

# 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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Tampa, Florida 33612



### WHAT IS THE BIBLE? (No. 3)

#### ESTABLISHING AUTHORITY BY THE BIBLE

The Bible claims to be the highest authority known to man. It purports to be a revelation from God the Creator to man the creature in guiding his manner of life. This authority must be well established before we can proceed to accept the Bible as such. We must study both the Bible and the evidences of its genuineness before we can really ascertain its authority.

#### SOME THEORIES OF BIBLE AUTHORITY

Many people differ widely on the matter of the authority of the Bible, as evidenced by the various religious bodies extant today. The extreme views prevail, with several in between them. The first extreme is that the Bible is only an authority in giving general principles of successful living. By this is meant that the Bible, for example, sets forth the principle of honesty as a rule of life. But the application of this principle may vary in different ages and places. What may be honest in one section and period may not be honest in another. It means that if one does not believe in the application of a principle given in the Bible in a certain way, then the Bible is not really an authority to that person in that circumstance.

The opposite extreme is that the Bible is an authority today to every person in every word it says. This means that what the Bible commanded of people in the tenth century B.C., it commands of people today. This theory does not take into consideration the fact that the Bible is divided into two great parts: the Old Testament addressed to people before the cross, and the New Testament addressed to people since that time. The idea leads people to do things upon the authority of the Bible that is really not an authority to us today.

Between these extremes we have ideas about the authority of the Bible that suggest an additional authority, such as a creed or tradition or even personal opinion, to go along

with the Bible. Others believe the Bible is an authority, but that certain parts of the New Testament are outdated and need to be eliminated from the realm of authority. Some would bind where God has not bound, or loose where God has bound. An example of this is the emphasizing of certain doctrines above others, or excusing one from authority by his circumstances. In all cases, from one extreme to the other, the theories reject the Bible as the real authority it claims over man.

#### THE CORRECT VIEW OF AUTHORITY

The correct authority of the Bible over man may be obtained from the Bible itself. As the potter has power over the clay to mold it into whatever form he pleases, so the Creator has power over the creature. It is not the prerogative of the clay to dictate to the potter when or how it should be handled. Neither is it the business of the creature to dictate to the Creator about how the creature should be governed. This means that the correct view of authority is to let the one in power speak. If God speaks to us through the Bible, then the Bible has the right to tell us what God wants and what He does not want. A correct view of authority is to respect all that the Maker has said on any and all matters, and do whatever that authority demands. Of course, all this depends upon whether or not the Bible contains that authority. That is the reason for a thorough study into matters of this kind.

#### EVIDENCE THAT THE BIBLE MUST BE STUDIED

The very fact that the Bible is so misunderstood in many sections, and people are so ignorant of it, is in itself evidence that the Bible must be studied in order to have confidence in it. The very fact that there are great organized oppositions to the Bible shows that we must examine and establish its claims to determine the truth.

#### 1. CONTINUAL ATTACKS ON THE BIBLE

Hardly a decade has passed since the Bible was written that men have not launched vigorous attacks against it. These attacks have been constant and violent all through the ages. No book but the Bible could have withstood these assaults. Atheists, Infidels and Modernists know that the foundation of Christianity rests upon the Bible, and they also know that unless they can destroy belief in the Bible as the word of God, they will never succeed in turning men from the Christ. Almost every available means has been used to destroy this belief in the Bible One of the foremost and greatest attacks against this book is the charge that we do not have the writings today that existed in the first centuries. If this could be proved, it would be the means of destroying all confidence in the Bible as the infallible word of God. One must accept it as free from error through the centuries to properly respect its doctrine. For that rea-

son we must examine the evidence and trace the Bible back to its original source to prove our confidence in it. The greatest weakness among religious people today is the lack of faith in the Bible as the true word of God. If we can convince the world that it is unchangeable and eternal, we will succeed in getting the world to do what it teaches. This is our first challenge.

**2. APPROACHING THE BIBLE TO BUILD CONFIDENCE**

Many people think the King James Version of the Bible is actually written in the words used by Christ and his apostles to reveal truth, but this is not true. Not a single word of English was used by any of the writers of the Bible. The language that the inspired men used was quite different from the language we now speak. The King James Version and the American Revised Version are only translations into the English language the actual words spoken and written by inspired men. But the thoughts conveyed by the words they used may be correctly conveyed by equivalent English terms. If the English exactly corresponds to the original words, the exact same thoughts are conveyed, and this is the important thing.

Not only will a study of the origin of the Bible be interesting to us, but it will be invaluable in establishing our faith in it. It is my conviction that the reason people today do not need the Bible is that they lack faith and conviction that it is the true, unadulterated word of God. If confidence can be built in this Bible as the only guide and rule to eternal life, then we can appeal to people to forsake all other sources of authority and go directly to the Bible.

**3. ESSENTIAL OUTLINE TO THE STUDY**

It will be necessary to establish certain facts before we go thoroughly into the study of the Bible itself. For example, we must study about language and its development before we can determine whether we have an accurate translation. Our objective then will be to inquire into the nature and origin and development of language itself, then apply these facts to the Bible.

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# Editorial

Connie W. Adams

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## OPTIMISM IN THE LORD'S WORK

The work does not grow in some places for the simple reason that the brethren there do not expect it to grow. There may be other factors to consider, but this one should not be ignored. Many a good suggestion has been killed in business meetings on the ground that "it probably won't do any good anyhow." Many a soul has been denied the opportunity to decide for himself whether to obey the gospel because some pessimistic soul-loser (notice I did not say soul-winner) concluded that this individual "probably" was too prejudiced, or too mean, or too ignorant to accept the truth anyhow. Thus, he is assigned his portion with the unbelievers by an arbitrary decision not to fool with him.

Some of us are about like the little girl who came to our door in Akron once. With head hung down, and in a voice scarcely audible, she said "Mister, you don't want to buy no Girl Scout cookies, do you?" That is about the way some of us are about the gospel. We don't think it will work and so make no effort. I have gone to places for meetings where brethren dejectedly informed me that it was a "hard place" and that I should not be too disappointed if only a few came, or if nobody obeyed the gospel. Contrary to the pessimism of some, I expect things to happen when the gospel is preached to honest people. Good things even happen to pessimistic brethren if they will stay awake long enough to listen.

### Basic Things To Remember

It would help every pessimist to remember that **the power to save is in the gospel**. Paul said "For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation ..." (Rom. 1:16). While those who plant and those who water must be faithful to their task, only God can give the increase. Paul said "I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase" (1 Cor. 3:6-7). Jesus said "The seed is the word of God" (Luke 8:11).

Every pessimist needs to realize that **there are more honest souls around** than he may know. Think of Paul in Corinth. Here he was in a great city filled with vice. What religion was there was pagan. Suppose he had not even tried because "these people are just too steeped in lust and idolatry to listen to the gospel"? Do you suppose he ever thought "This is a hard place"? But now hear the words of Luke. "Then spake the Lord to

Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace: For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city. And he continued there a year and six months, teaching the word of God among them" (Acts 18:9-11). Some of us would have passed by Corinth as "too hard a place."

