking. His standard is His Word. The only way God is pleased is for men to abide in His teaching. The gospel is the power of God to save. Men need to recognize the authority of the Lord's teaching and observe it (Matt. 28:18-20). They need to obey His commands (Luke 6:46), and abide within His doctrine (2 John 9). Men cannot be placed above the teaching of God (1 Cor. 4:6), and nothing else can be preached (Gal. 1:8,9). To leave this teaching is to leave God (2 John 9).

Humanists travel their own way pleasing themselves and the multitude. Christ is pushed to the side when He asks, "Why call ye me Lord, Lord, and do not the things which I say?" (Luke 6:26). These deceivers are willingly ignorant of the fact that Christ will not be dethroned. His will must be obeyed. "And those mine enemies, which would not that I should reign over

them, bring them hither, and slay them before me" (Luke 19:27).

Unity is not diversity. Unity is being in submission to the will of Christ. Doing what He demands is the only way to unity. The real issue in the matter of unity is the authority of Christ. Men must be taught to observe what Christ has authorized (Matt. 28:20). Call it what we may, any other observance is following human direction (Mark 7:8).

At one time God spoke in "divers manners." However, even that diversity is gone. Today, God speaks in only one way. He speaks through the revelation of His Christ (Heb. 1:2). The revelation of Christ makes it clear God saves men in only one way - through His Christ (John 14:6). God has but one teaching — the faith (Acts 6:7; Eph. 4:5). Any diversity in teaching comes in deviation from God's Word. Diversity in teaching is error. Be not deceived.

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## "NO PRIVATE INTERPRETATION"

Luther W. Marin

Unfortunately, the manner in which II Peter 1:20 is rendered by a majority of translators, the Roman Catholic teaching that the Bible is not to be "privately interpreted" by the nominal church member, appears to have Biblical support. Some of the very best English versions of the New Testament fail to recognize the actual subject being stressed by Inspiration in this verse.

### II Peter 1:20

"Knowing this first, that no prophecy of the scripture is of any private interpretation." (King James Version).

"But know this first of all, that no prophecy of scripture is a matter of one's own interpretation." (New American Standard Version).

In each of these translations, the translators failed to note that the subject under consideration is the source from which the scripture comes. The very next verse substantiates this: "for no prophecy was ever made by an act of human will, but men moved by the Holy Spirit spoke from God." So the actual truth being emphasized is that the scripture CAME from the will of God, rather than from the personal and private mind of the human penmen.

Now, let's note some of the few translations that do recognize the point being taught:

Living Oracles — 1882 Edition

"Knowing this first, that no prophecy of scripture is of private impulse."

H. T. Anderson Translation — 1866

"Knowing this first, that no prophecy of the Scripture came from private interpretation,"

McCloskey's New Testament — (Circa 1860)

"Understanding this first, that no prophecy of the Scripture is made by private interpretation."

(McCloskey's has a foot note that flatly denies that the Scriptures should be expounded by anyone's private judgment.)

R. F. Weymouth's Modern Speech Translation

"But, above all, remember that no prophecy in Scripture will be found to have come from the prophet's own prompting; . . ."

Ferrar Fenton's Translation — (Circa 1885)

"recognizing, in the first place, that no prophecy of Scripture ever emanated from personal effort."

Robert D. Weekes' The New Dispensation — 1897

"understanding this first of all, that no prophecy of the Writing came of one's own interpreting, . . ."

Kenneth S. Wuest's Translation — 1961

"knowing this first, that every prophecy of scripture does not originate from any private explanation (held by the writer), . . ."

George Swann's Translation — 1947

"Know this first, that no prophecy of scripture comes from one's own unloosing it."

New World Translation — 1950

"For you know this first, that no prophecy of Scripture springs from any private release."

Rheims Version — 1914

"Understanding this first, that no prophecy of scripture is made by private interpretation." (The footnote denies that the scriptures are to be taught by anyone's private judgment.)

Young's Literal Translation — 1862 "this first knowing, that no prophecy of the Writing doth come of private exposition, . . ."

Challoner-Rheims Revision — 1941

"This, then, you must understand first of all, that no prophecy of Scripture is made by private interpretation."

Alford's Revised New Testament — 1869

"Knowing this first, that no prophecy of the scripture cometh of private interpretation." New International Version — 1973

"Above all, you must understand that no prophecy of Scripture came about by the prophet's own interpretation."

### Conclusion

From the various words used by the above translators; i.e., "came about", "cometh", "is made", "doth come", "springs from", "originate", "emanated", or "impulse" . . . I suggest that we have made our point. Peter was dealing with the matter of the source of Scripture (where it came from), and not with man's use of it on earth.

