

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

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EVIL ATTITUDES TOWARD PREACHING

We live in an age when the interest in and knowledge of the gospel of Christ is almost lost. Of course, there are thousands who claim to be students of the Bible and children of God, but their language and conduct tell an entirely different story. There is no significance in having a copy of the Bible in your home or on your person if you do not study it and respect its authority. That is what I mean when I say there is very little interest in and knowledge of the gospel of Christ.

In search for the causes for this pathetic spiritual condition among religious people in this generation I have found two or three based upon statements from the word of God. I am sure there are more, but these two or three will help us recover ourselves from sliding down toward the eternal pit of hell because we are departing from the living God and do not realize it.

Attitudes are the states of mind toward a person, doctrine or practice. Attitude is powerful in determining our conduct, and our complete conduct is the factor that will determine our eternal destiny (II Cor. 5:10; Eccl. 12:13; Rev. 10:13). An examination of some attitudes toward the practice of preaching and the message proclaimed will help explain why so few are interested in the gospel and why so much lukewarmness is in evidence everywhere. An understanding of these attitudes will also help those who are really concerned to do something about the conditions.

By the Spirit of God Paul wrote of the different dispositions toward the Christ they preached in these words: "And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear. Some indeed preach Christ even of envy and strife; and some also of good will: the one preach Christ of contention, not sincerely, supposing to add affliction to my bonds: but the other of love, knowing that I am set for the defence of the gospel" (Phil. 1:14-17).

Preaching to create factions. One may preach Christ, tell the facts about his life, death and resurrection, and do

so out of a contentious heart, intending to create factions in order to hurt someone. The American Standard Version says: "but the other proclaim Christ of faction, not sincerely, thinking to raise up affliction for me in my bonds" (Phil. 1:17).

Divisions will result when the gospel is preached in its purity and from a heart of profoundest love for the truth. The reason is that the gospel will separate the honest heart from the dishonest one; it will separate the obedient believer from the disobedient. This is what the Master meant when he said: "Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household" (Matt. 10:34-36).

However, the attitude toward the gospel that it will unite all those who understand and obey it will generate that zeal and labor that cause us to tell the story as sincerely as we know how, and to do so with a genuine love for the truth.

But because the plain preaching of the word of God angers some who do not want to repent of sinful practices, the attitude of many brethren is that preaching should be as "easy" and "soft" as possible. We must not run people off by condemning sin so they can understand it. We must adopt the "Billy Graham Style" of talking "hard" about moral and social injustices that most hearers approve, and leave off statements such as Peter made on Pentecost when he charged the hearers of having taken the Son of God "and by wicked hands have crucified and slain" (Acts 2:23). When the hearers who were pricked in their hearts asked what to do, Peter told them to "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38). The attitude to which I just referred has done more to create and maintain faction and digression within the church than any other single cause. It must be stopped. The only way I know to do it is to expose those who will not speak boldly the truth of God.

Preaching factious doctrine is preaching that which cannot be proved by the word of God and is designed to divide believers. Jesus said: "It is impossible but that offences will come: but woe unto him, through whom they come!" (Luke 17:1). The factious man is that one who can contend constantly that baptism has nothing to do with remission of sins in spite of all the Bible says about it. He can twist, pervert, ignore, add to and take from what is plainly stated in the word of God to "prove" his doctrine.

The overall result of this kind of preaching is that it alienates brethren, stops the growth of spirituality, and crucifies the Son of God afresh before the whole world. The gospel will divide those of the same house (Matt. 10:34-36), but make sure it is not some man's doctrine or not to promote some peculiar idea you may have. More about attitudes toward preaching later.

Restoration Footnotes

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"HIS SOUL GOES MARCHING ON"

Alexander Campbell enjoyed the personal acquaintance of several important figures in American History. As a delegate to the Virginia Constitutional Convention which met at Richmond, in 1829, he was part of "the most august assembly ever convened in the State, numbering among its members, James Madison and James Monroe, former Presidents of the United States, together with Chief Justice (John) Marshall, . . . John Randolph of Roanoke," and other "eminent personages" (Robert Richardson, *Memoirs of Alexander Campbell*, Vol. II, p. 310). Henry Clay, the great American statesman and orator, presided over Campbell's sixteen-days debate with N. L. Rice at Lexington, Kentucky, in 1843.

However, the most unusual of Campbell's friends of renown was undoubtedly John Brown, the radical Abolitionist of Harper's Ferry fame (or infamy, depending on the political point of view). The two men were associated in the wool business in the 1840's, Brown acting as a commission wool agent for Campbell. Their paths crossed again not long before the Civil War while Campbell was spending a few days in Detroit. Louis Cochran tells about the encounter. "Campbell's last meeting with John Brown was in August, 1855, when Brown, then a fanatical Abolitionist, and some of his followers were passing through Detroit, Michigan, with a cargo of arms and ammunition. The group stopped over to hear Campbell who was there on a visit and preaching at the church of Elder Richard Hawley" (*Christian Standard*, July 15., 1967, p. 10). This information was obtained from a letter written by Henry Thompson, Brown's son-in-law, that is in possession of the Chicago Historical Society.

Campbell's moderate views on slavery, anathema to Abolitionists, while probably known to Brown, did not prevent him from stopping over in Detroit, even in the midst of a clandestine guerilla operation, long enough to see and hear his esteemed friend of former years. This took place four years before Brown seized the Federal Arsenal at Harper's Ferry, which act resulted in his being hanged for treason about two months later, and which in turn became an indirect contributing cause of the Civil War.

The remarkable character and ability of Campbell was recognized and acknowledged in his own day by men from all walks of life. He was one of those rare men who could "walk with kings, nor lose the common touch."

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Editorial

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ONTARIO, CANADA

This article is being written in Bancroft, Ontario, Canada where I am in a gospel meeting and a guest in the home of Brian Sullivan, the local preacher. This is my third meeting with this congregation and twentieth in Ontario since 1960. Perhaps a report on the Lord's work in this province would be of interest to our readers at large and of encouragement to our faithful brethren in our great neighboring country.

The work in Canada dates back many years. Alexander Campbell made preaching trips to Ontario and preached at Jordan around 1860. The church there yet has the old pulpit stand used in that old meeting house where he spoke. Over the years many godly men, both Canadians and Americans, have labored much in the gospel. Thirty years ago, Roy E. Cogdill spent several summers preaching from place to place in Ontario, building up existing congregations and establishing new ones. He did much to strengthen the work at Jordan (in the Niagra peninsula, about twenty miles from Niagra Falls) and converted some stalwarts who have been a power for good in the cause ever since. Among these are Art and Lillian Corbett who responded to obey the first gospel sermon they ever heard. Brother Corbett has long been one of the elders of that good church. In the 1950's and 60's the same errors of centralization, institutionalism and compromise which beset so many churches in the states, made inroads here and many congregations which once were strong in the faith and where men of strong conviction had been welcome, decided to get on the liberal bandwagon. Through the years the church at Jordan has stood firm and has supported strong men there and through-out Ontario.

Preachers

At present there are some fine Canadian brethren preaching throughout Ontario. **John S. Whitfield**, though in declining health, preaches some for the church at Glencoe where he lives now in a senior citizen's home. He has preached at St. Catherines, Meaford, Owen Sound, Wellandport, Bancroft and many other places throughout this province over the years. His writings, while at Owen Sound, sounded out needed warnings of trends in the wrong direction and helped to alert some to the true situation and prepare them for what was coming. He was one of the founders of the school at Beamsville and served for awhile on its board, but his conservative voice

was soon ignored by men of a different spirit. He is a godly man to whom faithful brethren in Ontario owe much.