The Lord came to seek and save the lost. He had no trouble locating prospects. The ravages of sin are ever with us. There are yet people drinking the bitter cup of iniquity who have not been offered a sip of the water of life. Oh yes, they could usually obtain a Bible and read it. But the Lord laid upon his servants the task of evangelizing. The faith was delivered "to the saints" (Jude 3). Our eyes must be lifted to the fields. Our feet must go and our voices must be heard.

### Positive Tools For Growth

While some wring their hands and mournfully conclude that nobody is interested in the gospel anymore, there are some congregations which are growing. They have refused to listen to pessimistic whinings. There are some common denominators in these cases which all of us would do well to ponder.

(1) Radio and television are helpful in many areas. Some radio programs are more effective than others. Perhaps the most fruitful approach in recent years has been the live, call-in type program. The daily, 15 minute program at a good time is still effective in some areas, if well done. Some have used the two or three minute daily program with good results. Television is more expensive but some congregations are able to put on such programs if they want to do so. We are informed that the Saturday night TV program of the Brown Street church in Akron, Ohio has brought over 350 requests for a Bible correspondence course from the first two months on the air.

(2) Newspaper teaching articles are productive if properly done. Several formats have been successfully used in different places. The Bible question column is a popular approach. Newspaper teaching should be to the point with care given to enough white space to keep it from looking cluttered. In a question and answer column you can get some teaching across which some newspapers might refuse in another type of column. Most newspapers will print as news items extra events in congregational work if they are properly prepared. Many brethren have never even thought of using this service. Once we had a whole chain of 13 county newspapers carrying a question and answer column called "The Bible Question Box." This was carried free. Many weekly newspapers are short on copy and would welcome well prepared material. We were able to get the same chain to carry weekly the Theophilus teaching strips by Bob West. Don't be afraid to ask.

(3) Bible correspondence courses are very effective tools in reaching the lost. These can be promoted on radio, TV and in the papers as well as by word of mouth. Many have learned and obeyed the truth through this medium. It is always a vital force in the work in foreign countries. Several good courses are available at reasonable cost.

(4) Short telephone sermons have proved helpful in many places. The telephone company can tell you how it works. A different message (usually 3 minutes) is tape recorded for each day. Whenever that number is dialed the tape plays. The number of calls a day is monitored and it is surprising how many people use this service. To make this useful, some advertising will have to be done to make people aware of it and to keep the telephone number before the public.

(5) Telephone surveys in the area surrounding the meeting place have produced Bible correspondence students, bulletin readers and visits to services resulting in conversions. Many people feel harassed by the telephone. Therefore this approach should be handled carefully. It is being done successfully by some.

(6) Direct mailings are most effective in reaching the untaught with the gospel. Such papers on first principles as **Gospel Guide** published by Billy Norris in Russelville, Alabama and **Words of Life** published by James E. Cooper in Mason, Ohio are well done and can be mailed directly to lists inexpensively. Or a local bulletin slanted to the non-member and mailed to every box holder in a given area is working well for some.

(7) Tracts provide one of the most inexpensive ways of teaching the gospel. Don't tell us "nobody reads them" for some of us can give you the names and addresses of people who today are Christians because someone thought enough of them to hand them a gospel tract and ask them to read it. Frankly, I do not know of a single church in this country which is growing much which does not keep a good tract rack well supplied with a variety of good teaching tools. There are some excellent tracts available covering a wide range of subject matter. Members should be educated to periodically look over the selection for new titles and for materials to hand to relatives, neighbors, friends or co-workers. When members bring visitors to services, they should never leave the premises without guiding the visitor to the tract rack and helping in selecting timely items.

(8) Religious surveys often turn up individuals who may be interested in a correspondence course, in receiving a bulletin, or in a home Bible study. Some were baptized last year at Expressway in Louisville who were first contacted in a Sunday afternoon door to door survey. When we go out where the people are, look them in the eye and talk face to face with them about the Lord and his word, then things happen.

(9) Booths at the county or state fair provide opportunity to hand out gospel literature, answer Bible questions, offer Bible courses and obtain the names and addresses of those who stop to register and look over the selection of materials.

(10) Home Bible studies remain one of the most potent tools in reaching lost souls. We can have classes on how to do it from here on, but there is no substitute for the face to face contact with an honest soul in his own home and with an open Bible before him. Film strips, charts and other materials are available to help in such works. When home studies are being conducted

regularly by members of a congregation, there are usually people ready to obey the gospel when meeting time comes, though very often these are baptized at the end of such home classes.

(11) Gospel meetings are yet effective. Some brethren don't think they are because they are not having very good meetings. If that is the case, several things ought to be considered. The purpose and preparation for the meeting should be reviewed. Those of us who preach should objectively analyze our subject matter, preparation, approach and attitude. People ARE still obeying the gospel in meetings. Sinners ARE attending and listening. Saints ARE being edified. In some areas brethren could still put a tent to good use. Some of us don't happen to believe that the gospel is only intended for middle-class Americans. If preachers in meetings will forget about impressing visiting preachers and speak simply and pointedly to the hearts of ordinary people, and truly expect them to accept it, then results will come. We have seen song leaders chop off the invitation song as if they were in a great hurry to get it over. We have seen teenagers and adults whisper and laugh, or use this time to gather their belongings so as to be sitting on "go" when "Amen" is said. We have seen preachers walk back to the door before the last stanza of the invitation was half finished. They just gave up. We have seen the poorest selections of songs for such times. We have seen the invitation of the Lord treated as a ritual to pacify the preacher. We have even seen some brethren who acted shocked when some poor lost soul did come forward to make the good confession. You see, all of these combine to tell us that we really do not expect anyone to obey the Lord. That is part and parcel of this whole pessimistic problem. In a day when many are saying that the time of meetings is over, we have, on the other hand, seen meetings come to a close with the house full, with a good number of non-members present, and with several obeying the Lord while the brethren lamented that they had not planned for a longer meeting. That may come as a surprise to some of you pessimists.

These are some of the tools being used by growing congregations. They are expedients to the commands to "go" and to "teach." Congregations which are standing still with very little growth would do well to take a good look at some of these efforts which faithful and zealous brethren have found helpful. It is past time to get on with the work. Instead of saying "I can't" it is time to say with Paul "I can do all things through Christ which strengthened me" (Phil. 4:13).

#### FOR THE RECORD

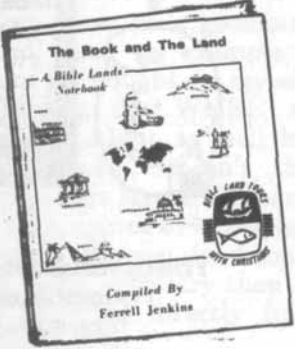
Readers will recall that in the March issue we earned an article from Arnold Hardin with an editorial in which I raised some questions to help pinpoint the areas in which he thinks we have misrepresented him and in which we think he does not teach the whole truth. Brother Hardin submitted a six page manuscript in reply to these questions. We have no objection to printing his reply, and certainly expected him to respond. However, in his manuscript there were a few

references which indicted motives. We placed these statements in parentheses and wrote "motives" out beside them and returned the manuscript to him with the request that these be deleted. We stated that the rest of his manuscript was acceptable and we were willing to print it. The statements I indicated had nothing to do with the questions or his answers to them. They were entirely personal.