May I illustrate? When we stoutly affirm that "God is" . . . we could just as well state it . . . "God exists". Now then, in the King James Version, of II Peter 1:20 . . . which is copied by so many other translators, when it reads . . . "no prophecy . . . is of any private interpretation" . . . if we substitute the word "exists" for the word "is" . . . then note the change of meaning: "no prophecy . . . exists of any

private interpretation". This would stress the thought that God's Word could not exist, had it not come from the Holy Spirit, speaking through the human writers.

In any event, it is just such unfortunate renderings as this, that sometimes seem to support false doctrine. It is well for us to become aware of such.

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### A REVOLUTIONARY NEW BIBLE!

A. A. Granke, Jr.

One of the popular quick food chains advertises you can "have it your way." They merely are copying what many churches have offered for a long time. Today, one even can select one of the new Bible "translations," versions or paraphrases in which his particular belief is taught; and if it does not appeal to him, he can buy another, and still "have it his way." Since such multiplicity exists, we propose yet another new Bible version which will consolidate the ideas of the many, and still let you "have it your way" —it shall be called the Backward Standard Version (BSV), and shall offer in it all the man-made doctrines which conflict with the God-given precepts taught in the inspired oracles. Here are some sample passages as the BSV will reflect them:

The prophet shall be quoted, "The son shall bear the iniquity of the father, and the soul whose father sinneth shall surely die" (Ezekiel 18:19-20). This is to facilitate the doctrine of Inherent Depravity. James shall write to the twelve tribes and advise them, "Ye see how that by faith only a man is justified" (James 2:24). Paul's letter shall be modified to read, "If thou shalt only believe in thine heart, thou shalt be saved" (Romans 10:9). Isn't that a wholesome doctrine and very full of comfort?

Peter shall recommend to his hearers "Repent and be baptized, because your sins already have been remitted" (Acts 2:38); and in Acts 22:16, Ananias shall agree Paul's sins had been washed away, therefore he might be baptized as an outward sign of the inward grace, and he might join the church of his choice; all at his own convenience, of course.

Matthew 16:18 shall quote Jesus as He says, "I will build many denominations, and everyone else may build them, too." Ephesians 5:23 shall be paraphrased, "Christ's vicar is the head of the church." Paul shall assure the Roman saints, "The many denominations salute you" (Romans 16:16).

And in Revelation 22:18-19, we shall hear the Lord pronounce blessing upon all who alter His Word as they see fit.

Of course, if you prefer, you may stick with your old Bible, and both practice and speak as the oracles of God (1 Peter 4:11). We do.

1 Cherokee St.  
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## BREAKFAST OR GOLDFISH SWALLOWING— WHICH IS SCRIPTURAL?

Ronny Milliner

In the October 1975 issue of the *Baptist Program* (Southern Baptist Convention) is an article by Thomas E. Adams entitled, "We Quit Our Bus Ministry." It seems from this article that the competition got a little out of hand in the Des Plaines, Illinois area. The following is one of the reasons given as to why the First Baptist Church dropped their busing program. ". . . some of these 'competing' churches use what we considered unethical and unscriptural gimmicks to get their rider. I hasten to add that we aren't against any legitimate promotion or outreach method. Our church had provided breakfast, refreshments, toys, special parties, incentive prizes, and the like. But we drew the line on such things as gold-fish swallowing if a certain number were reached. Or such sadistic capers as pie throwing at church leaders. Or such gambling tactics as having a 'mystery seat' with a

hidden five dollar bill which the 'lucky' rider got. Maybe churches who practice such measures can give scriptural rationalization—we couldn't. We don't believe the end always justifies the means."

Now if you had to read that paragraph twice, do not feel too bad, because I still have not figured out how "breakfast" and "toys" can be scriptural promotional items, but "goldfish swallowing" and "pie throwing at church leaders" are unscriptural. Mr. Adams did not give us the hermeneutical principle as to how he reached his conclusion. Actually, I believe applying a little "horse sense" to the problem will classify all of these items as unscriptural.

We would encourage all, including some of our brethren, to "draw the line" at the end of the New Testament. We exhort them to "do all" by the authority of Jesus Christ (Col. 3:17), to abide in the teaching of Christ (2 Jno. 9), and to do the Father's will (Matt. 7:21-23), not what we consider to be "many wonderful works." Romans 1:16 says the gospel is God's power unto salvation, not the Barnum and Bailey Circus!