Peter McPherson now labors at Jordan where he obeyed the gospel, received his training, and from which he received support for his first full-time work at Bancroft. Peter started from scratch at Bancroft but built a successful work and stayed for seven years. After about three years at Brown Street in Akron, Ohio, he moved to Jordan. He is an able preacher whose services have been sought in the states also, and has recently returned from a successful preaching trip to India.

James D. Nicholson now works with the church at Sundridge. He is married to one of the daughters of the Corbetts of Jordan. Over the years he has labored at Tintern, Glencoe, Jordan and now Sundridge, where the congregation has doubled in size since he moved there. They now have 90 members. He is a patient, hard working preacher. Jim has also done some preaching in the states and is appreciated by brethren where he has gone.

John Wallace has preached in a number of places in Ontario, sometimes fully supported and at other times supporting himself. But he has always kept busy in the Lord's work. This week he and his wife have come to Bancroft just to help the meeting. He is leading the singing and ably helping with door to door work every day. We worked together in a meeting at Kingston a few years ago. Until recently, he preached at Wellandport.

Brian Sullivan obeyed the gospel at Jordan where his parents are members, and for several years had a very good job with the John Deere Company. John Whitfield encouraged him to preach and he began his efforts while a member at Wellandport. His talent was obvious to those who heard him. One of his earliest sermons was on the crucifixion and those who heard it several years ago are still talking about it. He located with the church at Glencoe for a few years and four years ago, moved to Bancroft where he continues to do excellent work. He has an interesting and effective radio program every Sunday morning on the only station for miles around. Results are already being seen from this work. He is an energetic man and has prepared some excellent study materials, including some of the best designed charts for overhead transparencies which we have seen. He has done some meeting work in the states also. Brethren in Ontario and the states will be hearing of much good work from this man for years to come.

Three younger men give promise for the future. One is Fred Brethour who was converted at Bancroft and now is completing his university training. He preaches some for the church at Bracebridge and is soon to be married to a sister of Brian Sullivan. He has worked every day of this meeting in door to door work. Another is Pat Sullivan, brother of Brian, who received some of his training in Bancroft working with his older brother. He now preaches for the church at Wellandport. Another young preacher is Rick Bussieres, now training with Jim Nicholson and preaching often.

These brethren have had to spread themselves thin because of the vastness of this province and the distances between congregations and prospects. I have always thought Ontario was a field white unto harvest. But the laborers are few. The labors of those few men who are standing for the truth and who are out working the field every day provide a story of determination, dedication and devotion seldom seen elsewhere. There is a great need for more preachers in Ontario and in every province in Canada, a nation larger in size than the United States.

The Work at Bancroft

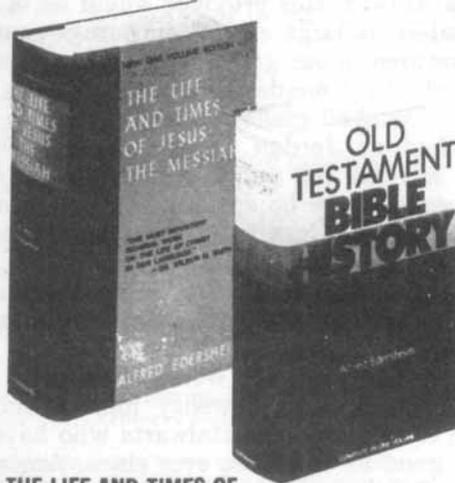
The work at Bancroft (about 150 miles northeast of Toronto) provides some object lessons from which brethren everywhere can profit. In 1965, the church at Jordan placed teaching ads in a number of newspapers across the province and advertised a Bible correspondence course. The ad in the paper at Peterborough (65 miles south of Bancroft) brought a number of responses from Bancroft. After a number of the lessons had been completed, Norman Midgett (then preacher at Jordan) and Phil Wismer (one of the elders) made a trip to personally meet and study with some of the Bible course students who seemed most interested. The editor was then working with the Brown Street church in Akron, Ohio and spending half of each year in gospel meeting work wherever needed and invited. The Jordan elders called and asked if I could spare a week in April, 1966 to come to Bancroft and teach in any private home which would invite a study. The arrangement was made, Norman Midgett drove up with me, introduced me to a few people he had already met, and left me with a handful of names of people from the town and for 50 miles around. After the first day, the rest of the time was spent conducting studies morning, afternoon and night with anywhere from two to fifteen people. It was quite a week.

The very next month, Peter McPherson and family, supported by the church at Jordan, moved to Bancroft for his first full-time work with no members. He continued personal contacts and studies for another month. By then, Hubert Showalter had moved to Jordan to preach, while Norman Midgett was set loose on Ontario, to go anywhere to talk to any prospect in the whole province. Hubert came for the first gospel meeting in Bancroft which was conducted in the Orange Hall. Eight precious souls obeyed the gospel and the work was off and running. And run it did! Since then, over 100 have obeyed the gospel here. About 25 have passed on to their reward as many of the first converts were elderly. Some have moved to other places seeking employment and some have fallen away. But there is a good group of about 30-40 which attends. The church has an adequate building, well located and maintained. Signs of much spiritual growth and maturity are in evidence. The church has weathered the usual storms of withdrawing from the disorderly and stands purer and stronger spiritually than ever. The town of about 2500 is growing due to the re-opening of an uranium mine. Business appears to be booming and there has been much housing construction since I was here six

years ago. This is a beautiful area of rising hill country with many streams and lakes. It is a good place to vacation near a faithful congregation which would be encouraged by the visits of faithful brethren from afar.

We have described all this not only to give the brethren here encouragement for their faithful endeavors, but also to provide some needed lessons for American brethren as to the value of newspaper teaching, correspondence course teaching, personal studies in homes, coupled with patience, devotion and zealous work.

We thank God and take courage for the worthy example of our Canadian brethren who refuse to quit. Their sacrificial efforts put many of their American brethren to shame. Thank God for these good brethren and may their tribe increase!



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"IT'S ALL GREEK TO ME!"

Brian V. Sullivan

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There is a story told about a man who claimed that he could speak and understand every known language but one. The one he could not understand was Greek. His friends, of the intellectual elite, gathered around him and spoke to him in various languages (Italian, French, German, Spanish, et al). After they had talked for a few moments they stopped and asked if he had understood them. His reply was short and simple, "It's all Greek to me!"

Recently, there has been a rash of intellectual (?) language usage in the papers circulated by our brethren. I must confess that, more than once, I have been inclined to say, "It's all Greek to me!" I am not afraid to read what could be labeled as deep material. In fact, I enjoy something that prompts more than a passing glance. However, I have read after some men, who were scholars in their field, who could be understood far easier than some of our neo-intellectual brethren.

Previous to entering full-time evangelism, I was a Service Publication's Technical Writer for a large farm and industrial machinery manufacturer (John Deere). It was our role to translate engineer's speech into language that could be easily understood by the masses (highly educated or otherwise). I have stated this to illustrate my qualification to offer some suggestions on this subject.

OUR PRIMARY PURPOSE IN WRITING SHOULD BE TO COMMUNICATE. Any communication can only be as effective as it's ability to be understood. If an article takes a Ph. D. to understand, few will read it and digest it. If, on the other hand, it can be understood by the less educated masses, it will reach all people. We might say, "If the average person can grasp it's message, then anyone can!"