We have tried to deal with what we regarded as false teaching. The character of brother Hardin is not under question as far as we are concerned. We have not impugned his motives and do not propose to allow him to impugn ours in this paper. The same rule applies to him which we apply to regular writers for this paper. I have sent manuscripts back to writers requesting that they omit personal references and they have complied. We see no reason to make an exception for brother Hardin. For the record, we want every reader to know that we stand ready to print his manuscript with our comments on his answers in a separate article. We think he has the right and responsibility to speak for himself. So far, he refuses to omit these personal remarks. We have pleaded with him to do so. We hope he will yet change his mind as we would certainly like for the readers to see his answers to the questions we raised.

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by  
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## Let No Man Despise Thy Youth



*Bill Robinson, Jr.*

P.O. Box 1505  
Bakersfield, CA 93302

(EDITOR'S NOTE: It gives us much pleasure to introduce to our readers Bill Robinson, Jr. who preaches for the church in Bakersfield, California. He is 23 years old and has been preaching the gospel since March, 1974. From then until December, 1974 he preached by appointment. Then he began preaching every Sunday at Ridgecrest, California while working at a secular job for support. In July, 1975 he was invited to come and work with the Rexland Acres congregation in Bakersfield on a full-time basis. The church there is self-supporting with 65 members. We have heard favorable reports of his ability and work and appreciate the good article he has submitted.)

### UNITY BY NUMBERS OR FAITH?

Among many religious followers today is the plea for unity among all beliefs. Even existing among many of the so-called "churches of Christ" there is a constituency pleading for unity among all "brethren" regardless of practices in the work and worship of the church. It seems as though the basis of their plea is to be founded upon a so-called love of mankind, though he be ignorant or is just following the line of least resistance.

Have we grown so cold in our love for God that the ostensible "love of mankind" has superseded the responsibility placed upon us by God to point out error. Many will claim that the church is growing, but what is it growing on? Watered-down by-products of human emotionalism and reasoning? If this is the case, then the strength of this supposed growth in the church will likely find itself infested with weeds and deadwood, which is a detriment to the Lord's body and a hindrance to the true cause of the gospel.

The unity of the church cannot be measured by numbers. It can only be measured by the faith which they claim to practice. The movements of personal evangelism among churches are great, when the faith that they are seeking to impart is not lost sight of amidst the ruins and decay of fallible human reasoning and a failure to point out the sinfulness of worldly living and practices.

The current "fad" among denominations to unite all religions (this includes some so-called "churches of Christ") is nothing more than trying to paint by numbers. In painting by numbers, the different numbers represent different colors already assigned to



that drawing by the manufacturer in order that the colors might blend into one picture. Likewise, the manufacturers of this great unity movement have assigned different colors to various religious bodies in order that they all may blend into the same picture portraying harmony and unity. What the manufacturers of this unity movement have done (in their ignorance) is to lose sight of the only thing that can make harmony and unity among religious people, and that is to abide by the same rule of faith and not change the colors or tint of this rule of faith to suit their own personal pleasure.

As the New Testament continues to be the only rule of faith upon which a few are willing to be united, and are willing to defend, their strength is not measured by numbers, but by God's Holy Word. His Word shall abide forever and remain unchangeable and immovable regardless of the attempts to color it and bend it by the numbers. "For we can do nothing against the truth, but for the truth" (II Cor. 13:8).

We can view this current movement among these religious groups as nothing more than the spread of false hope and security in numbers rather than on faith. It is simply a matter of a few deluding the minds of many to lead them down a path which will eventually end among all the deceitful works of the Prince of this world, Satan himself. Such is the consequence of ignorance and self-delusion. It is certain that the appeal to being unaware is not going to preserve their souls in ignorance, for such will be the recipients of the "manifest token of the righteous judgment of God" who will with this judgment "in flaming fire take vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ" (II Thess. 1:5-10). Sad as that truly is, it is not going to change unless all mankind will be content to settle their strength and unity by the faith of the gospel and not by the numbers of mankind. Too often we have associated unity and strength with numbers. We have appealed to numbers to prove our strength and unity. We claim a "show of force" by numbers of people to prove a practice right or wrong, rather than showing the faith for it which comes by God's Word.

Too many religious bodies (again, many so-called "churches of Christ") have begun marching to this insidious tune of stepping up the numbers regardless of convictions on many subjects and issues, because there is too much involved and a study or conclusion on it will hinder our growth. However, those that are willing to stand up and teach the simple faith of the gospel on all points in order that all might be saved are being labeled as "Brotherhood Saviours" and "Troublemakers" with an indifferent and/or intolerable attitude. Why are they labeled as such? It seems to be because they are few in number and will not submit to the "numbers for unity movement", but will submit only to the faith of the gospel. Therefore, they are labeled as "Brotherhood Saviours" and "Troublemakers" with an indifferent and/or intolerable attitude.


If the masses of people are going to govern and push for unity by labels, then so be it! But by God's help I will not fall victim to this spirit of error that is united by the numbers rather than by the faith. Though I will make mistakes and commit wrongs, I shall have the strength and unity provided by God's Word to overcome and change that I may stand firm in the power of His might as His Holy Word directs.

Dear reader friend, let us evaluate our strength and unity not by the numbers, but rather by the faith of the gospel, where we can truly find perfect peace, love, security, strength and unity of the spirit (Eph. 4:1-3).

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### DECEPTIVE ARGUMENTATION NO. III

This is the third in a series on "When is an example binding". Thomas B. Warren recently published a book under the above caption. I believe many false conclusions are advocated in this book. Please remember the purpose of the book is to help us understand when an example is binding. I must insist that if I knew absolutely nothing about when an example is binding, after reading his book, I would be even more confused.

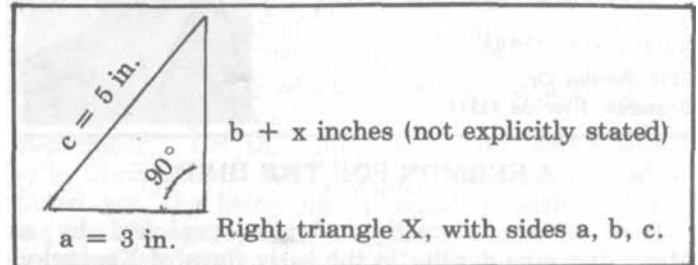
I defend the right of any scribe to use illustrations in order to simplify the problem under consideration; however when one uses illustrations which are more complicated than the problem, he is defeating his purpose.

On page twenty seven, Tom gives us a geometric figure to help us understand when an example is binding. As I read this figure, I thought to myself, "If this is necessary to finding out WHEN an Example is binding some of us might as well bid heaven goodbye". No, gentle reader, it isn't this complicated. In his book Tom prefers to use the name "account of actions" rather than approved examples. In his geometric figure Brother Warren is demonstrating to us he knows more about geometry than he does the Bible. I take the following directly from pages twenty seven and twenty eight.

