

# SEARCHING *the* SCRIPTURES

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



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

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THINK ON  
THESE THINGS

*H. E. Phillips*

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## THE RESURRECTION OF CHRIST

The resurrection of Jesus Christ from the grave is one of the strongest proofs of the deity and power of Christ, the accuracy and certainty of the promises of God, and the assurance of our resurrection and eternal life. God has appointed a day "in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead" (Acts 17:31).

"Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, (which he had promised afore by his prophets in the holy scriptures,) concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead" (Rom. 1:1-4).

The expression "by the resurrection from the dead" has been variously explained. Some say that "by" means "after," making it read "After the resurrection from the dead." This is not the natural meaning of the word "by" and certainly it is not in harmony with the context here. It was not the object of the apostle to give the TIME when Christ was the Son of God. The word in context is giving the AGENCY by which he was declared to be the Son of God with power.

Christ was confessed to be the Son of God BEFORE his resurrection; therefore, the resurrection from the dead did not MAKE him the Son of God. The devils said he was the Son of God (Matt. 8:29);

Peter confessed Christ to be the Son of God (Matt. 16:16); Christ himself said he was the Son of God (John 10:36); and God confessed Christ to be His Son (Matt. 3:16, 17).

The expression "from the dead" would signify that the proof is in Christ's own resurrection, rather than the general resurrection of the dead. To apply this to the general resurrection of the dead at the last day would not prove anything about Christ as the Son of God because the resurrection of the dead is yet future. But Paul says Christ is DECLARED to be the Son of God with power by the resurrection from the dead.

But how would the resurrection of Christ from the dead declare him to be the Son of God with power?

1. Christ's own claim to deity made his resurrection proof of his Son-ship. He came as the Messiah. He taught that he was the Son of God (John 10:36). He claimed to be equal with God (Phil. 2:6; John 5:18). He claimed power over the law of Moses (Mark 2:28). When God raised him from the dead it was eternal proof that his claims were true. God would never have raised an impostor, thus when God raised him from the dead (Acts 17:31), He declared him to be the Son of God with power.

2. The nature of his resurrection was different from all others who had been raised before him. The prophets had foretold it (Psa. 16:10, 11). Christ himself foretold it (Matt. 16:21). It was a complete victory over death (Rom. 6:9; Rev. 1:18). It is a guarantee of the general resurrection of all the dead (1 Cor. 15:22).

3. Christ used his resurrection as the final and only sign that he was from the Father and was the Son of God. The only sign was Jonah and the great fish prepared by God (Matt. 12:38-40). This referred to his own resurrection after being in the heart of the earth three days and three nights.

4. Christ was put to death as a blasphemer; he said he was the Son of God and the Jews accused him of blasphemy for it. God raised him from the dead (Acts 2:23, 24; 17:31). But God would not have raised him had his claim to be the Son of God been false. It must follow, therefore, that the resurrection of Christ from the dead declares him to be the Son of God with power.

What is there in the resurrection to prove the relationship of Christ to God? Nothing in and of the resurrection itself. The resurrection of Lazarus did not prove the nature of the person, nor does it prove the nature of anyone raised. At the last day both the good and the evil will be raised (John 5:28, 29). The resurrection of Christ simply proved that his claims to be the Son of God were true, and God gave us that assurance (Acts 17:31).

The resurrection of Christ is also associated with his ascension and exaltation at the right hand of God. Peter proved that Christ was raised from the dead (Acts 2:22, 23) by reference to prophecy, and then concluded that he was made both Lord and Christ at the right hand of God (Acts 2:36).

The resurrection of Christ is the very foundation of our hope. "But if there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain, and your faith is also vain" (1 Cor. 15:13,14). "For if the dead rise not, then is not Christ risen: and if Christ be not raised, your faith is vain; ye are yet in your sins . . . If in this life only we have hope in Christ, we are of all men most miserable" (1 Cor. 15:16, 17, 19). We have the assurance of God that Christ is His Son and by the gospel we have hope in the resurrection and everlasting life.



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# Editorial

Connie W. Adams

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## A GIANT STEP FORWARD INTO WHAT?

The Madison, Tennessee church, where Ira North preaches, announced in its November 15, 1978 bulletin the grand opening of a facility called a "Family Life and Education Center." Since other large liberal churches have plans for such facilities, it might be of interest to our readers to find out some of the activities which are to take place. As we have come to expect from Madison, the grand opening was spectacular. The president of Abilene Christian University, John Stevens, was there along with M. Norvel Young of Pepperdine, Claude Gardner of Freed-Hardeman and Tom Holland of David Lipscomb. Everyone present was given a prize to remember the occasion. The ladies were given an "Alpha-Omega necklace" and the men received an "Alpha and Omega lapel pin."

The Madison bulletin published the following list of rules for the use of the new facilities and from them we learn something of the activities expected. If you still believe that the church is a spiritual body with a spiritual work, you might want to sit down before reading this list. Here it is.

### Family Life Center

"Many questions have been asked about securing reservations for your Sunday School class. Zone Dinner or Sunday School Departments. Please read the following policies carefully.

We are now taking reservations from January 1st on. Please call the proper department in the church office to secure reservations. Reservations for the month of November or December in 1978, will not be taken until the building is totally complete.

### Reservation of Family Life Center

1. Reservations for areas of the Family Life Center such as gymnasium, exercise room, classrooms, or sunset room, must be made through the office of the Youth Minister.
2. All of the reservations for the reception room and any part of the fellowship room should be made with Shirley Ward in the Records Office.
3. Reservations can only be made by classes or groups of the Madison Church of Christ.
4. The Family Life Center will not be available on Sunday afternoon for activities: however, it may be reserved by groups for after church

fellowship.

5. Scheduling of events shall be made at least two months in advance to the date. A sheet will be sent along with a reservation confirmation on what needs to be secured.

6. A member of the church staff or an approved volunteer must be present at all activities conducted in the Family Life Center.

7. All groups must provide adequate supervision at all activities conducted in the Family Life Center.

8. Groups using the facility are responsible for keeping the reserved areas as clean as possible.

9. The gymnasium will be used for eating only by very large groups that have approval from the Elders. The fellowship room of the Family Life Center has been designed for class or organization suppers and banquets.

10. Team practice for approved church athletic teams will be scheduled with the Youth Minister."

Now, there you have it. This surely is a giant step. But in which direction? Jesus said "My kingdom is not of this world" (Jno. 18:36). Paul said "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost" (Rom. 14:17). I wonder if Ira North, now editor of the GOSPEL ADVOCATE, would favor his readers with a scriptural defence of recreational facilities built with church funds. Maybe he could get his associate editor, Guy N. Woods, to help him. Where are you, brother Woods? Some of us find it hard to believe that deep down inside you truly endorse all of this.