WE NEED TO WRITE TO BE UNDERSTOOD. Bro. James P. Needham, has a good slogan on the front cover of his publication (Torch). It is, "We do not write to be understood, but so we can not be misunderstood". That needs to be considered in our writing. Far too much fanciful, multi-syllable, theological language is being used today. It may look impressive in print, but it is not a clear communication of thought. Some of the defenses and explanations offered by those charged with Ketchersidean leanings or followings are good examples

of what we mean. Their language proves vague, multi-meaning, everything but clear. Don't disguise your writing so that it has one interpretation when you are with one person, and another interpretation when you are with someone else. If you have something to say, and worth saying, "Say it!" Express your faith in Bible language and Bible terms and not in the heights of worldly wisdom.

Brethren have long realized that there is more disagreement over what the Bible does not say, than what it does say. The reason for this is that the Bible is written in language that can be understood by the masses. It's only when men begin to launch into great circuitous explanations or justifications that confusion reigns and misunderstanding enters. The scriptural mandate is very much needed today: "If any man speak, let him speak as the oracles of God" (I Peter 4:11).

Brevity adds to readers interest. So often we rattle on in writing, adding things, or repeating things that aren't really necessary. Short articles not only hold interest but will also allow a greater number and variety of articles to be included in each publication. If you were in the heart of a burning building, with flames licking out toward you from every side, and your only way of escape was by use of a fire extinguisher, would you want a 300 page manual of instruction on it's operation? Absolutely not! So often the flames of encroaching error are trying to consume us. Men who have encountered the error and fought it, in their locale, write volumes of material that unintentionally disguise their methods of approach and adds to our confusion. Every writer should sift and sort and offer the clearest and plainest explanation he knows how. This will equip many to stamp out the fire before it gets out of control.

Finally, write in language which you use in normal everyday conversation. It has been suggested by those engaged in the professional writing field, that, the average person likes to read material that is a few years under his educational level. For example, someone with three years of college or university would really prefer reading first year material. Now the problem for the writer comes when you consider the varied educational backgrounds of the general public. Most publications that sell in great volume (i.e. Reader's Digest) are written for people with a grade eight reading level. John Deere's Service Publications were set at about the same level. Most people's normal conversation would run in the same level.

Now, lest someone misunderstand me, let me state very clearly that I can see a real need for someone to combat error with similar language and argument level and I appreciate the ability of my brethren who are able to do just that. However, let us remember that articles on God's Word are needed today, more than ever. Let's set aside human wisdom and get down to God's wisdom. Let's preach and teach the gospel in such a way that others will not be led astray, still others will be saved, and that no one will be able to say: "It's all Greek to me!"

Using Great Plainness of Speech

J. T. Smith

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MARRIAGE, DIVORCE, AND REMARRIAGE

For many, many years now, I have been taught and believed that the way to determine Scriptural authority was by Command (or statement), Approved Apostolic Example, and Necessary Inference. I still believe today that this is the way that Scriptural authority is to be established. I want to approach the above subjects with these rules in mind and try to determine what the Bible teaches on these very important subjects.

Read The Passages

Just as we would encourage people to do on any subject, we encourage you to read the passages in the New Testament that teach on these subjects. You should, before going any further, take your Testament and read Matthew 5:32; 19:4-12; Mark 10:2-12; Luke 16:18; Romans 7:2-3; 1 Cor. 7:10-11. In reading these passages we learn what God wants us to know on these subjects.

As a result of reading and studying these passages I have come to a number of conclusions that I want to share with you.

One For Life

As we note in Matt. 19:4-5, Christ said that in the very beginning of time that God planned that there should be one man for one woman (and vice versa) for life. We are also informed that the Lord binds us together, and that what God has bound together that no man can put asunder (Matt. 19:6; Rom. 7:2-3; 1 Cor. 7:39; Eph. 5:31). If this had been all that God had said about the matter, there would never have been any way that one could remarry again.

God did note, however, that there was a possibility of one of the mates "departing," and instructed that if this happened that they were to "remain unmarried or be reconciled" (1 Cor. 7:10-11).

"Putting Away" Discussed

God discussed the matter of "putting away." Christ, being questioned by those who were acquainted with the Law of Moses, answers the question posed to him about "putting away" for every cause. He said if one "put away" (divorced) his mate for any cause (except fornication) he would:

1. Be responsible if the mate commits adultery (Matt. 5:32).
2. If the one doing the "putting away" remarries, he

commits adultery against his mate (Mark 10:11).

3. If the one who has been "put away" remarries, she commits adultery (Mark 10:12; Matt. 5:32; 19:9; Luke 16:18).

4. Whosoever shall marry the one who is doing the "putting away," also commits adultery (Matt. 19:9; Luke 16:18).

5. And, whosoever shall marry the one who has been "put away" commits adultery (Matt. 5:32, 19:9; Luke 16:18).

All these things, as you can see, are clearly taught in the above passages.

May Any Remarry?

Up to this point in our study, there has been no instruction given concerning anyone remarrying. However, at this point we would note that Jesus gives two people the right to remarry.

First of all, he made an exception to one man for one woman for life, when he states in Matt. 19:9 "Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery." The exception clause here is expressive of the fact that if one does put away his wife for fornication he can remarry. I would like to illustrate this point with a similar passage. In Luke 13:3 I read, "I tell you, Nay: but, except ye repent, ye shall all likewise perish." The thought that is expressed here is that "all were going to perish" — with one exception — "except ye repent." The same kind of statement is made by the Lord in Matt. 19:9. "Everyone who would put away his wife and remarry would commit adultery" — with one exception — "except it be for fornication."

Secondly, Paul said in Rom. 7:2-3 that one is bound to the law of his mate as long as they shall live. But if their mate be dead, they are free to marry (also see 1 Cor. 7:39).

Conclusion

I know of no other instruction that God has given in His Word, especially with regard to the matter of divorce and remarriage. This is exactly, all, and the only thing that I present to others, in an affirmative way, if they ask me what I believe the Bible teaches on these subjects. Many arguments are made by persons to try to justify others living in a sinful condition regarding their marriage. However, every other argument that can be presented by man on this subject is simply a matter of human reasoning, human wisdom, and can not be proven by the Scriptures. Perhaps at a later date we will discuss some of them.

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LORD, HELP US NOT TO RUN IN THE CHURCH BUILDING

Bryce Barnes, one of my favorite "little friends", is four years old and lives in Beaver Dam, Kentucky. He already enjoys praying and when asked by his Dad to offer thanks at the table he often launches into thanksgivings and petitions few of us would think of. Having been punished more than once for rowdy behavior in the meeting house after services, Bryce concluded a prayer not too long ago by requesting: "... And Lord, help us not to run in the church building!" Maybe he was sure that others were in as much need of help with this shortcoming as he was, and he was ready, like the priests of the Old Testament, "to offer sacrifices for sins, as for the people, so also for himself" (Heb. 5:3).

I suppose we would all get along easier if we had Bryce's simple willingness to ask for help. Most of us have either become so accustomed to our peculiar weaknesses that we forget about them, or we are not honest enough with ourselves to admit we need help. The very act of asking for help is a confession we do not like to make: that we are in trouble and can't help ourselves. But there comes a time (fairly often for most of us) when our own strength plays out and we must either get assistance or ignore the problem, hoping it will go away.