"But in order to really 'Nail down this matter, another illustration should be considered. Again, a geometric figure will be used. Here are the explicit (as is explained in another section of the book) statements of this particular 'problem' (1) Proposition F: "X" is a geometric figure, (2) Proposition G: "X" is a right triangle, (3) Proposition H: the hypotenuse of "X" is 5 inches, and (4) Proposition I: one leg of "X" is 3 inches in length.

"This is the information (evidence) available — that is, it is the explicit 'teaching' in this illustration. Let it be assumed for the sake of illustration, that one knows that each of the five propositions stated above is true — that is, that one has such certainty about them that he cannot possibly be wrong. If such be the case, are any other propositions (say M) implied by these five propositions so that, if one knows that propositions F, G, H and I are true, then he can also know that proposition M is true? Yes, he can. If a geometric figure is a 'right angle' (one of its angle is 90°), then the square of the hypotenuse (the longest

side of the triangle, always opposite the 90° angle) is equal to the sum of the squares of the two legs. Thus, in the case at hand, the explicit statements would apply at least the following proposition: the length of the other leg is 4 inches. This is seen by the following:



"Since the formula for this mathematical problem is:  $C^2 = a^2 + b^2$ , one merely substitutes known (given explicitly) quantities for the symbols and he has the following:

$$5^2 = 3^2 + b^2$$

$$b^2 = 25 - 9$$

$$b^2 = 16$$

$$b = 16$$

$$b = 4$$

(proposition M is: side b of triangle X is 4 inches in length.) Thus, one can see that the conjunction of propositions F, G, H, and I implies proposition M<sup>5</sup>. And, one can be just as certain that proposition M is true as he can be that propositions F, G, H, and I are true."

Someone is ready to say, "Hogland what in the world are you doing?" Friend, don't blame me, I was just trying to tell you how to know when an example is binding! Gentle reader, I am not a smart man, but one wouldn't have to be smart to know his GOD would never make his laws this complicated. If he has, then may the Lord have mercy OH US all.

Now I understand that Tom is using his geometry as an illustration. I will defend his right to do this. However, I believe his illustration is MORE complicated than the problem! There are members of the church by the hundreds who have never had a course in geometry. They wouldn't know a hypotenuse from a hippopotamus. Let us all return to the simplicity found in Christ.

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### A SERMON FOR THE BIRDS

Part of an interesting sermon preached by a Methodist circuit rider in the early days of Kentucky is contained in B. A. Botkin's, Treasury of American Folklore. The preacher, whose name was Prater, weighed over three hundred pounds and rode a mule to make his appointed rounds. His services were usually held at the residence of some devout Methodist, since meetinghouses were scarce.

This particular sermon was delivered at the home of "Granny Short" in Madison County. It was not untypical of many frontier Methodist sermons. The excerpt, though brief, at once reveals the nature of Pastor Prater's sermon preparation, Bible knowledge (or lack of it), method of preaching, and personal prejudice.

"My brethren and sistrin," he began, "I was delayed a little today because I arose with a severe backache which is still annoying me. Consequently, I cannot say what sort of sermon I shall preach . . . I shall preach to you from a text somewhar between the lids of the Bible, the chapter and verse of which I am not able to name. It runs as follows: 'Like a crane or a swaller, so did I chatter. Oh, Lord, undertake Thou for me.'

"Now, my beloved, you will see that there are two birds mentioned in this chapter. . . . It is necessary to a proper understanding that we should look carefully into the habits of these fowls" At this point, the discourse apparently shifted into high gear, as the preacher's sing-song voice increased in volume. He pursued his grand theme, whatever it was, expounding upon the comparative idiosyncrasies of the two birds in the text (Isaiah 38:14).

"A crane, my brethren, is a tall bird, with long legs and a long bill, and will reach down into the water and snatch a fish that another bird would never think of—ah! And a swaller, my brethren, is a little pestiferous bird that congregates in great numbers in the chimneys and chatter, chatter, and flutter, flutter, causing the sut to fall and black all it teches, to the great annoyance of the good wimmen—ah! These swallers are jest like the Campbellites—they will gather round a hole of water and chatter, chatter, and flutter, flutter, while they are baptizing one another, and the very next day they will not know the hole they were baptizing in—ah!"

We do not know how close Prater was to the water hole when he heard the "Campbellites" chattering.

However, if he had inched in a little closer, the chatter may have given off a more certain sound, like, "Buried with him in baptism, wherein also ye are risen with him through faith in the operation of God, who raised him from the dead" (Col. 2:12). The "flutter, flutter" which he heard might have been the noise of many enlightened Methodists flocking to the water hole to become New Testament Christians. And, it most likely was not the "good wimmen" who were annoyed at the "swallers," but the Methodist preachers who could not answer the "chatter" or prevent the "flutter" with a right handling of anything they found "between the lids of the Bible." So they resorted to silly sermonizing on texts they did not understand, and which they sometimes couldn't even find.

It is no wonder that the radiant light of the unadulterated Word of God found a ready reception from so many people when it was proclaimed by the pioneer gospel preachers on the American frontier.

## Using Great Plainness of Speech

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### HAVING THE MIND (ATTITUDE) OF CHRIST # 3

Last month we learned that man may choose whether he will remain a servant of the devil, or become a servant of Christ. It is his choice to make (Rom. 6:16-18). We also learned that the definition of the Greek word *doulos* means "A slave—one who gives himself up wholly to another's will." Christ left us an example of having that kind of attitude toward the Heavenly Father, and Paul instructs in Phil. 2:1-8 that we are to have the same "attitude" that Christ had in humbling ourselves to be obedient unto the will of Christ.

#### Bought With A Price

The price that was paid for our sins is the blood of Christ (Rev. 1:5). Those who become Christians do so by receiving the benefits of Christ's blood when we are baptized (Acts 22:16), after we have believed on Jesus as the Son of God and repented of our sins. The only way one can go to heaven is to be an obedient servant even as Christ was obedient. Paul tells us that Christ "humbled himself, and became obedient unto death, even the death of the cross" (Phil. 2:8). You see, if I (and the whole world) am to be saved, I must have this same attitude that Christ had. Now we come to a question that must be asked before we go any further.



## Do We Really Want To Go To Heaven?

All the instructions we have regarding the Christian life and what we must do in living such a life were given by the apostles. They were instructed by the Holy Spirit who was to teach them all things and bring all things to their remembrance that Christ had commanded them (John 16:13). This means whatever the will of the Father in Heaven is, it was given to Christ, taught to the apostles, brought to their remembrance by the Holy Spirit, wrote down by the apostles for us to read and obey (1 Cor. 14:37). For Paul said, "Christ became the author of eternal salvation to all them that obey him" (Heb. 5:9).

So, as Christ was an obedient servant of the Heavenly Father, so we are to be obedient servants of Christ. And, it is left up to each one of us individually to "Examine yourselves whether ye be in the faith; prove your own selves" (2 Cor. 13:5). In 2 Pet. 3:18, I am instructed to "Grow in grace, and the knowledge of our Lord and Saviour Jesus Christ." In view of this statement, what do you believe Christ's attitude would be with reference to Paul's statement in 2 Tim. 2:15? "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Do you have the mind (attitude) of Christ?