In case you think this is an isolated thing, the front page of the FIRM FOUNDATION of December 19, 1978 carried a picture of a group of members of the Richland Hills church of Fort Worth, Texas. In front of the group are two men holding a banner which reads "PRAISE THE LORD, WE DID IT!" What they did was to contribute \$755,000 on one Sunday in order to go into a new 35,000 square foot building free of debt. And what is this 35,000 square foot building to be used for? "The new building will provide needed space for a growing Bible school now averaging over 1,000 per Sunday and will also provide facilities for Christian fellowship and indoor recreational activities."

The Broadway church of Lubbock, Texas is now in a 3.8 million dollar expansion program. Among other things, their bulletin says they will have four times as much space for "fellowship" in the new quarters as they now have. They will have room for a sit-down dinner with 2,000 at once, among other things. And, oh yes, a gymnasium.

These churches are on the march all right, straight into the mainstream of denominationalism. These activities are going on under the direction and with the blessing of powerful and influential forces among the liberal brethren. Two college presidents, one chancellor and one teacher, representing four different schools were present to speak at Madison at their grand opening. Ira North, editor of the GOSPEL

ADVOCATE, preaches there where that took place. Reuel Lemmons and the FIRM FOUNDATION are powerful forces. When such men give their blessings to such activities, purportedly in the name of Christ, then it is high time for all those caught up among these activities to demand a "thus saith the Lord" to support such practices, or else "come out from among them" and take their stand with people who still want to "speak as the oracles of God" (1 Pet. 4:11). We are hearing of more and more who are doing just that.

## MY SERVANTS THE PROPHETS

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### ZEPHANIAH: PERFECTION THROUGH SUFFERINGS

These Old Testament prophets are placed in the revelation for good reason; they deal with the human predicament of sin, suffering, and judgment. Often in this life the darkness of night becomes so black that we give up and abandon Christ as the answer. Such is a terrible tragedy not only in what we lose eternally, but also because there are answers provided that will help one to live in the turmoil of the here and now. At least two of "the twelve," the Hebrew term for the minor prophets, deal with pain of the human experience and the Divine solution to it. These are Zephaniah and Habakkuk, and in this article we will explore Zephaniah's response to our need.

The message of the Book of Zephaniah is perfection through suffering. The questions regarding human suffering have poured from many hearts and we have often times failed to respond in the Divine manner. One answer given to the question is simply that if you are righteous, you will not suffer. It is interesting that in support of this fact Job 5:20 is given in a written out line on Providence in support of this view. Yet, upon investigation, the words in Job 5:20 are spoken by Eliphaz, of whom God says in Job 42:7, that Eliphaz did not speak the truth in regard to his servant, Job. A natural outgrowth of this view of Providence then applied, was that if a woman were righteous she would never be raped because God would protect her from evil. Needless to say, such does not represent Bible teaching and neither does the extreme that God's Providence has ceased to work today and we are completely on our own. Both of these two extremes are unfounded. What then does Zephaniah teach?

Observing the short Book of Zephaniah, the key is found in the second verse of the book, as contrasted to the last verse of the book: 1:2 - "I will completely

remove all things" compared with 3:20 — "I will give you renown and praise . . . I will restore your fortune." First, the book opens with the fire of judgment that is going to purge Judah clean of her idolatrous ways. . . "I will completely consume." This first division of the three divisions of the book Baxter calls *LOOK WITHIN!* A day of wrath is coming on Judah. The period of time is that which is preceding Babylonian Captivity. Zephaniah lists six deadly sins for which Judah was to be purged: (1) 1:4 "Cut off a remnant of BAAL." THE SIN OF IDOLATRY. Josiah had enacted many reforms and the temples of idols were removed, but the remnant remained in the heart. (2) 1:4 "the idolatrous Priest" NASV, or "the Chemarim" KJV. THE SIN OF A PERVERTED WORSHIP. This was the worship of the true God, Jehovah, as opposed to the first sin which was worship of Baal, but it was the use of Jeroboam's Golden Calf Worship. (3) 1:5 "Bow down and swear to the Lord and yet swear by Milcom." THE SIN OF MIXED RELIGION. This is religious syncretism, a mixing of true religion, "swear to the Lord", with Milcom, a Babylonian idol. (4) 1:6 "turned back from following the Lord." THE SIN OF BACKSLIDING. (5) v.6 "not sought the Lord." THE SIN OF INDIFFERENCE. (6) 1:8 "clothe themselves with foreign garments." THE SIN OF LOSS OF DISTINCTION. Here, by their clothing they identified with the world of idolatry. Now because of these six sins, Judah was going to be punished, and if there were a problem today, we could expect only the same. Thus, Zephaniah says "LOOK WITHIN" Judgment Is Coming.

Secondly, Zephaniah says (2:4-3:8) LOOK AROUND. Not only Judah will be destroyed but so will all the nations: North-Assyria, East-Moab & Ammon, West-Philistia, and South-Ethiopia. These are discussed in Chapter 2, which brings him to Chapter 3. Now he returns to the sins of Judah, and by doing so in this context, places the Jews in the same classification as the evil pagan nations which they hated so badly. There are three basic failures here charged against Judah. (1) 3:1-Failure of ATTITUDE, "rebellious, defiled, and tyrannical." These three factors violate exactly what God said He would require from man in Micah 6:8, do justice in man's relationship to Himself, which is voided by their "defilement"; love, mercy or kindness is man's relationship with God, which is violated by "rebellion." Thus, Judah had the wrong attitude in every relationship. (2) 3:2—Failure of ACTION. OBEYED Not, RECEIVED Not Instruction, TRUSTED Not, and DREW Not Near. (3) 3:3-4 FAILURE OF LEADERS. Princes, judges and priests.

Now we come to the third section of Zephaniah, LOOK BEYOND—"IN THAT DAY", a Messianic term for the day to come. Now, out of the fire of purging in which the remnant would be caught would emerge a new day, a day of Glory, Joy and Hope. They would have to suffer, but through that suffering they would be perfected; through that trial would come blessings too great to name.

(1) 3:9 — ONE LANGUAGE "give a purified Up." In that new day people will not have a defiled language because it will be pure. No longer will the heart, which is the reservoir from which the lip speaks, talk of idols, fornication and evil, but the people of the New Day will have a pure heart.

(2) 3:9 — ONE SERVICE "shoulder to shoulder." Now they will be of one heart and one action, working together in God's cause and in His Kingdom. No longer would some of God's people be working for Baal, some for Milcom, others for the Golden Calf, but now all who are God's people will serve shoulder to shoulder.

(3) 3:12 — ONE ATTITUDE, — HUMILITY. "A humble and lowly people will take refuge in His Name." The Lord called them the "Poor in Spirit" (Matt. 5:3). There will be no egos, no arrogance, no snobbery, no self-centeredness in this New Day. Of course, if we are to be the people of the New Day this will not characterize us, and if it does then we are not the people of the New Day.