## THE NEWS LETTER REPORTS

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

### PREACHER TRAINING PROGRAM AT DANVILLE, KENTUCKY

**ROYCE CHANDLER**, 385 E. Lexington Ave., Danville, Kentucky 40422 — The church here has made plans to begin a two year course of study designed to prepare men for the work of preaching the gospel. This work is to begin in September, 1976. Each year, there will be two semesters of four months each (Sept.-Dec; Jan.-April). Intensive, high-quality courses will be offered on a college level. These courses will be taught by Kelly Ellis, a full-time elder of the church here and a widely respected preacher in central Kentucky, Ohio and Indiana, and by the writer who serves as the local evangelist. Special emphasis will be given to practical skills (speaking, writing, radio work, research, etc.). There will be no tuition fee. This is a part of the teaching program of this congregation. The cost to any student would involve providing his own room and board and study materials. These courses are open to any men anywhere interested in better preparing themselves to preach.

Courses now planned include: Genesis and the Law, The Synoptic Gospels, The O.T. Wisdom Books, How the Bible Came to Us, Acts, Gospel of John, Speech Training and Preaching, The Prophets, Practical Skills, Authority of the Scriptures, Jewish History, Christian Evidences, Scheme of Redemption, Church History, The N.T. Church, Denominational Doctrines, N.T. Epistles.

For the first year the number of students will be limited to 25. The deadline for enrollment is July 31. We would be glad to hear from any who are interested. Write us c/o the above address for any information.

**LARRY R. DEVORE**, Box 86, Roseville, Ohio 43777 — Three ladies were baptized into Christ on March 7th. W. O. Patterson, an elder here is conducting a singing instruction class each Monday night.

**JIMMY TUTEN**, 111 S. 19th Court, Dade City, Florida 33525 — We just recently closed an excellent meeting with Ferrell Jenkins of Temple Terrace preaching. This was a special series on "Evidences of Faith." The series did us a lot of good and we recommend it to other churches. Brother Jenkins is very capable of handling this subject matter. Since my last report in this

periodical we have had 4 baptisms, 2 restorations and 2 identified. The work continues to progress and we are at peace. When in the area, worship with us. We are located at 203 North 12th Street. **ROBERT WAYNE LA COSTE**, W. West and Dunbar, Refugio, Texas 78377 — One was baptized in a recent meeting in Hidalgo, Illinois. I look forward to other meetings in Pampa, Texas; Hazelwood, Illinois; Hallsville, Missouri and Valley Station, Ky.

### SMITH-LOVELADY DEBATE

**H. E. PHILLIPS**, P.O. Box 17244, Tampa, Florida 33612 — J. T. Smith and Glenn Lovelady were the participants in a four nights debate, March 22-26, 1976, in Long Beach, California. This writer moderated for brother J. T. Smith and brother Bob Melear moderated for brother Glenn Lovelady. The first two nights were held in the meeting house of the Studebaker Road building and the last two nights were held in the Wilmington church building where brother Lovelady preaches. The first night of the discussion at Studebaker Road an overflow crowd filled every available chair in the auditorium and in the lobby, and many were standing. Good crowds continued throughout the discussion, but the first night was the largest.

The propositions discussed involved the scriptural right of remarriage of both parties in the "putting away" for fornication. Brother Smith affirmed the scriptural right of the innocent party to remarry if the spouse was "put away" for the cause of fornication, and denied the scriptural right of one "put away" for any cause, or one "put away" for fornication, to remarry.

Brother Smith did his work well. He is an able debater and had prepared well for the discussion. The truth was ably defended by him in both his affirmative and negative speeches. It was my pleasure to be invited to have a part with him in this discussion. I highly commend the Studebaker Road church and her elders for their firm stand for the truth and the willingness of the elders to strongly support brother Smith in his defense of the truth on the matter of divorce and remarriage.

These are questions very much alive in some parts of the country today among churches of Christ, and with the right men, well respected by brethren, who will discuss the real issues, such discussions as this one will do good. Otherwise, they will not be attended by brethren and little good will be done.

I have never attended nor had a part in any debate which was more orderly conducted throughout than this one. The audience was very orderly each night, and both participants conducted themselves as brethren and gentlemen throughout. The issues were discussed and personal assaults were not in evidence at all.

Tapes can be obtained from The Teacher's Voice, Box 10, Clarkston, KY

**M. "JR" BRONGER**, Willisburg, Kentucky 40078 — I have been with the church at Willisburg for one year, most of which was on a part-time basis but since January on a full-time basis. During the past year 12 have been baptized (4 this year), one has been restored and 3 have placed membership. The attitude of these brethren is very encouraging. We have added three new classrooms recently. We expect a fruitful year in 1976.