When you attend the services of the Lord's church, is your attitude one of reverence—of engaging in the acts of worship that Christians have been instructed to perform—of attending every service you possibly can that you might exhort others and receive exhortation according to Heb. 10:24-25? Or is your attitude one of telling others it is no one's business whether you attend or not—no one is going to tell you what to do? Do you think this would be Christ's attitude?

### Preach Positively

We often hear this statement. So let's just do a little bit right here. To those who are Christians we read from God's Word that we are to sing (Eph. 5:19). Do you sing? We are to give as we are prospered. Do you give? We are to set our affections on things above and not on things on the earth (Col. 3:2). Do you do that? We are instructed to think on things that are true, honest, just, pure, lovely, of good report (Phil. 4:8). Do you do that? We are instructed to obey the elders that rule over us (Heb. 13:17). Do you do that? We are instructed to be obedient to our parents, to our employers, to civil authorities . . . "Oh," someone says, "get off of my back." I am thankful to God that this was not Christ's attitude when he was summoned to leave heaven, come here and die the shameful death of the cross for my sins, aren't you?

### Conclusion

Unless we, as servants of the Lord, have the attitude that Cornelius had when he told Peter "Now therefore are we all here present before God, to hear **all things** that are commanded thee of God" (Acts 10:33), to want not only to know all things that have

been commanded of God, but, with the mind (attitude) of Christ, to desire to do all that we have been instructed to do, **WE CANNOT BE SAVED**. For Paul said in Rom. 2:8-9, "But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile." Also, in Col. 3:25 Paul said, "But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons."

Remember, "Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, counted not the being on an equality with God a thing to be grasped, but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross" (Phil. 2:5-8). And thank God he did, for without His doing it, we would have no hope. Do you have the mind (attitude) of Christ?

Things Most  
Certainly  
Believed

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### GLORIFYING GOD

"Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf" (1 Pet. 4:16). The key word in this reading with respect to our subject is "glorifying." Defined, it is said to mean, "to magnify, extol, praise, especially of glorifying God, i.e., ascribing honor to Him, acknowledging him as to his being, attributes and acts, i.e., His glory." To glorify God represents the paramount duty of man as emphasized in a number of passages. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Mt. 5:16). "Whatsoever ye do, do all to the glory of God" (1 Cor. 10:31). The basic idea in all these passages is to honor and magnify God, to cause Him to be honored and magnified by all one is and does. Only a Christian can do this!

Peter focuses upon two kinds of suffering in this context. One is suffering due to being a law breaker, a transgressor. This is of course justified and one called on to suffer because of this ought to be ashamed. Then there is suffering as a Christian. For this no shame is to attach, rather in this be happy and in the name of Christ, glorify God. "Christian" is the only term or title connective of the basic and comprehensive concept of relationship. Relationship

to God through Christ as predicted by Isaiah 62:2, "And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name." Acts 11:26 tells us that the "disciples were called Christians first at Antioch" thus fulfilling Isaiah and establishing a continuity of title and name for all truly of Christ.

"Christianity" is an accommodative term embracing the gospel system which revolves about Christ and the New Testament. An erroneous concept is sometimes evident in thinking and attitudes which might be called "churchanity." This very concept may offer some explanation for many falling away. Often conversion is more to the local church than to Christ and the result is "churchanity" rather than "Christianity." This false base results in one becoming weak and wayward in duties and obligations as soon as his ties to the home congregation are broken. "Out of sight, out of mind" is a truism that all too often shows itself in the relation of some to Christ and the church. As soon as they leave home some just quit attending services, never think of associating themselves in any formal way to the church where they are, excusing themselves with "I am a member down home." Such fails in what must be considered the basic concept of relationship to Christ.

The church in the New Testament is referred to as the body of Christ. In a figurative sense this suggests the idea of individual members making up the functional whole just as this is the case in the physical body. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ" (1 Cor. 12:12). Actually, the church is both universal and local. The universal concept along with the individual's relationship to it can be seen in the case of the Eunuch in Acts 8:30-39. Miles away from home this traveler learned of the Christ and obeyed the gospel. What church was he a member of? He had become in truth a disciple of Christ. He was what was later (Acts 11:26) identified as a Christian. But he obviously was not a part of any local church out there on the road from Jerusalem to Gaza where he was converted. He was, however, a member of the church in the universal sense. He was a part of the body of the saved because he now was "of Christ" or a "Christ one". Any attachment to the local church came later in the life of this man.

Discipleship is an individual, independent and personal thing. However, some of the duties are group oriented and collectively performed. The individual even here is always in sight of the Lord and can never be lost as to personal responsibility in the congregation. "The eyes of the Lord are in every place beholding the evil and the good" (Prov. 15:3). To lose sight of our true relation to Christ as being an independent, individual and personal thing is dangerous. The average Christian has become a faceless non-entity, in so many instances, performing but a highly programmed function, a mass operation.

This threatens spirituality and the real purpose of Christ within us, "the hope of glory." Personal piety, spiritual maturity and undivided commitment to Christ are so often inconsequential considerations to the average Christian. In reality, some have come to exist for the local organization, the local church, rather than the organization existing for the individual. I repeat, this may explain some of the problems of our day.

Not only does this consideration bear on the member who moves away from the old local home church and ceases to attend but it may explain why the norm is so often to attend three times a week, give a little and go home. It may explain why outside of regular activities we have difficulty in stimulating and maintaining interest. Christianity involves conversion and dedication to Jesus Christ that is: (1) Personal, he is our beacon, guide and pattern; (2) Independent, in that I and I alone am obligated. The duties of the relationship are mine just as surely as the blessings and promises anticipated; and (3) Individual. With the proper concept of one's relation to Christ all else is brought into perspective. Where ever one is, he is a Christian. His attitude and conduct glorifies God and reflects a dignity complementary to "Christian" in the truest sense.

The local church is not an automatic relationship but is a relationship formed by choice. Paul upon returning to Jerusalem from Damascus "assayed to join himself to the disciples: but they were all afraid of him, and believed not that he was a disciple" (Acts 9:26). While membership in the local church is imperative to the carrying out of collective, group oriented duties, the matter of which and where is subject to personal preference and circumstances. The practice and devotion to truth is always an irrevocable factor in this determination, but aside from this personal judgment determines.

The primary purpose for the local church would appear to be to keep the saved that way and edify or build them up in the faith. This is evident in the importance attaching to the assemblies in the New Testament. The local church is not some sort of spiritual bureaucracy where the individual sacrifices identity and personal responsibility to God. It is not a machine where man simply exists as a cog in the mechanism to accomplish the objectives of its official manipulators. The local church is an entity with organic character. It is a living body having related parts with a functional design. The wisdom of God has provided it with operational direction and oversight, "elders in every church" (Acts 14:23).

The primary objective of the local church is to promote faithfulness and that which will assure the salvation of those who make it up. This involves evangelizing the lost as well as caring for the needy. The local church does not exist to institutionalize Christians locally but rather all efforts are to bring to Christ and keep these saved through the proper relation to Him. Glorifying God is dependent upon proper function within each proper relationship as all is comprehended in His will.