(4) 3:13- ONE ACTIVITY, - RIGHTEOUSNESS. "No lies, no deceit, do no wrong." What a Day! What a Place! What a Kingdom! Yet, remember it could not come about without the pain of judgment.

So it is with our lives today. While we live in this glorious Messianic Day, we still see the need for the chastisements, trials, tribulations and heartbreaks to bring us through to the blessing that God has in store for us. Let us praise Him from whom all blessings flow. Let us praise Him for His matchless revelation which is geared to meet the needs of the human predicament.

SET FOR THE  
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THE GOSPEL

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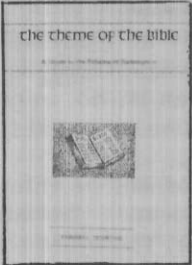


**KILPATRICK'S DEPRAVITY OF  
CALVINISM (No. 1)**

In his work, the *Institutes of the Christian Religion*, John Calvin set forth his system which is known today as Calvinism. One of the five points of Calvinian theology is hereditary total depravity. Note his theology from volume one, pages 209-220 (second book, chapter one).

"Through the fall and revolt of Adam, the whole human race made accursed and degenerate. . . . This depravation communicated to the whole posterity of Adam . . . hereditary depravity extends to all the faculties of the soul . . . the whole human race being corrupted by an inherent viciousness. . . . We fell from our original in the person of our first parent . . . the sin which produced Adam's fall, and provoked God to inflict such fearful vengeance on the whole human race . . . it was clearly proved from Scripture that the sin of the first man passed to all his posterity . . . impurity from his birth . . . All of us, therefore, descending from an impure seed, come into the world tainted with the contagion of sin. Nay, before we behold the light of the sun we are in God's sight defiled and polluted . . . We thus see that the impurity of parents is transmitted to their children, so that all, without exception, are originally depraved . . . by his corruption, the whole human race was deservedly vitiated. . . . Paul never could have said that all are "by nature the child of wrath" (Eph. 2:3), if they had not been cursed from the womb. . . . Adam, therefore, when he corrupted himself transmitted the contagion to all his posterity . . . he lost not only for himself but for us all . . . he having been defiled by sin, the pollution extends to all his seed. Thus, from a corrupt root corrupt branches proceeding, transmit their corruption to the saplings which spring from them. The children being vitiated in their parent, conveyed the taint to the grandchildren; in other words, corruption commencing in Adam, is by perpetual descent, conveyed from those preceding to those coming after them. Original sin, then, may be defined as hereditary corruption and depravity of our nature, extending to all parts of the soul, which first makes us obnoxious to the wrath of God, and then produces in us works which in Scripture are termed works of the flesh. "All have sinned" (Rom. 5:12); that is, are involved in original sin, and polluted by its stain. Hence, even infants bring their condemnation with them from their mother's womb,

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suffer not for another's, but for their own defect, for although they have not yet produced the fruits of their own unrighteousness, they have the seed implanted in them. Nay, their whole nature is, as it were, a seed-bed of sin; and therefore cannot but be odious and abominable to God . . . For our nature is not only utterly devoid of goodness, but so prolific is all kinds of evil, that it can never be idle . . . everything which is in man, from the intellect to the will, from the soul even to the flesh, is defiled . . . all parts of the soul were possessed by sin . . . corruption does not dwell in one part only, but that no part is free from its deadly taint . . . the third chapter of the Epistle to the Romans is nothing but a description of original sin . . . the whole man, from the crown of the head to the sole of the foot, is so deluged, as it were, that no part remains exempt from sin, and, therefore, everything which proceeds from him is imputed as sin . . . Man is corrupted by a natural viciousness . . . we are "by nature the children of wrath" (Eph. 2:3)." Those are Calvin's own words.

Further, in this chapter on depravity, Calvin used Psalms 51:5; Job 14:4, Eph. 2:3; Rom. 5:12 and Romans 3 to prove his doctrine. However, upon an examination of these passages one learns that they do not teach inherent total depravity.

Gospel preachers through the years have debated Baptist preachers on the subject of depravity. Out of the false doctrine of depravity comes Calvin's false doctrine of the direct operation of the Holy Spirit. According to Calvinism, one depraved could not even desire salvation, thus the Holy Spirit is said to be necessary to operate upon the heart of the sinner in addition to the word of God in order to convert the sinner.

Error is error regardless of who teaches it. When I was preparing to debate a Baptist preacher a few years ago on the subject of total depravity and the direct operation of the Holy Spirit, little did I realize that soon some within the church would be teaching the same false doctrine. However, such is the case.

In a paper published at Huntsville, Alabama, called *The Ensign Fair* edited by R. L. Kilpatrick, is found two articles in the December, 1977 and January, 1978, issues entitled "The Propagation of Adam's 'Kind' or How We Got Our Nature." These articles teach plain Calvinism. Notice some statements from these two articles.

R. L. Kilpatrick said, "The same defiled nature of Adam is passed to his offspring, and will continue till the end of time. We may 'prefer' not to sin, but we neither have the power nor the option of choosing it. Every being born into this world is born with the fallen nature of Adam . . . Adam contaminated the stream of humanity and his offspring are likewise polluted. Adam's sinful nature is transmitted to all posterity. We stand condemned as a 'race' because of the sin of our inherited nature. God has stamped S-I-N across the face of creation . . . man does indeed inherit the sinful nature in that he descended from Adam in both body and spirit through natural generation. The Scriptures represent every human

being as having inherited sinful nature (Rom. 5:12; Ps. 51:5; Eph. 2:3; Job 14:4; 15:14). Man sinned in Adam and therefore was guilty before committing personal acts of sin. God's imposition of the death penalty upon mankind — even upon those who have not committed positive acts of sin. Is it different to say that we inherit the 'sinful nature' of Adam than to say we inherit the 'sin' of Adam?"

John Calvin taught error when he taught depravity; R. L. Kilpatrick teaches error when he teaches such. Calvin used Psm. 51:5; Job 14:4, Eph. 2:3 and Romans 5 to try to prove the Bible teaches this false doctrine and Kilpatrick used "Rom. 5:12, Ps. 51:5; Eph. 2:3; Job 14:4" to try to prove the Bible teaches this. Both use the same proof texts and both pervert the word of God.

Having identified the error and its authors in this article, in our next article we will look at the passages used as proof texts for this false doctrine.

Using Great Plainness  
of Speech

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## GODS PATTERN IN CONVERSION ORGANIZATION, WORSHIP AND WORK 2

Paul affirms that all men are sinners. "For all have sinned, and come short of the glory of God" (Romans 3:23). He also affirms that Christ died for all men. "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man" (Hebrews 2:9). That God devised a plan (pattern) whereby all mankind can be saved, few will deny. However, there is much disagreement as to what this plan is. So, in order for us to know God's plan for salvation, we need to make a few observations.