#### **DEBATE ON THE GODHEAD AND MIRACULOUS GIFTS**

There will be a religious discussion between W. F. Green (preacher for the Landmark United Pentecostal Church, Little Rock, Arkansas) and Willis Logan (preacher for the Main Street Church of Christ, Jacksonville, Arkansas) on August 16, 17, 19 and 20. On August 16 Willis Logan will affirm that there are three separate and distinct persons in the Godhead. On August 17 W. F. Green will affirm there is only one person in the Godhead. August 19 will find Willis Logan affirming that miraculous gifts have been abolished. On August 20 W. F. Green will affirm that miraculous gifts remain until the present time. All four nights will be conducted at the TEAMSTERS' UNION HALL, 6000 Patterson Avenue, Little Rock, Arkansas. E. F. Cannon will moderate for Mr. Green and Eugene Britnell will moderate for Willis Logan. The public is invited to attend.

**JEFFERY KINGRY**, 109 Old Crossing Lane, Annapolis, Maryland 21401 — The church in Annapolis started November 15, 1975 with 42 in attendance. We average about 38 with half the number children. Nine families are represented. Contribution has been \$190-\$200 a week. We meet presently in the West Annapolis Elementary School. The Annapolis church provides the bulk of my support with the rest coming from nine congregations and two individuals in England and Iran. One has been baptized since the first of the year. We baptized 28 the last year I was at Glen Burnie. The Glen Burnie church continues to grow. It was from Glen Burnie that the members came to begin the Annapolis work. They are back to 140 in attendance and the contribution is back to what it was before we began the new work. Kent Harrell is working with them now in the Baltimore area. We ask for the prayers of the saints on behalf of the work in Maryland.

#### **ATTENTION: FINDLAY, OHIO AREA**

We are searching for other faithful Christians in our area. Anyone interested in starting a sound church in the Findlay, Ohio area, please call Walter Hazlewood at (419) 423-7383 or write to 136 Esther Lane, Findlay, Ohio 45840.

#### **PREACHERS NEEDED**

**ST. JOSEPH, MISSOURI** — The church here desires a middle-aged preacher to work with this small congregation. Some support will be necessary from other places. Contact the Church of Christ, 10th and Lincoln, St. Joseph, Missouri.

**MIDDLEBOURNE, WEST VIRGINIA** — A gospel preacher is

needed for a growing congregation of 153 members. This is a good opportunity for a working preacher to do much good. The church is self-supporting and has a modern, three bedroom brick home adjacent to the building. Middlebourne is a small town of 1,000 located a few miles from Paden City. Write, giving full information to: Elders, Church of Christ, Middlebourne, WVA 26149.

**ELDEN GIVENS**, Box 2038, Creston, British Columbia, Canada — I have been in Canada four years, three of which have been with the church in Creston. We hope to move to Calgary, Alberta this summer to work with Marvin Nerland and the Hillhurst congregation, if sufficient support can be found. Calgary is a city of almost 500,000 population and there is wisdom in two men working together in such a vast area. This has proved effective in the Vancouver area where Bill McCuiston and Don Givens have been working together with good success. When congregations are 140 miles apart there is much encouragement for families working together. To date, because of the loss of some of our present support, we will have to raise \$500 more per month. We would like to hear from any who might have fellowship with us in this needed field. If sufficient support does not come, then it is either back to a secular job in Canada or else back to the states.

#### **AT WORK IN MISSISSIPPI**

**GARY WHITE**, who preaches for the Clinton Blvd. church in Jackson, Mississippi reports that the church there is presently supporting five preachers besides himself, all in the state of Mississippi. They are having fellowship with Jerry L. Henderson at Houston, Miss.; Thomas Hogland at Oxford, Miss.; David O. Lanius, Jr. at Gulfport, Miss.; Gary P. Eubanks at Laurel, Miss. and Jimmy Allen at Port Gibson, Miss.

#### **DEATHS**

**SARAH KOLTENBAH**, wife of gospel preacher, E. C. Koltenbah of Muncie, Indiana passed away in March after a long struggle with cancer. The Koltenbahs have labored long and well in the kingdom, having served churches all across the nation. Her memory will be cherished by hundreds of Christians, including this editor who twice stayed in their home during gospel meetings. We count their son, David E. Koltenbah, among our dearest friends. He is a gospel preacher and teacher of physics at Ball State University in Muncie. Our deepest sympathies are expressed to her husband, E. C. and to David and Mimi Ledford, their daughter.

**HORACE AND ETHEL GASAWAY** of Decatur, Georgia passed away within a few weeks of each other. We saw them both at the Florida College Lectures in January. The next week she died of a heart attack. A few days after her funeral, Horace suffered a severe heart attack and never fully recovered. He was buried on April 3 beside the remains of his beloved wife. Horace Gasaway served as an elder in the old Glenwood Hills congregation in Decatur, Georgia when the writer worked with that church back in the middle 50's. He was one of those men who stood up for the truth when it cost something to do so. This editor shall never forget how he stood beside us in the struggle to prevent the Glenwood church from drifting with the tide of liberalism which was then sweeping other congregations in the area. We treasure their memories and express our sympathies to their sons John and Don.