Jesus often reminded his disciples that they ought to freely ask their Heavenly Father for help with every bit of the confidence that a child comes to his Dad. He said, "Ask, and it shall be given to you; seek and you shall find; knock, and it shall be opened to you. . . . What man is there among you, when his son shall ask him for a loaf, will give him a stone? Or if he shall ask for a fish, he will not give him a snake, will he? If you then, being evil, know how to give good gifts to your children, how much more shall your Father who is in heaven give what is good to those who ask Him!" (Mt. 7:7-11). In the young years of our lives, our parents try to iron the wrinkles out of our characters, so to speak, by discipline and training. Each flaw in our developing lives is smoothed out by parents who want to see us become all that we possibly can. The nurturing of children to bear the image of their parents requires not only the skill of the parents, but the willingness of the children to accept the help of nurture. (So, for example, in Ephesians 6 there are instructions both for parents

and children alike.) God promises that the children of his spiritual family may eventually "become partakers of the divine nature" (2 Pet. 1:4). Before that can be accomplished, there is much that needs to be improved in us. Our characters are not nearly what they must be. And we need help to iron the wrinkles out.

The problem is that we are not often willing to admit our need and go to our Father for aid. We may occasionally offer some vague, general prayer for the Lord to help us all conquer temptation and so forth. But how often do we seriously examine our individual lives, size up our personal needs, and ask for the Lord's help with specific problems? If we do not because of plain neglect, the solution is obvious. But if we do not because we are timid about spelling out in precise detail just what it is we need help with, then we need to take heart. James says that God is the One who "gives generously to all without finding fault" (Jas. 1:5). The Lord asks us to come to Him with our special needs, and that He will not embarrass us for having to ask or rebuke us for being in need.

One man's weakness is another man's strength. No two of us being exactly the same, the very thing which may be one man's most terrible temptation may not present any problem at all for another. The drunken alcoholic (for example) may not ever fall to the temptations of pride or anger in the way his teetotaler neighbor does. But one thing is sure: Jesus as a man experienced each of our strongest temptations without giving in. Where we knuckle under to sin long before Satan has done his worst, Jesus had to stand against the strongest assaults the Enemy could make. In the Lord's case, Satan unleashed his full arsenal. In our case, he only needs to use the particular weapon which will strike our weakest defense.

Paul is very clear in saying that the Christian is in a life and death struggle with powerful spiritual forces of evil and that the only survivors will be those who have been strong in the Lord and the strength of His might. The only way of resistance is to "put on the full armor of God, that you may be able to stand firm against the schemes of the devil" (Eph. 6:10-11). If we fall prey to the Enemy, if we are overpowered by our shortcomings and weaknesses, it will be because we have refused the help offered us by our Father.

It may be that as we submit to the Lord's help we shall be surprised to learn of other things that need to be rearranged in our lives. If as a child we think "running in the church building" is the worst of all sins (and ask for help with that) we shall soon learn other faults are even more dangerous. At each step we shall need to remember to "draw near with confidence to the throne of grace, that we may receive mercy and find grace to help in time of need" (Heb. 4:16).

In First Corinthians 10:13 Paul assured his readers that God would not allow them to be tempted beyond what they were able, but would with the temptation

also provide the way of escape. When we are up against the worst of it and are facing what (to us) is the Enemy's most irresistible device, we ought to do what the child does instinctively: ask for help. "Lord, help us not to run in the church building!" Help us to know our weak spot and do something about it.

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THE PROPHETS VIEW THE CHURCH— No. 3

Knowing when the Lord's kingdom is to be established, the prophets saw the place where it would begin. "The word that Isaiah the son of Amos saw concerning Judah and Jerusalem. And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more" (Isaiah 2:1-4).

Isaiah, by Inspiration, uses a different term that means just exactly what Daniel said when he used the term "the days of these kings." Isaiah said that this would come "to pass in the last days." The "last days" of Isaiah 2:1 are "the day of these kings" in Daniel 2:44. The two expressions refer to both one and the same time.

Isaiah says in the last days that the "mountain of the Lord's house shall be established in the top of the mountains." The expression the "mountain of the Lord's house" in Isaiah 2 is the same in significance as the term "kingdom" in Daniel 2. The Lord's mountain and the Lord's kingdom are both one and the same relationship. Thus, Isaiah is seeing the same thing Daniel saw.

The "many people" of Isaiah 2 are the same as those that Daniel said the Lord's kingdom would consume. These many people would learn of the Lord's church, mountain, or kingdom in the place specified by the God of heaven. Isaiah said that the "mountain of the Lord" would begin or be established in the "top of the mountains" and that the law was to go forth "out of Zion" and the word of the Lord from Jerusalem." Jerusalem was in the top of the mountains. This is seen in Luke 10 of the man going from Jerusalem down to the city of Jericho. Leaving Jerusalem, one would go down the mountains to Jericho.

Isaiah says the "mountain of the Lord's house" will be "established in the top of the mountains." The term "mountain" is used in two different and distinct ways in this passage. The term "mountain" is modified by the phrase, "of the Lord's house" and when so used in this passage, it means the church or kingdom of God. In another way the term "mountain" is used to denote what we usually think of when we think of the term. Thus, we have the "mountain of the Lord's house" which is the church being established in the top of mountains.

Isaiah says, "all nations shall flow unto it." The church was to be established in the top of mountains, yet he used the expression to show people will "flow unto it." Water does not flow up hill. Yet, this is the very picture we have of the beginning of the Lord's church. This shows that the beginning of the Lord's church with the preaching of the word of God and the law of Zion will be strong enough to draw or cause people to flow unto the beginning place of the "mountain of the Lord's house." In this is seen that great drawing power of the gospel of Jesus Christ (John 8:44-45; Rom. 1:16-17). No power but the glorious gospel of Christ would do this.

Isaiah, said that those that went up to the top of the mountains would be taught the ways of the Lord. Isaiah saw people being taught the word of God before they came into the Lord's church. Nothing was seen of hot dog suppers, ice cream parties, cake walks, church suppers, church sponsored entertainment, talent shows, bus ministries or some other appeal made unto people with the social gospel approach. Isaiah saw the church teaching. When people engage in more than teaching to draw men to Christ, they are doing more than viewed by the prophet.

Isaiah saw people being taught of "his ways" or of the Lord's ways. When the Lord's way is presented, the way Isaiah saw is being presented. Isaiah did not see the Lord's church walking in the ways of men. The way the Lord's church is to walk is in His ways. We should be satisfied with the way the Lord would have His church to walk and to be taught. Isaiah also saw, that after the people were taught the Lord's way, that they walked in them. It is one thing for the Lord's ways to be taught and it is another thing for them to walk in that way.

When a gospel preacher sets forth in a sermon from the gospel of Christ, the will of heaven, and one seeks opportunity to destroy it, such is an admission the reason is to get people not to accept the Lord's way. Jesus knew this, saying in Matt. 13:19, that one in the parable of the sower that received seed by the way side had "the wicked one" or the Devil to come and "catcheth away that which was sown in his heart." The reason is that the "wicked one" mentioned in verse 19 knows that if the pure word of God remains in the hearts of those that hear it, good fruit will come forth which will result in walking the ways of the Lord.

Isaiah said, "they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither

shall they learn war any more." The prophet views the Lord's church being extended by means of peace and not of war and bloodshed. It was the King of the kingdom that said "My kingdom is not of this world" (John 18:36).

Religions of earth have been extended by the carnal sword, but not so with the kingdom of God. The preaching of the seed of the kingdom, which is the Word of God (Lk. 8:11) is all that is necessary to extend the borders of the Lord's kingdom.

The kingdom of King Jesus is the only religious system that can be extended by the preaching of its doctrine alone. The kingdoms of men in order to extend the borders of their reign must use something besides its doctrine. Blood shed must be for some to extend their religious ideas; slander or misrepresentations will be engaged in to foster the ideas of others. Some may use the tactic of fear, making people afraid not to bow down to their every desire. Teddy Roosevelt's "big stick" may be used to knock everybody in line with the party that does not see the hand writing on the wall and get in line of their own free will.