1. God's plan for salvation could not be enforced on mankind until after the death, burial, and resurrection of Jesus Christ. For, these are the facts of the gospel that must be believed before one can be saved. "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures" (1 Cor. 15:1-4).

2. One could not become a New Testament Christian before the New Testament was probated. Paul says a testament is of force after men are dead. It is of no benefit at all while the testator liveth. "For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth" (Hebrews 9:16-17). Since Christ is the mediator of the New Covenant, neither the facts, commands, nor promises could be realized while He lived. There are instructions given by the Lord that are to be obeyed in order that we might receive the remission of sins, (be saved), "And Jesus came and spake unto them saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world" (Matthew 28:18-20). "And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:15-16). "And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem" (Luke 24:47). After giving these instructions, Christ ascended to heaven to be with the Father. Christ now has all authority in heaven and on earth.

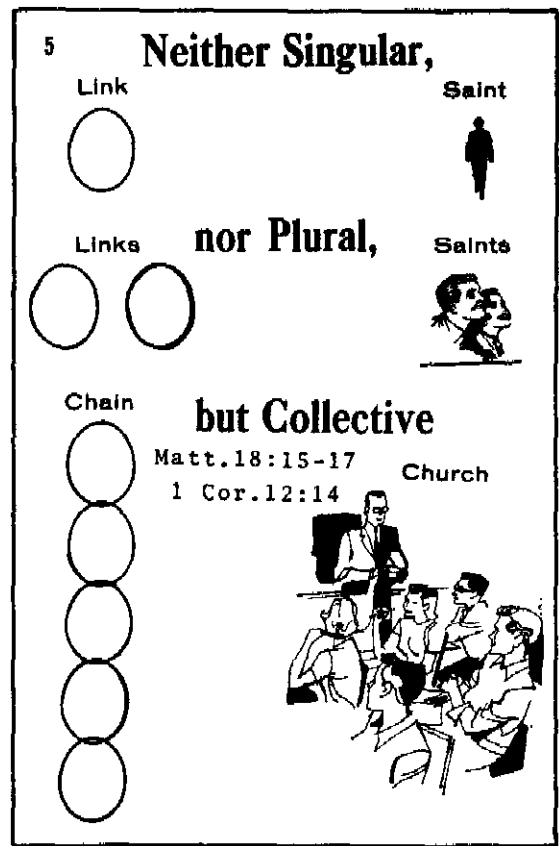
He told His apostles that the Holy Spirit would come and guide them into all truth as we have already observed on our first chart, John 16:13. This took place in Acts 2, and they went every where preaching the gospel. Every person obeyed the same instructions as those given to the apostles by Christ in Matthew, Mark, and Luke, as can be observed from the following chart. This is God's pattern in conversion.

4 What Must I Do To Be Saved ?				
CHRIST'S ANSWER				
Matt. 28:19-20 Mark 16:15-16 Luke 24:47	<b>BELIEVE</b>	<b>REPENT</b>	<b>BAPTIZED</b>	<b>SAVED</b>
EVERY TIME THE QUESTION WAS ASKED, CHRIST'S ANSWER WAS OBEYED !				
Acts 2:36-38	<b>BELIEVED</b>	<b>REPENTED</b>	<b>BAPTIZED</b>	<b>SAVED</b>
Acts 16:30-33	<b>BELIEVED</b>	<b>REPENTED</b>	<b>BAPTIZED</b>	<b>SAVED</b>
Acts 9:6 Acts 22:16	<b>BELIEVED</b>	<b>REPENTED</b>	<b>BAPTIZED</b>	<b>SAVED</b>

**THE CHURCH**

Before I discuss the organization, worship, am work of the church, I believe we should try to understand just what the Lord's church is. As I pointer out in the section on conversion, all those who are obedient to the instructions of Christ will be saved from past sins. And, the Lord adds every saved

person to the number of the saved ones. "Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved" (Acts 2:47). Thus all those who are saved constitute the Lord's church. The building in which saints meet is not the church. The church is made up of those who are purchased with the blood of Christ. "Take heed therefore unto yourselves, and to all the flock, over which the Holy Spirit hath made you overseers, to feed the church of God, which he hath purchased with his own blood" (Acts 20:28). Christ did not purchase buildings with His blood. He purchased people. These people who are saved constitute the Lord's church. They are instructed to worship and work according to the Scriptures, and are commanded not to go beyond that which is written. And no one person is the church.



Matthew 18:15-17 — "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he will neglect to hear them, tell it to the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican."

1 Corinthians 12:14 — "For the body is not one member, but many."

Just as one link does not constitute a chain, neither does one Christian constitute the church (cf. above passages). The word "church" is a collective noun just as "flock" and "herd" are collective nouns.

Paul makes a distinction between the church and the individual "Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth" (Ephesians 4:28), Individuals are commanded to work that they might provide for their needs. But the church cannot go into the plumbing business, have yard sales, or engage in any kind of enterprise in order to make money. The church is instructed, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come" (1 Corinthians 16:2). The work is to be supported only by the freewill offerings of the saints, and that upon the first day of the week.

### ORGANIZATION

The Lord's church is not an organization in the same sense that the Roman Catholic Church is an organization (with an earthly headquarters, etc). However, it has organization.

God's pattern for organization is set forth in just a very few passages of Scripture. In Philippians 1:1 we read, "Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are in Philippi, with the bishops and deacons." Hence, the congregation at Philippi consisted of bishops (elders, pastors, presbyters, which words all refer to the same work and office) deacons, and saints. According to Acts 14:23, they ordained a plurality of elders in every church, "And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed." In Titus 1:5-11 and 1 Timothy 3:1-7 God's pattern is found for qualifications that men are to meet in order to serve as overseers of a local church. (Please read the above passages). Also, in 1 Timothy 3:8-13 we learn God's pattern for qualifications of deacons, and the wives of elders and deacons. (Please read these passages also).

I want you to observe from the Scriptures that the words Elder, Pastor, Bishop, Presbyter are all used to refer to the same person. In Acts 20:17 we read where Paul called for the elders of the church at Ephesus. When they came to him in Miletus, he referred to them as bishops or overseers in verse 28. In Ephesians 4:11 they are called pastors; and in 1 Timothy 4:14 they are called presbyters.

Elders are to oversee the flock of God which is among them, taking the oversight thereof. "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind" (1 Peter 5:1-2). There is no authority in God's pattern for elders overseeing any congregation or work other than the one which is among them. For, how can they oversee what they cannot see? We cannot have a binding together of congregations in any way without going beyond God's pattern for organization. If there could be a binding together of congregations, where is the passage in God's pattern that authorizes it? More Next Month

## Insight

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### THE GREAT EXPENDITURE

The second epistle of Paul to the Corinthians is a very personal one. It contains some very interesting insights into the character of this great apostle. He begins with his thankfulness for the great comfort received from association with Christ (1:4-ff). He speaks of a forgiving spirit (2:9); his concern over the possibility of the formation of various illicit relationships (6:14-18); his joy over their repentance (7:8-11). He bares his heart to them as he discusses such intimate things as his manifold afflictions (11:23-27), his thorn in the flesh (12:17), and his devotion to the cause of the Lord, which he describes as "that which cometh upon me daily, the care of all the churches" (11:28). He even brags somewhat of the things he has been allowed to do and see in his service to God (12:1-ff).