SET FOR THE  
DEFENSE OF  
THE GOSPEL

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THE PROPHETS VIEW THE CHURCH

—No. 2

Daniel 2:44 has been a kind of favorite with me. The verse says, "And in the days of these kings shall the God of heaven set up a kingdom; which shall never be destroyed: and the kingdom shall not be left to other people; but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." In this verse is found the outline for a good sermon on the kingdom of God.

(1) The **first** thing that is affirmed by Daniel is that the **God of heaven would set up the kingdom**. This kingdom to be set up in the fourth world empire would not be erected by the hands of men. Daniel said, "Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces" (verse 34). This kingdom was cut out without hands. Man did not have anything to do with the setting up of the Lord's kingdom; he did not think of it, he did not plan it, he did not advise the Lord when He was planning it, he did not say when it was to begin or how, he did not say where it would begin and he did not give it organization.

"To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, According to the eternal purpose which he purposed in Christ Jesus our Lord" (Eph. 3:10-11). The kingdom was the culmination of the Lord's eternal intentions and purposes in Christ.

(2) The **second** thing that is seen by Daniel is the fact that the Lord's kingdom "shall never be destroyed." Men can destroy the things they begin but not the Lord's kingdom. Man can build a tall skyscraper, mighty highways and in a few years completely tear them up and cover them with tons of earth or turn them under the waters. Anything man can build, he can destroy. But since God has built His church man can not destroy it.

It should cause men to stop and think of the indestructibility of the kingdom of God among men. Kingdoms of earth have arisen and fallen and are now forgotten, but the kingdom of God remains. The kingdoms of men rise and wane but the kingdom of the great God and Father of our Lord Jesus Christ shall be here when Jesus Christ comes back to judge the world and at that time Christ will present the kingdom back to God the Father, a glorious church

without spot or wrinkle (Eph. 5:25-27; I Cor. 15:24-26). Man may as well try to stop the sun from shining as to try and destroy the kingdom of God. It is here to stay even though the kingdoms of men are but for a time.

Should men seek to destroy the church, they may rest assured that God will destroy them. Paul said, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are" (I Cor. 3:16-17). I dare not try to destroy the kingdom of the Lord, but I am set for the destruction of any movement that attempts to destroy it.

(3) The third thing the prophet saw was that the kingdom of the Lord "shall not be left to other people"—man will not rule the kingdom of heaven. Christ did not die in order that a kingdom might be established and then turn it over to any man, be he pope, priest, abbot, king, elder, deacon, preacher, or to any group of men be they a college of men, synod, council, convention, board of stewards, board of deacons, or even of the elders in the Lord's church. Men do not rule and give the orders in the kingdom of God. All authority is vested in God who delegated all authority unto Jesus Christ (Mt. 28:18) both in heaven and in earth. The authority of Christ, the king of the kingdom, is written in the law book which we call the New Testament of our Lord Jesus Christ.

Christ told his apostles to go and preach his gospel unto every creature upon the face of the earth (Mt. 28:19; Mk. 16:15) and then after they had heard the gospel, believed it, and obeyed it, the apostles were to teach them all things commanded by the Lord (Mt. 28:20). Jesus Christ is the one law giver (Jas. 4:12) and his law is perfect and complete (Jas. 1:25; 2 Tim. 3:16-17). There is no part of the Lord's will not sufficient for the purposes the Lord gave it. Peter declared, "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue" (2 Peter 1:3). Jude said, "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints" (Jude 3). Paul wrote, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:16-17).

Not only is the Law of the King complete and sufficient, we are charged under pain of divine punishment not to add, subtract or substitute in any matter of the Lord's will. I Cor. 4:6 reads, "And these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes; that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another." John said, "Whosoever transgresseth, and abideth not in the doctrine of

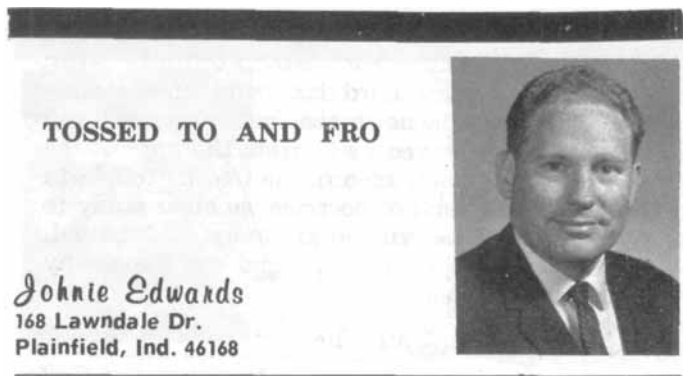
Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son" (2 John 9). Again, "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book" (Rev. 22:18-19). Man will change the divine law of God only under the curse of God Almighty.

(4) The **fourth** thing the prophet saw was the kingdom of God breaking in pieces and consuming the political kingdoms of earth. The gospel was designed for people in every political kingdom upon the face of the earth. The gospel is not a national doctrine. It is an international system of doctrine that was and is to be preached unto every creature under heaven. Jesus said, "Go preach the gospel to every creature" (Mk. 16:15); "Go make disciples of all nations" (Mt. 28:20). The church in the first century went forth declaring the glorious gospel unto the world, to people of every race, of every tribe, and of every tongue. Paul said in Col. 1:23, "... the gospel . . . was preached to every creature which is under heaven; whereof I Paul am made a minister." Just like those early Christians, we should not rest until we are able to preach the pure simple gospel of Jesus Christ unto every creature today, using that great missionary society that the Lord gave, which is the local church (Phil. 1:1; I Thess. 1:8; Phil. 4:15-18).

(5) The **fifth** thing I call attention to in Daniel 2:44 is, that the kingdom "shall stand for ever." Men and nations may attempt to destroy the kingdom but they have not the slightest hopes in the eyes of the Lord of being successful. The Lord went back to heaven to prepare a place of rest for those that will follow the Bible in this life. At the time appointed by the Father Himself, Christ will come to gather His saints to present them unto His Father. The kingdom will "stand for ever", is the promise of the prophet.

Paul wrote, "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all" (I Cor. 15:24-28).

In Daniel 2:44 we have pin-pointed what the prophet saw concerning the kingdom of God. We can see through this same passage the same kingdom of God today. If one looks at the institutions of our day and does not find the things the prophet saw, one can be certain what he sees is not what the prophet saw. What do you see? Is it the view of the prophet?



The apostle Paul warned the Ephesians with these words, "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive" (Eph. 4:14).

I like to think of men and women who make up the church of the Lord, who like staunch oaks, can stand firm amid the many cross-currents of thought that whirl around them. Far too many people are like saplings that are swayed by every little breeze and ultimately grow in the direction of some strong wind of thought that blows against them.

#### **Stedfast**

Instead of being 'tossed to and fro' we need to be as Paul urged the Corinthians, "Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (I Cor. 15:58).

#### **I Shall Not Be Moved**

As the Psalmist expressed it, "I have set the Lord always before me: because he is at my right hand, I shall not be moved" (Psa. 16:8), we must not be easily moved. Paul admonished the Colossians to "Be not moved away from the hope of the gospel . . ." (Col. 1:23). I am not saying that we must be stubborn or have a closed mind, but once we are convinced that the Bible teaches a thing we must stand firm.