Daniel gave the time of the kingdom to be established in the words of "the days of these kings" and Isaiah said it would be in "the last days."

Isaiah tells us where the Lord's kingdom was to originate. It was not in Rome, Alexandria, Nashville, Abilene or London. The city designated by the God of heaven was Zion or Jerusalem of Palestine. This is where the prophet saw the Lord's kingdom being established. Isaiah said, "for out of Zion shall go forth the law, and the word of the Lord from Jerusalem."

Men have built religious institutions by the scores in all of the different parts of the earth. We can see the results of these institutions upon every hand. The prophet saw the Lord's kingdom beginning in Jerusalem.

When Jesus Christ was about to return to heaven to the right hand of God the Father, the Ancient of Days, He charged the apostles to remain in the city of Jerusalem for the beginning of His church. Jesus said, "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. . . tarry ye in the city of Jerusalem, until ye be endued with power from on high. . . And they. . . returned to Jerusalem with great joy: And were continually in the temple, praising and blessing God" (Lk. 24:46-53).

In Acts 1 we read, ". . . and he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking things pertaining to the kingdom of God: And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me" (Acts 1:3-4).

In Acts 2 we learn that the apostles were in the city of Jerusalem waiting as they had been instructed by Christ for the coming of the Lord's kingdom. The

apostles were in the very city of Jerusalem where Isaiah saw, as a prophet, the "mountain of the Lord's house" beginning.

REFLECTIONS ON A SPECIAL CLASS

ONE STUDENT'S VIEWPOINT.

by Thomas Hughes

Last winter the congregation at Expressway, where we worship, began a special series of classes on a variety of subjects. These were not held during normal Bible Study times such as a Wednesday night or on the Lord's Day. Our choice, for my wife and me, was the class with the theme "Into All the World" taught by the editor of this paper.

It ran from early December into the end of February, meeting from 10:00 AM to noon on Fridays. Attendance varied from the high teens into the high twenties, with all age groups present from young mothers with infants through great grandmothers, and from young evangelists through aged teachers.

Our viewpoints on this class come from one who has served as a teacher for almost thirty years, we have filled the pulpit in some thirty or forty places from time to time and even had the duties and responsibilities of the eldership for some four years. Therefore, it is perhaps a bit weighted towards a favoritism of the subject matter considered. In our present profession, we deal in the communication arts, holding seminars and publishing books on various management subjects; Finance, Training etc. Because of this, our observations of classes go a bit beyond the surface.

A class like this one would be very profitable for every congregation to have on it's list of subjects that need study. We covered the subject from beginning to end, in somewhat greater depth than would be normal since class times ran a full two hours! And the time flew by.

We studied the basic scriptures on evangelism from the Great Commission through Acts and the various New Testament letters. Beginning with the commands and examples found in the scriptures and continuing into the current application of them in the modern world. Our guest teachers were men from foreign fields, both native Gospel Preachers and men who had left home and hearth here, to preach the gospel on foreign soil.

We had the advantage of having three different teachers, men who had worked overseas, the editor of this paper had spent considerable time in Norway, as well as making evangelistic preaching and teaching trips to the Philippines and Italy in 1971, 1975 and 1976. Bro. Diosdado P. Menor of Calapan, Mindoro, Philippines where he has been active for some five decades in preaching the Gospel was a most interesting teacher concerning the work in his nation. Bro. William Murrell, who now works with a

congregation at Peoria, Illinois had spent considerable time in the work in England. His views on the difficulties in the United Kingdom were appreciated.

Considerable home work was assigned during the course of this special study. It consisted of members of the class communicating directly with evangelists in foreign fields. Letters were sent and the response was both instructive and deeply emotional. The needs spelled out in Africa, South America, Australia, the Far East, India or where ever are great! And truly very little is being done by us in our "tents of ease".

As one who has been in better than thirty countries (via the military, business and vacation) we know well what it is like to be gone from home for long periods of time. It is just not money these dedicated servants of God need but also . . . words of encouragement and even sometimes . . . "things". (Phil. 4:18)

We sent word out to some hundred fellow members of the Lord's body about this concerning one such homework assignment, hoping that others would be moved to aid one in foreign preaching work. The response to my personal appeal was stirring. A few letters sent from California to Florida and points north brought back letters to me, phone calls from Elders, and other like communications indicating that aid was being sent to one man and his family in Japan (Bro. Bob Nichols).

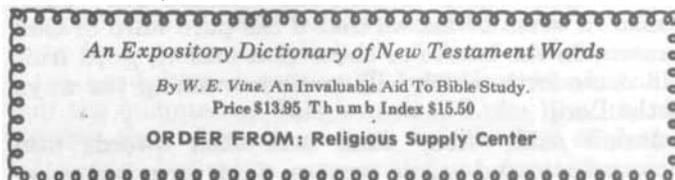
Now as to long time results. I really don't think any of us who sat in the class as students will ever be the same again. Evangelism has taken a new meaning in our lives I am sure. I can see it and feel it among those who were in the class. Let us hope that like measles . . . it catches on with others.

We have worshipped with brethren in some twenty or so states of the union and some four foreign countries. Good classes are at a premium! If there is anything the local flocks need it is either classes on Personal Work or World Wide Evangelism. And really now, don't these two go pretty much hand in hand? For the odd thing about the whole wide world is that it begins . . . right outside my door step. Your door step is no different.

In place of the same old type of study . . . "line upon line" with less than dynamic presentation by a motivated teacher . . . "Will Brother So and So read the next verse." And he does . . . with the comment "That verse explains itself." That's not bible study, nor has it ever been such! Elders and preachers would do well to tackle this subject of the Great Commission and what does it mean to me!

We think lives could be changed and souls won by getting some of the determination and example of the foreign workers rubbed off on us.

Care to try it?



Let No Man Despise Thy Youth

Steve Goff
Centerville, Texas



A brief sketch of my background is as follows: I am 27 years old, the son of faithful Christian parents, my dad (B. G. Goff) being a song leader & classroom teacher for many years. I was raised in Pasadena, Texas, where my family worshipped at Red Bluff Rd. congregation. Luther Blackman baptized me there. After attending the University of Texas at Austin for 3 years, I returned to Pasadena where I became interested in preaching the gospel. I was greatly encouraged to do so by the elders and members of Red Bluff, who allowed me to preach almost once each month in 1972 & 1973. In October, 1973, I began preaching every Sunday for the conservative church in Damon, Texas, while working at a secular job in Pasadena. In January, 1975, I accepted an offer to work full-time with the church in Centerville, Texas. I was married on April 4, 1975 to Nanette Roberds (also from Red Bluff & of faithful parents), and we moved to Centerville on April 20 to begin our work. Since that time, the church at Centerville has greatly progressed. We are self-supporting, and assist in the support of 3 other gospel preachers, 2 of whom are Spanish-speaking. The church here has about 50 members. If I could list one preacher who did more for me than any other, I would list Ralph Williams, who studied with me and encouraged me during the first years of my preaching.

A GREAT HERITAGE

When we think of the past generations of our ancestors, feelings of pride and responsibility are present. We are proud of our heritage and we feel the responsibility to continue the reputation that outstanding men and women created for the name we have been given. This is a natural feeling that all people have. The same can be said of our thoughts of the founding fathers of this nation. We are proud of their efforts for freedom and justice, while we recognize our task to preserve such a nation. In the spiritual realm, as Christians, we have a great heritage. Paul says that we are of Abraham's seed (Gal. 3:26-29), which shows that no other heritage is as great. Abraham's seed has always included God's people. Before Christ came to earth, these people were the Jews. When Jesus came, however, he taught that being born a Jew did not make one a child of God. In Jn. 8:39-44 Jesus called the rebellious Jews "children of the devil". Paul reminded the Christians at Rome that they became heirs of God by their

obedience to the gospel (Rom. 6:17-18; 18:16-17). In Rom. 8:28-39 Paul taught the greatness of the Christian's heritage, saying, "If God be for us, who can be against us?"