One of the outstanding characteristics of Paul was his immense zeal for the work to which he was called. The energy with which he served is noteworthy, if not cause for envy. The statement which, in my estimation, best illustrates this attitude is found in 2 Cor. 12:15. "And I will gladly spend and be spent for you," he says. Here, in a sentence, is the fuel for his success; here is the force which produced his enthusiastic support of the gospel; here is the underlying factor which sustained him in the face of extreme adversity. He was willing to spend, to offer his talent, time, energy, as well as any other thing over which he was steward, in order to advance the cause of Christ. He was willing to be spent, to exhaust himself to whatever extent necessary for the furtherance of the kingdom of God.

To spend and be spent as did Paul is necessary if one is to please God. It is tantamount to the presenting of ones self as a living sacrifice to God, acting and reacting at his bidding and in accordance with his laws, including the adoption of the attitudes and dispositions he assigns as proper motives for conduct (Cf. Rom. 12:1-2). To spend time, influence, zeal, or money on a cause which cannot be irrefutably shown as deriving from God is foolish beyond expression, And to allow oneself to be spent in servitude to a system of religion which falls short of Scriptural approval makes no good sense at all. Approved spending is necessary; lawful expenditure is demanded.

To spend and be spent as did Paul is to insure for oneself a quality life, one distinguishably better than what this world has to offer. While it is certainly true



that most persons would not call Paul's life one of ease and quietude, anyone familiar with Scripture knows that he considered his life to be of the very highest quality. Such a feeling was not based on ease and convenience as the measurement for success, for he certainly had little of that. But Paul could say his life was successful because of what it secured for him. "Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong" (2 Cor. 12:10). It was he who described his own life as one in which he had "fought a good fight" and "kept the faith" and he boldly claimed that as a result, "there is laid up for me a crown of righteousness" (2 Tim. 4:7-8). Because he was willing to spend and be spent his was a high and good life.

To spend and be spent demonstrates an abiding hope of heaven. I am convinced that most people place entirely too much confidence in this life and as a result, they have no real concept of the joys and bliss of heaven. They just frankly are not interested. That person who entertains such a prospect uses this life as a means by which to promote the satisfaction of his own selfish lusts and his own personal whims and fancies. But he who is willing to spend and be spent in service to God has a much higher purpose for living life. He uses this life to secure for himself an eternal abode in heaven. This life becomes a means toward a very high end, not an end in itself. And anyone acquainted with that person or who observes his life is aware that such is the case. To these same Corinthians Paul charged, "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord" (1 Cor. 15:58). And to the Galatians, said he, "And let us not be weary in well doing; for in due season we shall reap, if we faint not" (Gal. 6:9). Our hopes and aspirations are not attached to the frivolous, the mundane, the material; we look for a city "which hath foundations, whose builder and maker is God" (Heb. 11:10). Let us therefore press on to that joy which is set before us by the assurances of the great gospel of Christ.

It should be the fervent desire of every Christian to spend and be spent in service to God. The life spent in service to God is actually the only one worth living. That person who is disposed to live such a life heaps to himself a bounty of present blessings which render that life not just desirable, but one to be earnestly sought after. And he assures for himself future blessings so numerous as to cause a comparison between them and some momentary carnal existence an exercise of fools. That person benefits all with whom he has contact. His life is pure, his motives high, his actions benign. He becomes a light by which the goodness of God is manifested to a dark world of sin. His participation in holy things is enthusiastic, confident, and lovingly offered. And he never entertains any thought of failure because of his connection to the Lord, "who worketh all things after the counsel of his will" (Eph. 1:11).

Brethren, let us be willing to spend for the cause of

Christ. Let us be willing to be spent in service to him. Only as we are so willing does life really take on any significance and hold any real meaning. Let us press on, knowing that while we may tire and become weary, "there remaineth a rest for the people of God" (Heb. 4:9). But there will be no rest for those who spend no time on earth serving God (Rev. 14:10-11).

## Using the SWORD OF THE SPIRIT

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### KILPATRICK — BRINSMEAD — WHITE

A few months back, a series of three articles was published in *STS* by this writer in review of "Present Truth" magazine. (The publication has changed its name to "Verdict." The format remains the same.) In those articles we called attention to the Adventist background of the editor, Robert D. Brinsmead. We were in error when we reported that he is currently a member of the Seventh-Day Adventist denomination. The mistake was pointed out by R. L. Kilpatrick in "Ensign Fair" with his customary contemptuous sarcasm. We acknowledged the correction and observed that it is of but little consequence whether Brinsmead is an Adventist or merely an ex-Adventist so far as this question is concerned. The point is, as we demonstrated, Adventist influence is evident in the journal he edits.

There is apparently a battle being waged in the present ranks of Seventh-Day Adventism over the matter of imputed righteousness. So far as the traditional teaching of Adventists, the following quotation should shed some light. Donald P. Ames is to be credited with the research:

*"If you give yourself to Him, and accept Him as your Savior, then, sinful as your life may have been, for His sake you are accounted righteous. Christ's character stands in the place of your character, and you are accepted before God just as if you had not sinned" (Steps To Christ, p. 42, by Ellen G. White).*

Brother Kilpatrick, and several other brethren, have in their corner Martin Luther, John Calvin, and the founder of the Adventist movement. Now, when they find a scripture that teaches the imputation of Christ's righteousness to the believer's account, we will accept the doctrine.

*"And if the blind lead the blind, both shall fall into the ditch" (Matt. 15:14b).*

### RAPTURE, DECEMBER 3, 1978

Maybe it's the crowd I hang around with, but I haven't noticed anyone missing. Oh, there have been a few absent from the assemblies of the church, but

some of them are sick with colds, and others, I would hardly expect to be counted among the faithful.

But, there it is in bold letters: *December 3, 1978, Christ's Coming*. I received the mimeographed flyer in the mail on December 1. It was sent out by the Fundamental Bible Church, Evansville, Indiana.

The article goes on to equate Christ's coming with the premillennial notion of a "Rapture of the church," and the beginning of a "Great Tribulation."

But didn't Jesus say, "*Of that day and hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father*" (Mark 13:32). They have an answer for that!:

*"However, we must believe all that Jesus said. He also said that the Father would reveal all truth when the Holy Spirit came (John 14:12-15; 16:13). The Holy Spirit did come on the day of Pentecost (see Acts 2). Now since that time, we who are born of the Spirit can now know the day when Jesus will come! Thus saith the Lord!"*

Now, according to this statement, all who have been born of the Spirit have known the day of Christ's coming since the day of Pentecost. Yet, the folks who sent this information out obviously didn't know the day of Christ's coming. Therefore, by their own admission, they are not born of the Spirit.