#### **Stand**

It seems that some can never make up their minds as to what they want to stand for. They want to wait and see which direction the wind of popularity and majority is blowing and then they decide. We must not be fence straddlers but as Paul enjoined the Ephesians, "Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness" (Eph. 6:13-14). We must not be afraid to stand up and be counted!

#### **Grounded and Settled**

Too many are like the unsettled dust of summer,

who can be changed as the winds move the unsettled soil. Paul told the Colossians, that in order for them to be presented to the Lord holy and unblamable they must "... continue in the faith grounded and settled, and be not moved away from the hope of the gospel . . ." (Col. 1:23). In order not to be tossed to and fro with every wind of doctrine we must study to know the truth so we will be grounded and settled. We must have our feet on the ground and know why we stand as we do.

### **Firm Unto The End**

If we expect to inherit the eternal blessings of God we must not be tossed to and fro but remain firm unto the end. The apostle to the Hebrews said, "But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end (Heb. 3:6). Many are tossed to and fro and the results are, they become drop-outs. There is never a time in the life of a child of God when he can let up but as it is written in the book of Revelation, "... be thou faithful unto death, and I will give thee a crown of life" (Rev. 2:10).

### **"SO-CALLED GODS"** by Lowell Blasingame

In the early part of 1976 I had the privilege of visiting Nigeria with Billy Moore and working with and among Nigerian brethren for a brief period. Our first work was at Ife, which we were told is the oldest known settlement of the Yourbi tribe, and as we were preparing to leave, some brethren presented us with two small, wooden carvings of Obatala and his wife. They explained that many Yourbas still worship these as the gods who make our bodies from clay then pass them along to other gods who impart life to them before we are born. These brethren explained to us that they knew that these were just "so-called" gods and that they were responsible for making our bodies was nothing but "nonsense superstition".

When writing to the Corinthians about eating meats from animals that had been used in sacrifice to idols Paul said, "Therefore concerning the eating of things sacrificed to idols, we know that there is no such thing as an idol in the world, and that there is no God but one. For even if there are so-called gods whether in heaven or on earth, as indeed there are many gods and many lords, yet for us there is but one God, the Father, from whom are all things, and we exist for Him; and one Lord, Jesus Christ, through whom are all things, and we exist through Him" (1 Cor. 8:4-6 NASB).

When Paul said that we know that there is no such thing as an idol, he was not expressing unawareness of their existence for he had seen a multitude of them in Athens (Acts 17:16). The point that he is making is that these idols are only "so-called" gods for in reality there is but one God and Lord (1 Cor. 8:4, 6; Eph. 4:5-6). In ancient Greece where idolatry abounded as it did, this kind of unorthodox, narrow,

restrictive teaching was bound to be unpopular and apt to result in its teacher's being marked as some kind of narrow-minded, religious, bigot who thinks that he is the only one who is right in religion. But it was the truth!

If Paul were in America today, he would view a different, yet somewhat comparable situation to that which he found in the idolatry of his time. Although he would not see the idols that he did in Athens, he would see many different churches, wearing different names, preaching different doctrines and following different religious practices. How different this is from what he by inspiration taught during the first century (Eph. 1:22-23; 4:4; 1 Cor. 1:10-13; 1 Tim. 1:3). Do you suppose that he might be narrow and restrictive enough in his teaching to mark these as "so-called" churches and "so-called" faiths as he did the gods of Corinth and insist again that there is but one church and one faith?

Such teaching would be highly unorthodox in our society and he would likely be called a narrow-minded bigot who thinks that he and his little group are the only ones who are right, but what he would be saying would still be the truth! Men need to learn the difference between truth and the "so-called" things in religion which as the Nigerian brother explained are just "nonsense superstitions".

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### **"DUNGAREE GOODBYE"** by Wallace H. Little

Or, a rebellious farewell!

At a funeral, half or more of the several hundred attendees were in dungarees, not because they had nothing else, but by choice. This included women as well as men. Some appeared "stoned". Many of the "men" had hair reaching to the middle of their backs, or longer. They made quite a scene, gathering about the open casket containing the body of "one of their own" who had been killed in an auto wreck several days earlier.

The day before the funeral, some of these visiting the funeral home, had handled and fondled the body to the extent the director had to caution them, and stop them from continuing. It was reported to me that one had tried to crawl into the casket with the body. Following the funeral proper, the pall-bearers, themselves also dressed in dungarees and with long hair, carried out the casket . . . while rock "music" played in the background . . . but not loud enough to cover the anguished weeping of the dead boy's sister, nor that of his parents.

It was revolting! There was no respect for the heart-broken family who had to face not only the situation of their son's death, but the sure knowledge he died out of the Lord. This latter fact was constantly brought to mind by the presence of his ill-mannered, dungaree friends. The whole thing was a performance by those who could care less about the



feelings, needs or rights of others. They showed their disdain and rejection of "the establishment" here, as they had in other ways, on other occasions. And doing so now, again in a way calculated to be as disturbing and disgusting as possible to the mourners.

They deliberately set out to flaunt their disregard of others in the face of the very ones they were abusing. By their "Dungaree Goodbye" they were successful.

And some Christians defend such, saying, "All who have long hair and wear dungarees to social gatherings are not rebels". Maybe not; perhaps not. But in view of such "performances" as this one, they will have to prove their innocence to me.

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## Editor's Meeting Schedule

May 22-27—Roseville, Ohio  
June 5-10—Houston, Mississippi  
June 20-26—Leitchfield, Kentucky  
July 4-10—Buckhorn, Mississippi  
July 18-24—Winchester, Ohio  
August 7-14—Layton, Utah  
August 21-26—Gashland, Kansas City, MO

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# THE NEWS LETTER REPORTS

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

## HOGLAND—DEAVER DEBATE

The debate announced earlier in this paper between Ward Hogland and Roy Deaver will be conducted in the Pine Forrest High School in Pensacola, Florida July 18-21 at 7:00 each night.

### TENT NEEDED

**CLARENCE R. JOHNSON**, P.O. Box 625, La Porte, Texas 77571 — Due to recent developments among the black brethren in the Houston area, there are now a number of black preachers who are sound in the faith and capable and willing to work among the blacks in this area. Finances are very limited, but what is needed most at present is a tent that could be used in conducting tent meetings from town to town to evangelize the area. If anyone reading this notice knows where a good tent might be secured at little or no cost, this would be a very good opportunity to help evangelize. Plans call for a series of tent meetings to be held from town to town, at first in a circle with a 25-mile radius of Dickinson, Texas, where Isaac Gales is the local preacher. That congregation has recently gained two members who are already capable preachers who have recently left institutionalism. If you can help in this effort or would like further information, you may contact brother Gales or myself at the above address or you may phone (713) 471-0273 (study) or 471-3326 (home). Isaac Gales' phone number is (713) 471-4163.

## NEW CONGREGATION TO BEGIN IN JACKSON, TENNESSEE

**L. EARL FLY**, P.O. Box 3295, Jackson, TN 38301 — Plans are made to establish a new church in Jackson, to be called Nor-thside. I have considered this for several years, for there is a great need for another church here. There are six liberal churches and only one conservative church (Hollywood Dr.). Jackson is a fast growing city of about 50,000. Most of the new businesses and the new subdivisions are being built in the northern part of the city where we plan to purchase land for a building.