A Great Past

The child of God joins a people with a *great past*. Men and women of God, from the creation of man, have lived for God, preserving an ancestry of righteousness, paving the path that lies straight and narrow before us. Heb. 12:1 mentions a cloud of witnesses surrounding the Christian as he runs the race of life. This must refer to those mentioned in chapter 11 and others, the faithful of God, who have crossed over life's *threshold* to await their eternal abode. Noah, the preacher of righteousness; Moses, the lawgiver; Jesus the Christ, our Lord and saviour; members of the early church who dedicated their lives to the performing of the great commission (Matt. 28:19-20); and a host of others watch as we run the race which they know, all too well.

A Great Future

The child of God is a citizen of a kingdom with a *great future*. Paul encourages us to run, with the greatest of diligence, the race in which the winner will obtain an incorruptible crown (1 Cor. 9:24-25), a crown of righteousness given by the Lord (2 Tim. 4:8). Peter speaks of this inheritance, teaching that it is reserved in heaven for all faithful children of God (1 Pet. 1:3-5). No greater future can man look for than eternal salvation. The Great Heritage of the Christian includes such a future.

A Great Task

We must not, however, linger on the great past and future that we enjoy. With the great heritage comes a *great task*: to be worthy of the name of Christ, which we wear. The men and women of the past are gone. We are left with the great commission; we have inherited the fight against Satan; we find no person to turn to for leadership. The church of our Lord will survive only if we work to preserve its purity. We pray that we are worthy to fill the shoes of the fishermen of old. Are we performing our task? Are we faithfully teaching God's word to a lost and dying world? As we compare the New Testament church with the Lord's church today, we are sad to see a lack of enthusiasm in teaching the gospel. Too often we excuse ourselves from our task, pointing to the lack of results in modern times. "It does little good to teach a world that is not interested in the gospel," we hear. Our problem is the failure to recognize the difference in God's job and our job. Paul showed the difference in 1 Cor. 3:5-7. We must sow the seed; God will provide the increase. It is not important for us to see results! It is only important for us to do our job. God says his word will not return to him without accomplishing its intended purpose (Isa. 55:10-11). With this understanding, let us carry God's Word throughout the world; preach the gospel of Christ in its purity and simplicity; perform our task faithfully.

If we fail to fulfill our responsibility, we are not a part of that great heritage. Jesus said those who look back are not fit for His kingdom (Lk. 9:62). Our past, should we fail, includes the countless millions of the unfaithful, slothful, and disobedient. The only future we can look for is everlasting torment, a place in that lake of fire and brimstone. Therefore, we must not forget the great task that we have before us. Only when we are doing our duty to God can we speak of our great heritage. "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us" (Heb. 12:1).

**ABORTION CRUSADE DOCTOR
MAKES A
DRAMATIC TURNABOUT**

R. J. Evans

3259 Greendale Rd.
Birmingham, Al. 35243



Dr. Bernard Nathanson was once head of New York's first and busiest abortion clinic (Center for Reproductive and Sexual Health—now closed). It has been estimated that more than 100 pregnancies per day were terminated in this clinic which Dr. Nathanson directed. But according to an article which appeared in GOOD HOUSEKEEPING, March 1976, entitled: "Second Thoughts on ABORTION From The Doctor Who Led The Crusade For It," Dr. Nathanson now believes that abortion "is the taking of human life, and that a legal climate that is 'completely permissive' on that issue may be a threat to the very fabric of our society." Everyone, especially proponents of abortion, should read about this doctor's dramatic turnabout concerning his former position on abortion. In this article, I would like to share with you some excerpts taken from the report given in GOOD HOUSEKEEPING:

"*'The pressures, external as well as internal, on everyone were just enormous,'* he recalls. Doctors regularly work 12-hour shifts. One commuted weekly from Kentucky, flying up for a long weekend during which he manned the vacuum aspirator almost around-the-clock, and returning Monday morning to his regular practice.

"But it wasn't just a matter of overwork. Psychological factors, stemming perhaps from subconscious guilt and inner misgivings, must also have been playing a part. Doctors began *'losing their nerve in the operating room,'* Nathanson says. *'I remember one sweating profusely, shaking badly, nipping drinks between procedures.'* Heavy drinking became a problem with several. Some doctors and nurses complained of deep depression, and were plagued by terrifying recurring nightmares. One

doctor's worried wife cornered Nathanson at a party and anxiously reported that her husband was dreaming continually of blood.

"*'I was seeing personality structures dissolve in front of me on a scale I had never seen before in a medical situation,'* he recalls. *'Very few members of the staff seemed to remain fully intact through their experiences.'*"

The clinic logged a record of 26,000 abortions without any known deaths, of women, that is. It was while preparing an article for a medical journal concerning this so-called "success" that Dr. Nathanson's growing sense of concern began to crystallize. He stated:

"*'I read through questionnaires that had been filled out by our patients, most of them young women, and I couldn't help but be disturbed by the fact that the only emotion they seemed to express about their abortions was relief. No remorse, no regret, no sense of loss among 26,000 women. I found that a little alarming.'*"

At first, Dr. Nathanson believed that the questions and troubles he was having over abortion were caused primarily from the pressures of the clinic of which he was director. But then after much contemplation, he realized that he had begun to subconsciously question the act of abortion itself. Soon the doubts and questions about abortion became strong convictions. In fact, to such an extent that Dr. Nathanson is now chief of obstetrical services at St. Luke's Woman's Hospital in New York City. Of his work there, he now says, *"We are saving babies, who would not otherwise be saved."* Among other things, his duties involve supervising the hospital's perinatology unit, where the latest in medical technology is used to monitor fetal development. The high premium set on bringing difficult pregnancies to a successful conclusion caused Dr. Nathanson to talk to himself in the mirror one night after a long day's work. He remembers the following:

"*'I said to myself: "All that propaganda you've been spewing out about abortion not involving the taking of human life is nonsense. If that thing in the uterus is nothing, why are we spending all this time and money on it?"'*

"He elaborates: *'As early as six weeks we can detect heart functions in embryos, with' an electrocardiograph. We can record brain activity at eight weeks. Our capacity to measure signs of life is becoming more sophisticated every day, and as time goes by we will undoubtedly be able to isolate these signs at earlier and earlier states in fetal development. To vehemently deny that life begins when conception begins is absurd!*

"*'The product of conception is a human being in a special time of its development, part of a continuum that begins in the uterus, passes through childhood, adolescence and*

adulthood, and ends in death. The fact that a fetus depends on the placenta for life and can't survive independently doesn't nullify its existence as a human being. A diabetic is wholly dependent on insulin, but that doesn't make him less human.' (*Emphasis mine, rje*)

"I had to face the fact that in an abortion, human life of a special order is being taken.' "

After giving much consideration to the thoughts expressed by this physician concerning the wrongness of abortion, I can't help but think of the words of the Psalmist concerning God's view of the unborn fetus (*child—Matt. 1:18*) in the womb. "For thou has possessed my reins: thou hast covered me in my mother's womb. I will praise thee; for I am fearfully and wonderfully made: marvelous are thy works; and that my soul knoweth right well. My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect: and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them. How precious also are thy thoughts unto me, O God! how great is the sum of them! (Psa. 139:13-17).