Another matter that I find very puzzling is the notation: "*You have received this message from us but you are not on our mailing list. If you would like to be put on our mailing list, send your name and address to:*" (Remember, this was received two days prior to "the day of Christ's coming.")

And I thought T. S. Eliot was hard to understand!

*"Watch therefore: for ye know not what hour you Lord doth come"* (Matt. 24:42).

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## Overseas Preaching Report

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### THE WORK IN AUSTRALIA

This is a brief summary of material by Bob Harkrider of Nacogdoches, Texas. It appeared in full in *VANGUARD*. Believing *SEARCHING THE SCRIPTURES* readers include many who have not had opportunity to read it, with Bob's permission I am offering this abridged version, that they might also learn of the work in Australia.

Australia and the US are often compared. This includes a rough similarity in land area, economic opportunity, a mixture of early-American frontiers and present US cities and technologies, as well as the fact both are misnamed "Christian" nations. There as here, materialism has made both alike spiritually, creating a feeling of self-reliance preventing a sense of dependence on God. New converts are few and usually result from personal studies.

Yet there are sharp differences. For example, picture only 20 churches between New York and Miami, with an average attendance of 25, with only one preacher among them fully supported. Also, the institutional division has been less distinct in Australia. Earlier, most of the churches were neither large nor wealthy enough to become involved. However, liberal Americans wouldn't leave that situation alone. They sponsored the "Macuarie School of Preaching" in Sydney. It taught the usual line that whatever is not forbidden is permitted (but never in these words). The head of that school published a book deliberately slanting the history of the church there, and particularly those events concerning institutionalism to show the conservative brethren as having a wrong attitude. These have defined and widened the division. As a result, while the "issues" were being sorted out by brethren there, growth was slowed, especially during the 60's. In the 70's, with these "issues" more clearly identified, growth has picked up.

Several things indicate the real hope and foundation for the work there. For example, on the 1977 trip there by Bob Harkrider and Robert Turner, they had a 40 minute layover between planes at one place. Even though there were only a few minutes available, several brethren in this area drove 2 hours (round trip) in heavy city traffic just to be with Harkrider and Turner, for these few minutes. One brother and his wife consistently knock on doors in their city, offering correspondence Bible courses and home Bible studies to any who are interested. The many refusals do not keep them from a regular schedule of such

activity including at least one day each week. Another brother in a different city systematically works sections of that place, distributing tracts and also offering home Bible studies. There are a number of other individual examples of faithfulness and zeal in God's service there. These indicate the Australian brethren are strong on personal work, even when this requires personal effort on their part. . . it is more than just a "program of the church".

There is only one Australian preacher fully supported. Two or three others have been supported on earlier occasions, or are ready to be supported now, or both. Additionally, half a dozen young men are studying to prepare themselves to preach full-time. Congregations there are willing to support them to the extent of their ability, but their ability is very limited. Outside help will be necessary.

The hunger of Australian brethren for the Word of God and their willingness to try to interest others is indicated in one incident. Bob Harkrider reached one city where no meeting had been planned. A local member, learning he was available, arranged for him to speak that night before the brethren, getting them to come together for this on a "no-notice" basis. That evening, another member suggested he remain for several more days of preaching, which he did. These brethren not only had all their members in attendance, but invited and brought a number of visitors, aliens, to hear the gospel. This "spur-of-the-moment" effort indicated the attitude of God's faithful there.

Harkrider and his family lived and labored there from 1967 through 1969. Returning in 1977 with Robert Turner, who himself had been there on other occasions, was a labor of love. On their trip, Turner and Harkrider seldom listened to each other. For a majority of the time, they were in different places, both preaching, encouraging the brethren and teaching aliens as they had opportunity. The Australian Christians, being few in number, perhaps would be more tempted than we to be weary in well-doing (Gal. 6:9). One of the purposes of their trip was to encourage them to be strong and faithful. Another was to provide spiritual food, to strengthen their faith. They did considerable teaching on various cults. On this three month trip, they preached for 15 churches and had contact with 22. While there, each man preached almost daily. Attendance ran from a low of 8 to a high of 65.

Australian brethren want more faithful, capable, and experienced US preachers to come there, at least for the next few years, to share the load with those presently doing the preaching. This would help ease the situation until the young men presently studying are in the field and working with congregations. Most of the churches there do not own a building, but meet in rented halls. Whatever hindrance this offers, it is more than offset by the zeal and commitment of the Australian brethren themselves. My own conclusion: the church in Australia has a bright, if somewhat slow period of growth before it, and we in the US ought to encourage it in every way possible, especially in support of the preachers there.

### SUPPORTING A PREACHER OVERSEAS

Both from reading and conversation with others interested in overseas work, I am getting the distinct feeling that we in the US might be getting weary in well-doing in so far as supporting overseas work is concerned. From more than one, I have heard the argument: "If a church has ten wage-earning members, and each one gives 10%, that congregation could support its own preacher, and we wouldn't have to send money from the US for this." That may not be a precise quote, but it is close enough. Sometimes the comment is enhanced with: "We have supported brother so-and-so there for a number of years now; we think it is about time those brethren picked up their own responsibilities and became self-supporting". There are other remarks, all indicating some US brethren would prefer to be relieved of the financial load of assisting in overseas work.

Brethren, there is some basic faulty reasoning involved here. First, these statements usually, but not always, are made on the basis of a mental equating of the situation overseas with what it is here. This is so grossly wrong, I am amazed each time it comes up. We in the US have such a superabundance of material blessings that no place on earth I KNOW OF (I have been in quite a few different nations in my years of military service and since) ever approximates what we have. Indeed, at no time in history within my knowledge has any such abundance ever existed, any place. In my own time, I can remember when some of the basics that we today consider necessities were available only to the rich, and a great deal of what we have now didn't even exist. Yet for the most part, we hold these as "necessities" and those who do not have them are considered deprived. What nonsense! When we use the present in the US as the basis of such statement as above, we are guilty of considerable ignorance of reality.

Second, (1 Cor. 16:1,2) requires us to lay by in store ". . . as we have been prospered. . . ." Several years ago, *TRUTH MAGAZINE* ran a brief article on giving, citing IRS figures on various religious groups. As I recall, the church of Christ, overall, was some 36th of 37th down the list, with the average member giving less than 4%. Now then, if with all the material blessings we have, we can only manage to give at that level, what do we become when we judge brethren overseas, with far, far fewer material blessings, whose experience as Christians is much less than ours and whose preachers in many cases have scarcely a few months more time as saints than the ones in the pew, do not give 10%?