We want to build a church that will be zealous of good works always, fervently love each other, scrupulously follow the Bible in all things, using scriptural methods for scriptural works, always being aggressive in opposing and exposing all error and the disguised ministers of Satan, contending earnestly for the faith. We plan to constantly be on the offense, starting the battles against error, and pulling down the strongholds of evil. We plan to use radio, television, newspaper, and every available medium to fight the good fight of faith. Already, we have succeeded in getting our newspaper to change its policy to allow reader response in the FORUM. We have recently used this free space to expose Billy Graham's false answers, and to expose a Catholic

bishop who promised complete forgiveness of all sins to all Catholics who would attend his Civic Center meeting.

I plan to work with this new church the rest of my life. I am now in excellent health after a long period of illnesses. I will need long term support until we can become self-supporting. If any who read this can and will send monthly support for this good work, it will be appreciated. If any can send a lump sum, it would greatly help, for we will have many expenses in newspaper and radio teaching. If you cannot help now, I ask you to consider putting this work in your next budget and let me know that you will consider it. We plan to have an ad in this paper as soon as possible. If you are ever passing this way, we invite you to worship with us.

**KEN AND NANCY DIBBELL**, Route 2, Box 166-A, South New Berlin, NY 13843 — We've enjoyed and been edified by SEARCHING THE SCRIPTURES for many years, but now more than ever. In December, we left our home in Washington, New Jersey and the faithful church there, and are dairy farming here in central New York. Since there is no congregation of the Lord's people in this area (to our knowledge) we assemble to worship God in our living room each Lord's Day. "We" consist of husband and wife, our 21-year-old-son, 15-year-old daughter, two sons who are here occasionally from school and work and our two little ones. Though we are quite a crowd ourselves we pray friends and neighbors will soon want to join us. The Lord willing, the word will produce Christians here. We would appreciate your prayers. If you know of any Christians in this area, moving or traveling to central New York, please let us know. Our phone number is (607) 859-2510.

## LOGAN — CANNON DEBATE IN JACKSONVILLE, ARKANSAS

A debate will be held in Jacksonville, Arkansas May 2, 3, 5 and 6, 1977 between Willis Logan, gospel preacher, and E. F. Cannon, Pentecostal preacher. This will take place in the Jacksonville High School Auditorium on Madden Road each night at 7:30. Propositions involve the formula for what is said when baptizing and the use of instrumental music in worship to God with two nights devoted to each subject.

## NEW CONGREGATION AT SUITLAND, MARYLAND

We would like your readers to know of a congregation which began meeting September 12, 1976. It is the nearest one to Washington, D.C. area, being only ten minutes from the main gate of Andrews AFB in Maryland. We are meeting in a school building which very adequately meets our needs. We presently have 21 Christians with an attendance of 34. We meet Sundays at 11 A.M. for worship, with Bible study following at 12 noon and

evening service at 6:30. We meet also for Bible study Wednesday nights at 7:30. Additional information or directions to the building may be obtained from Bruce Carmichael (301) 735-4314, or Bill Hambeke (301) 645-4158. Anyone knowing of Christians in or coming to this area, please let them know about this faithful congregation.

**JIMMY TUTEN**, 203 North 12th Street, Dade City, FL 33525 — After 20 years of working with self-supporting congregations, I am moving to Charleston, SC to work with the 40 member Ashley Heights church. They have been without a preacher for sometime and need much encouragement. They meet in an old denominational building which they are remodeling as funds permit. There are only four full-time preachers and twelve churches in the state, ranging from three families to about 85 members. The nearest faithful church will be 80 miles away in Sumter where Arnie Granke preaches. The brethren at Ashley Heights can supply all of my support except \$315 monthly. Any help would be appreciated. For more information write Horace Neely, 953 Lansing Dr., Mt. Pleasant, SC or phone (803) 884-7498. I may be contacted at the above address.

**CHARLES DEGENHART**, 808 Luna Dr., Summersville, WVA 26651 — In 1976 Eugene Crawley and Steve Ballou preached in meetings here. Four have been baptized and two placed membership here, though we have had five to move to other states. One college age young man has already converted his mother and is now working on his father and two brothers. Our meeting house is located on State Route 19, three miles south of Summersville. When the New River Gorge Bridge on Route 19 is finished, the traffic will be heavy through here. Brother Futrell of Moundsville will be with us in a meeting in May and Russell Everson of Petersburg, WVA will be here in September for a meeting. I will preach in a meeting at Petersburg in the fall. In a meeting at Tallmadge, Ohio last year two were baptized and three restored. If you are traveling our way, stop and worship with us.

**SMITH — MELEAR DEBATE**

**NORMAN P. SMITH**, 9881 Newcastle Lane, Cypress, CA 90630 — On the nights of March 7, 8, 10 and 11, 1977 brethren J. T. Smith and Bob Melear engaged in a debate on the divorce and remarriage question. Following are my personal observations. The debate was held in Costa Mesa and Santa Ana, California and drew the poorest attendance of any debate I have attended. Brother J. T. Smith had debated Glen Lovelady and Lyle McCollum in two previous discussions on this subject. From statements made by some in attendance and some who did not

attend I am confident the poor attendance can be attributed to the fact that many had attended one or both previous debates and did not desire to sit through another four nights of listening to the false doctrine espoused by brethren Melear, Lovelady and McCollum.

As he did in the previous discussions, brother Smith very boldly and forcefully set forth the teachings of the scriptures on this subject. Brother Melear attempted to prove on the first two nights that the Scriptures teach that even a put away fornicator can remarry without sin: and the last two nights taught that if a person is put away for any cause other than fornication, if he remarries, his first mate may then put him away (a second putting away) for fornication and everyone be free, thus putting a premium on sin. In his efforts to uphold this false doctrine he appealed to human reasoning, emotionalism and a perversion of the scriptures. Brother Smith utterly destroyed every argument presented by brother Melear by simply presenting the passages of Scripture which deal with divorce and remarriage. These were so clearly presented by brother Smith that all could understand who wanted to. The tactics used by brother Melear the last night were not what they should have been and likely account for the fact that brethren are hesitant to debate them and that some are reluctant to come and hear such discussions. It is my earnest prayer that those who hold and espouse this false doctrine will renounce it, repent and ask God's forgiveness and make their stand on the teaching of God's word.

**PREACHER NEEDED**

**CORDELE, GEORGIA** — The church at Cordele which meets at 610 16th Ave., E., needs a full-time preacher. Anyone interested should address inquiries to: Church of Christ, P.O. Box 342, Cordele, GA 31015.

**PREACHER AVAILABLE**

**DON POTTS**, P.O. Box 287, Jamestown, KY 42629 — After five pleasant and profitable years at Jamestown, I am seeking to relocate with a self-supporting congregation preferably in either Kentucky or Texas. However, I would consider any central or southern state. I am 43 years of age with 20 years preaching experience. If interested write the above address or call (502) 343-4128.

**IN THE NEWS THIS MONTH**

BAPTISMS	423
RESTORATIONS	115
(Taken from bulletins and papers received by the editor)	