PREACHERS NEEDED

CORBIN, KENTUCKY - The church here will need a full time preacher the middle of July, 1977 as Norman Webb is moving away. Partial support will have to be raised. Those interested call (606) 528-8246.

CHESTER, VIRGINIA - A gospel preacher is needed in a growing area. The church is small but eager to continue God's work here. Most of the support will have to be raised elsewhere. If interested call (804) 541-3559.

PURCELL, OKLAHOMA - The church of Green and Jackson St. in Purcell, Oklahoma is in need of a full time man to work with them. They can provide \$650 per month toward support. If interested please contact: Charles Waldo, Rt. 1 Box 63, Purcell, OK 73080 or phone (405) 527-3538; or Jim Hendrick, 1111 N. 6th, Purcell, OK 73080, or phone (405) 527-6606. Purcell is 15 miles south of Norman, a county seat town of 4-5,000 people. The area is expanding rapidly and new industries nearby will bring in more people.

MIAMI SHORES, FLORIDA - The church here needs a preacher. A young man with a family can have a great opportunity working with us. Those interested may write to us at 10275 N. E. 2nd Ave., Miami Shore, s Florida 33138 or may call either (305) 688-2623 or 758-9845.

ENUMCLAW, WASHINGTON - The church here needs a gospel preacher as of June 1. Those interested may write to: Sierra Vista Church of Christ, 28121 S. E. 448th St., Enumclaw, Washington 98022 or call 825-5437.

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"WOMENISM" AND THE CLERGY

by Arnold Granke, Jr.

Most *Womenists* (there is a difference between being a woman, and being feminine) are unconcerned about what the Bible teaches. Most *Sectarians* (there is a difference between being a denominationalist, and being a Christian) are unconcerned about what the Bible teaches. With this common ground, *Womenists* and *Sectarians* make natural allies. Should any marvel, therefore, that *Womenists* long have lobbied for "clergy" status among the denominations; or that the Episcopal Church finally has voted to ordain women priests?

At least three facts ought to be noticed —

1) The Bible teaches that the woman is subordinate to the man (1 Cor. 11:3); therefore, women are to be in submission, and are to learn in quietness (1 Tim. 2:11-12). The woman's meek and quiet spirit, which God values highly (1 Pet. 3:4), is far removed from any bold usurpation of leadership over the public worship assembly. This truth may be distasteful to *Womenists*, but godly women derive great joy in so fulfilling the law of Christ.

2) The "clery" and the "laity" exist only in the doctrines of men (Cf Mt. 15:9). Jesus taught there is to be no such distinction — no special prominence, no conspicuous clothing, no titles of piety (Mt. 23:5-11). How different are men and women who assume to themselves terms which are reserved for God (Ps. 111:9), from Christ's apostles who humbly regarded each other simply as brethren (2 Pet. 3:15). AD who have left darkness to enter Christ's marvelous light are priests of God (1 Pet. 2:9).

3) The Bible teaches that Jesus established one church (Mt. 16:18; Acts 2:47). It is His, and He named it after Himself (Rom. 16:16). That church is His only religious body, and He is it's only Head (Col. 1:18). It's only authority is the word of God (2 Tim. 3:16-17), and it is subject neither to the tactics of pressure groups, nor to the whims of men.

When men and women love God and respect His word, they turn away from *Womenism*, *Sectarianism*, and every other ism. When they don't, they choose to face the consequences (2 Thes. 1:7-9).

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THE NEWS LETTER REPORTS

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

KEN WELIEVER. 420 9th Ave. W., Palmetto, FL — In many respects we have just concluded one of the finest meetings in the history of the Palmetto church. James P. Miller did an outstanding job in preaching the gospel each evening. As most brethren know, brother Miller has had some very serious health problems, but is able to get along fine as long as everything stays in balance. Brother Miller claims to be the only preacher in the history of the restoration to bring his own food with him! But he can still preach. As an added feature, Bobbie Miller presented her STAIRWAY TO TEACHING series during the day to the ladies. The classes were well attended and well received by all. We would recommend her series to any church interested in helping the ladies improve their teaching skill.

The work at Palmetto continues to progress. In addition to our weekly call-in radio program, bi-monthly bulletin, weekly newspaper article, and regularly scheduled meetings, we are beginning a new program of teaching where every class from preschool to adult is studying the same subject. The plan is for families to have devotions five nights a week in preparation for the Sunday morning class study. This new format is being accepted with great participation and enthusiasm. Also we have purchased a choice piece of land and plan soon to erect new meeting facilities. When visiting in Florida, stop and worship with us.

WARD HOGLAND, Box 15, Booneville, MS 38829 — After 16 years with the Walnut Street church in Greenville, Texas, I will begin work with the Westside church in Booneville, Mississippi about June 1st. Please note my change of address. Meetings for 1977 include: Kilgore, Texas; Peru, Indiana; Oklahoma City, Oklahoma; Akron, Ohio; Haynesville, Louisiana; Tompkinsville, Kentucky; Franklin, Tennessee; Pittsburg, Texas; Bossier City, Louisiana; Tampa, Florida; Oak Ridge, Tennessee; and Round Hill, Kentucky. I will also meet Roy Deaver in a four night debate July 18-21 in the Pine Forrest High School in Pensacola, Florida.

LARRY R. DEVORE, 1839 Burbank Rd., Wooster, Ohio 44691 — We moved to Wooster, Ohio on December 23, 1976, to work with the Burbank Rd. church. A man was baptized on Jan. 3, and his wife obeyed the gospel during a meeting with Tom Oglesby April 18-24. Tom did an excellent job of proclaiming the gospel.

H. E. PHILLIPS, P. O. Box 17244, Tampa, FL 33612 — The work at Fletcher Avenue in Tampa is growing in a healthy way. Recently we have had several to identify themselves with us and two have been baptized. I have scheduled a greater number of meetings this year and for 1978 than I have since 1963-65. I was with the Traders Point church in Indianapolis, Indiana March 6-12. This was a good meeting, well attended with visitors from several miles away. Dale L. Wilson is doing a fine work with this good church. The elders are: Bob Choate, Quentin Guin and Denver Niemeier. These men are doing their work well. On Lord's day, March 13, I spoke at the Preston Highway church in Louisville, KY where Leslie Sloan preaches. The work there is making progress. That evening I spoke at Douglas Hills church in Louisville where Jamie L. Sloan is the faithful and able preacher. It is always a pleasure to be with these churches in the Louisville area.

I was with the Riverside Drive church in Nashville, TN March 14-18. Robert Jackson is the faithful preacher there and has done a good work with this church for several years. The attendance was very good each evening. The faithful elders of this church are: W. P. Hagewood, S. T. Sullins and D. Y. Sharpe. The elders, preacher and members of the Riverside Drive church were very kind to my wife and me when my mother-in-law passed away in Nashville during the meeting.

I was with the Holly Street church in Denver, Colorado March 20-25. David Harkrider is the faithful preacher with this good church. There were many who attended from neighboring communities, and good attendance prevailed throughout the meeting. Brother Harkrider is doing a good work there and the church is very active in a scriptural way. During these meetings in March, 5 were baptized into Christ and one restored. We are thankful to all for their hospitality.

During April we had a good meeting with Truman Smith of Houston, Texas. He is now preaching with the Greens Bayou church and is also one of the elders. His meeting at Fletcher Avenue was well attended and appreciated by the whole church here.