I am shook up when I consider our expressed attitudes (see Mt. 7:20). Is it that we would rather build fancy buildings, purchase expensive equipment, do things to impress the world than we would use our financial ability to preach the gospel? Or could it possibly be, as one has already written, a mark of covetousness, when we want to spend all this on ourselves rather than using it to spread God's Word? (1 Thess. 1:8) reads: "For from you sounded out the Word of the Lord, not only in Macedonia and Achaia,

But also in every place your faith to God-ward is spread abroad; . . . ." Would Paul say that of us now? Has our understanding of our purpose and stewardship so changed that we complain rather than rejoice over opportunities to assist others in preaching God's gospel? And if so, how shall we escape the damnation of hell? Brethren, I beg you, think on these things!

#### FOLLOWING MEN

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The senseless slaughter of over 900 men, women, and children at Jonestown is a graphic illustration of the folly and destructiveness of following men in religious matters. However, I fear, the masses will continue to gullibly accept the teachings of men and blindly submit to their leadership.

Mr. Jim Jones was said to have possessed charisma — the special quality that gives an individual influence or authority over large numbers of people. The case of Jonestown, Guyana, is a drastic instance of people exalting a mere man as their leader and rendering homage to him.

The mass suicides of the members of the People's Temple is shocking but there is something which is just as alarming: basically, denominationalism is made up of different people following different men. The following of different men in religion is what divides people religiously. For example, the followers of Jim Jones (People's Temple) are different from the followers of the Pope (Catholics); the followers of Joseph Smith (Mormons) are different from the followers of Charles Russell (Jehovah's Witnesses); the followers of William Miller (Adventist) are different from the followers of Henry VIII (Episcopalian); ad infinitum. The followers of Joseph Smith cannot be united with the followers of Charles Russell because Smith (book of Mormon) and Russell (The Watchtower) teach different doctrines. One would not be a faithful Mormon if he believed the teachings of Russell; conversely, one could not be a faithful Jehovah's Witness if he believed the doctrines of Smith. This, concerned reader, is what denominationalism is all about.

The apostle Paul condemned the principle of denominationalism when he wrote: "For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you. Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas, and I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?" (1 Cor. 1:11-13).

Correctly, Martin Luther pleaded, "I ask that men make no reference to my name, and call themselves not Lutherans, but Christians. What is Luther? MY doctrine, I am sure, is not mine, nor have I been crucified for any one. St. Paul, in 1 Corinthians one, would not allow Christians to call themselves Pauline or Petrine, but Christian. How then should I, poor, foul carcass that I am, come to have men give to the children of Christ a name derived from my worthless name? No, no, my dear friends; let us abolish all party names, and call ourselves Christians after Him whose doctrine we have." Notwithstanding, we have Lutherans today! Mr. Charles Spurgeon wrote, "I look forward with pleasure to the day when there will not be a Baptist living! I hope that the Baptist name will soon perish, but let Christ's name last forever," *Spurgeon Memorial Library*, vol. 1, p. 168. "Would to God that all party names, and unscriptural phrases and forms which have divided the Christian world, were forgot," wrote John Wesley, ". . . that the very name (Methodist, dm.) might never be mentioned more, but be buried in eternal oblivion," (*Universal Knowledge*, vol. 9, p. 540).

Men can understand the Bible and understand it alike. "Wherefore be ye not unwise, but understanding what the will of the Lord is," commanded Paul (Eph. 5:17, cf. Eph. 3:4). The Bible teaches that we must perform the will of God to be saved, receive not those who do not bring the teaching of the New Testament, and be of one mind (Matt. 7:21-23; 2 John 9-11; 1 Cor. 1:10). We can understand the plan of salvation for the alien: (1) belief (John 8:24); (2) repentance (Acts 17:30, 31); (3) confession of Christ's deity (Rom. 10:9, 10); (4) and water baptism for the remission of sins (Acts 2:38, 22:16). Moreover, the New Testament does not teach nor sanction diversity or many different ways to heaven but rather oneness and singularity (Matt. 7:13-24; John 10:9; 14:6; Eph. 4:3-6; 1 Cor. 4:17). Hence, denominationalism-following men-is unjustifiable.

Perhaps you are thinking it is wrong to compare denominationalism with such cults as the People's Temple. Admittedly, the average denomination is not as radical and drastic as the People's Temple. However, in one way this makes denominationalism worse — more people can be misled (cf. 2 Thess. 2:10 12).

May we learn from Guyana to not rally around men and their doctrines. Let us not be followers of John Smythe, John Calvin, Jim Jones, Mary Baker Eddy, Sun Moon, nor Alexander Campbell but rather of Jesus Christ and his uplifting teaching, the New Testament (cf. John 6:63; 1 Cor. 14:37; John 12:48).

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**FOURSCORE PLUS FIVE**

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The Psalmist wrote "The days of our years *are* threescore years and ten; and if by reason of strength *they be* fourscore years, yet *is* their strength labour and sorrow; for it is soon cut off, and we fly away" (90:10).

Jesse A. Matlock was born during the year 1893 in the Duck River country of Tennessee. There he grew to manhood, married his dear Lu-Vene and brought their children into the world. In the afternoon of his life Jesse took Lu-Vene and Clyde to Evansville, Indiana located in the beautiful Ohio River valley. From there, while asleep, on December 7, 1978 Jesse took his flight and has gone away.

It would not be right to call Jesse Matlock "A River Man." He was a farmer. When he moved to Evansville, he obtained employment on a farm. After that, he never changed his place of employment, but during the years had three different employers. Jesse was a loyal and considerate employee. He put in long hours and worked hard. His employer gladly would have paid him higher wages, but Jesse did not want that. He lived a simple life having few needs and desired only enough to maintain his family, himself and a contribution to the cause of our Lord. Even then, through thrift, Jesse was able to save a considerable amount.

Jesse was devoted to Lu-Vene. He loved their children. Their youngest son, Clyde, now in his mid 50s, due to a childhood illness remains a child. Until his death, Jesse kept and cared for Clyde at home. Jesse Matlock was not given to displaying his emotions, but there was a time, when Lu-Vene was seriously ill, when he expressed to me sentiments that arise only from the deepest emotions. There were also numerous occasions, when he expressed great concern for his children.

Jesse, Lu-Vene and Clyde lived in a little old house on the farm where Jesse was employed. Few, if any, of us would be satisfied to live in that house, but Jesse, Lu-Vene and Clyde were. Jesse sought no real estate, he was seeking the title to a mansion in a far better land. He held no place among the powerful and prestigious of this world, but he carefully guarded his place in the family of God. There are children of God who have acquired more education and knowledge than Jesse was able to acquire, but to my knowledge, I have never met a more conscientious child of God.

Jesse loved our Lord and His cause, not in word only, but also in deeds. When faithful brethren at Evansville banded together to form a local church that would stand for truth, Jesse was one of the few, who left the older established churches, to take a stand for truth. To help make possible a gospel meeting Jesse paid the cost of a motel room in which to keep the preacher. When the church was seeking

money to build a meeting house, Jesse offered to loan his savings; he was then about 80 years of age.