I am to be with the faithful church in Fredericksburg, VA (Stafford) just a few mile? south of Washington, D. C. from May 1-6. This a small church and needs the encouragement and prayers of good brethren everywhere. I shall be with Claud Truex and the church in Shepherdsville, KY May 15-20. Shepherdsville is on the southern outskirts of Louisville. I look forward to being with these brethren and brother Truex in this work. I will be in McRoberts, KY June 6-12 and in Pound, VA June 13-19 in gospel meetings. June 20-26 I will be in Harrodsburg, KY with James Hahn and the good church there. I look forward to this work with these brethren and would be happy to see you in any of these meetings.

ROBERT J. LACOSTE, 103 Margaret St., Joliet, IL 60436 — Since January 1 we have had an increase of 19 in number as the Margaret St. church continues to grow numerically as well as spiritually. In meetings this year, I was at Burbank Manor, IL March 7-11, and at Hazel Dell, IL March 14-23. I was at Bellaire, IL April 4-10 and at Higbee, MO April 11-17 and then at Charleston, SC May 16-22. Our spring meeting at Margaret St. was with Don Swanson of Griffith, IN.

NEW CONGREGATION

JAMES HAHN, P. O. Box 292, Harrodsburg, KY 40330 — A new congregation will begin meeting in Lawrenceburg, Kentucky August 1st, 1977. Three families who presently attend the Harrodsburg church and one family presently attending the Griers Creek church in Woodford County have committed themselves to this new work. The brethren have been able to obtain property located on Highway 127 about three miles north of the Bluegrass Parkway and are in the process of making arrangements for a building at this location. I have agreed to move to Lawrenceburg and work with these brethren in the preaching of the gospel. If you know of anyone in that area who might be interested in attending this new church or anyone you would like for the members to contact, then contact us at the above address.

DEBATE ON CUPS AND CLASSES

A public discussion between Jesse G. Jenkins and Ronny F. Wade is scheduled for July 4-5 and 7-8, 1977. The first two nights will be in the C & Tyler building in McAlester, Oklahoma. The last two nights will be in the Melba Ave. building in Atoka, Oklahoma. The first two nights Ronny Wade will affirm the following: The scriptures teach that an assembly of the church of Christ, for the communion, must use one cup (drinking vessel) in the distribution of the fruit of the vine.

The last two nights Jesse Jenkins will affirm the following: It is scriptural for a congregation to teach the Bible in systematically arranged classes, with women teaching in some of those classes. There will be two thirty minute speeches by each speaker each night. Then on the fourth night Jenkins will have a ten minute rejoinder to compensate for the fact that Wade has both first and last speeches in the debate.

LECTURESHIP AT MT. PLEASANT, TEXAS

LEON GOFF, 815 S. Jefferson St., Mt. Pleasant, TX 75455 — The Southside church in Mount Pleasant, Texas will have a lectureship July 17-21. On July 17, Darwin Chandler will speak on "Personal Evangelism" in the morning and Roy E. Cogdill will speak that night on "Salvation by Grace, Faith and Works." Monday night, July 18, Robert L. McDonald will speak on "The Gospel Vs. Calvinism." On Tuesday, July 19 in the morning Edgar J. Dye of Fort Smith, Arkansas will speak on God's Promises VS. Premillennialism." That evening Roy E. Cogdill will speak on "The indwelling of the Holy Spirit." In the morning of July 20, Eugene Britnell will speak on "Liberalism in the Church and Hayse Reneau will speak on "Denominational Baptism." That evening Edgar J. Dye will discuss "Capital Punishment." In the

morning of July 21, Robert L. McDonald will speak on "Fraternal Organizations and the Christian" and Ernest Finley will discuss "The Head Covering Question." In the evening Eugene Britnell will close out the series by speaking on "Fight the Good Fight of Faith." Anyone wanting lodging should contact me at (214) 572-7521 or by writing me at 2003 Happy Street, Mt. Pleasant, Texas 75455. We plan to provide free lodging in homes as far as space will allow.

INDIA REPORT

PETER McPHERSON, Box 11, Jordan, Ontario, LOR ISO Canada — Ed Brand of Steele, MO and I have recently returned from work in India among 11 congregations and about 200 members. Six or eight years ago Ray Dively became interested in the India work. He has made several trips to preach and a number of congregations (about 30) were established south and west of Hyderabad. Then one of the preachers who went with him, Richard Swan, began to trouble these churches by teaching that to be faithful to Christ, there could not be any women teachers in the Bible classes. What an absurd issue to raise over there at this time. They will not have qualified women for teachers for decades. This man and his interpreter have been able to keep these churches from those who believe the truth on this subject. Last December, Ray Dively and John Humphries went into totally new villages and were able to baptize nearly 200 and start 10 new churches. These men were eager that these churches be established further in the truth and that the native preachers be taught more and so we made hurried plans to go for the month of March.

We did not go to baptize but to teach those baptized (Mt. 28:20). However, 9 were baptized and a number of others were about ready to be obedient as we took our leave. One solid week was spent with the preachers. We rented a hotel room and had classes three times a day. Our village work was some 45 to 60 miles from Hyderabad. Ed Harrell joined us for some of this work. Such trips took from two to three hours each way. The heat was bad with weather in the high 90's each day and it was 100 for a week. This curtailed our daytime work the last week and we taught in the evenings. Hyderabad is a huge, hustling, bustling city with traffic of all sorts. But the villages are made of mud-rock huts and life is very primitive. Three of the preachers are definitely genuinely good men. One, the interpreter, gave us reason to question his integrity. Education and a taste of the better life has made him have a love for money which is the root of all sorts of evil. In Hyderabad there are about 12 University students who are members of the church. They meet each week in a room for the Lord's Supper. We met with them three times and

invited others to come. The last Sunday we had 19. Hopefully these people will become the start of a more permanent work in Hyderabad. Thanks to those brethren who had faith in me by helping me to go for this work.

STEVE BOBBITT, 206 Hemlock Ave., Alcoa, TN 37701 — We moved the first of the year to work with the Smoky Mountain church in Maryville, TN. The congregation has 26 members and about 35-30 who meet regularly. We have had exceptionally good response to our weekly article in the Maryville newspaper. The first of May we began a Sunday afternoon call-in program on a 5,000 watt station in Knoxville. The prospects for the future are quite bright and for this we are thankful.

Readers of *SEARCHING THE SCRIPTURES* may be especially interested in the church here due to our proximity to Gatlinburg and the Great Smoky Mountain National Park. Maryville is about 40 miles from Gatlinburg. There are two conservative congregations within a 40 mile radius (the other being the Chapman Highway church in Knoxville). They expect over eight million tourists will visit the park this year and I am sure some of them will be looking for faithful churches with which to worship.

At the end of my second tent meeting and two years of daily radio work, a conservative congregation was organized in Camden, Tennessee. The brethren there meet at 120 W. Main Street. Huston Gately is the regular preacher.

GOSPEL MEETINGS IN CHILE

EFRAIN PEREZ, Casilla 3052, Correo Central, Santiago, Chile — In February we were blessed with the visit and preaching of Ruben C. Amador of Houston, Texas and Jose Soto of Kerrville, Texas, both of whom work with Spanish speaking congregations. Each day we had training classes. Brother Amador taught one and brother Soto the other. In the evening we had two hours of preaching. Their visit did much to help strengthen our work. On February 7 they left Chile to preach in Argentina with Carlos Capelli. We had 3 baptisms this last week as a result of an open air meeting and classes in their homes. I am invited to preach in gospel meetings in Spanish speaking congregations in California, Texas and Arizona. I plan to be in the states from June-September. I will also take this opportunity to give my report about the work of the Lord in Chile.

IN THE NEWS THIS MONTH

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| BAPTISMS | 538 |
| RESTORATIONS | 131 |
| (Taken from bulletins and papers received by the editor) | |