Jesse A. Matlock was not a pulpit preacher. He was a distributor of gospel tracts. He was the author of two tracts that he published at his own expense. Those two tracts, along with several tracts by other authors, he bought and distributed by the thousands. He often walked the streets of Evansville passing out tracts.

Certain gospel preachers have been assisted by Jesse to go preach the gospel. On at least one occasion he paid for a number of subscriptions to a paper published by a brother in Christ for brethren who could not afford the cost.

Brother Matlock read all the bulletins he received. In a letter to me he wrote, "If in doubt, I do check to see who is right." He understood the need to be right and the seeming unconcern of so many grieved his heart. His desire to be right was often expressed to me in the following manner: As we would be sitting in his front room, he would say, "I have been studying and now I want you to tell me if I am right. If I am wrong, I want to know it. You tell me." Nevertheless, he was not just about to accept anything I might say, just because I said it. Sometimes we would not agree about something. When each had said what he had to say in an effort to convince the other, we would still be on the best of terms.

There were some things that Jesse could never understand. This was true mostly of the actions of certain brethren. Yet, he held no resentment nor ill will toward any brother.

Jesse A. Matlock was an encourager of gospel preachers. Especially was he an encourager of me, when I preached at Evansville, and I am persuaded that he encouraged brother Gene Taylor, who followed me in the work there. Often he was extremely complimentary of a sermon I had just finished preaching. Several times his praise was literally an embarrassment to me. I really did not feel that it was justified, but I also knew that he had no use for flattery. If I had not known that, there would have been times when I would have relegated his remarks to that classification.

Jesse A. Matlock was my brother in Christ and a good friend. Until I shall "fly away," I will miss him. Then, it is my hope that we will meet again in that land where "We'll Never Say, Good-bye."

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## Restoration Footnotes

*Earl Kimbrough*  
2212 Malibu Drive  
Brandon, Florida 33511



### A CROWN FOR MARY

It was a common practice among the pioneer gospel preachers of America to be away from home for weeks, and sometimes months at a time, preaching the gospel to people in remote and scattered settlements. Much has been told about the sufferings and privations these men of God endured to carry the message of salvation to a lost and dying world. However, not much has been said about the wives of these men, but they often endured as much affliction as their evangelist husbands, if not more in many cases.

John T. Johnson, one of the most successful preachers of the past century, was one of those who were frequently and for long periods of time away from home. In fact, he was gone nearly all the time, away from his wife and family whom he loved dearly. His favorite theme was the gospel. He loved to preach it. He loved to tell what it did for men and what it had done for him. He gave up an influential seat in Congress, a large fortune and the friendship of the world for Christ. He also gave up, for long periods, the companionship of his wife and family to preach Christ to others, but he was not unmindful of them and that they too were sacrificing for him to carry the truth to others.

V. M. Metcalfe, a preacher of a younger generation who heard Johnson in his prime, described the old pioneer's preaching as he told about what he had given up for the gospel, telling of his giving up politics, money and friends to serve the Lord. He spoke of his beautiful home he had left behind. "He would stop suddenly with emotion," Metcalfe recalled, "great tears streaming down his face, and exclaim: 'Mary, Mary, my precious wife, is at home preaching the gospel by taking care of our children. Oh, when I get to heaven, if I should find only one crown left, I would ask the Savior to give that one to my beloved Mary.'" (*Uncle Minor's Stories*, page 232.)

Gospel preachers today rarely have to endure the degree of hardship that attended many of the pioneers, but their lot in life still is not an easy one, if they are doing the kind of work they should be doing. They need words of encouragement and good people are mindful to give them. But the preacher's wife needs encouragement, too. She often has to bear a greater burden than her husband does so he can preach the gospel. If Johnson's view is correct, the

preacher's wife may be more deserving of a "crown" than the preacher is. So if you can find it in your heart to do so, when you speak a kind word to one who preaches the gospel, remember Mary Johnson and speak a kind word to the preacher's wife, too. He might not be much without her.

### HOW CAN THEY HEAR WITHOUT A PREACHER?

**Tom O. Bunting**  
1327 Clifton Rd.,  
Savannah, TN. 38372

"For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach except they be sent? . . . ." (Rom. 10:13-17)

The song writer surely captured the sentiments of this thought in the song "Into Our Hands" (No. 90 in the song book *Sacred Selection For The Church*). Listen to the words:

Swiftly we're turning life's daily pages, Swiftly the hours are changing to years; How are we using God's golden moments? Shall we reap glory? Shall we reap tears?

Millions are groping without the gospel, Quickly they'll reach eternity's night; Shall we sit idly as they rush onward? Haste, let us hold up Christ the true light.

Souls that are precious, souls that are dying, While we rejoice our sins are forgiven; Did He not also die for these lost ones? Then let us point the way unto heaven.

Chorus: Into our hands the gospel is given, Into our hands is given the light, Haste let us carry God's precious message, Guiding the erring back to the right.

The message is clear. The gospel needs to be preached! Surely this is what God meant when he said, "How can they hear without a preacher . . . .". If that doesn't mean that the gospel needs preaching, Then what does it mean? In the great commission he said, "Go into all the world and preach the gospel . . . ." (Mk. 16:15). And in Mt. 28:19, "go and teach all nations . . . .". If he didn't mean "GO TEACH", then what does it mean?

I have no false illusions of what to expect from the work of preaching the gospel in Norway. I am aware of the past efforts and the kind of success that the workers experienced and the problems they faced. I know of the indifference that exists there as it does in many parts of the world today. But I CANNOT LET

THE YEARS CONTINUE TO PASS BY WITHOUT SOMEONE TEACHING THE GOSPEL OF CHRIST TO THE PEOPLE OF NORWAY. As the song writer declared, "Swiftly the hours are changing to years . . . shall we sit idly as they rush onward . . . did he not also die for these lost ones?"

We have worked there before (1967-69). Shirley and I both know the language. The Lord willing we shall return to Norway in 1980 to again preach the gospel of Christ. All we ask is for your financial support and your fervent prayers. Why make this appeal now? Because the 20 months will pass rapidly and these few months will give those churches that are interested in this work time to plan it into their budget for 1980.

## MARRIAGE

*Irven Lee*

P.O. Box 866  
Hartselle, Ala. 35640



It has been a long time since the Lord said that it is not good that man should be alone. This remark was made when God promised to give Adam a helper that was worthy of him. He took the rib from Adam's side and made Eve to be his wife. The wise plan of God is laid down in the law that man should leave his father and mother and cleave to his wife and the two should be one flesh. His rule then is the same that is in force in this New Testament age. The plan as stated is that one man should take one woman and the two should make one happy and permanent home. Any changing of this plan does great harm to society, brings great sorrow to those who violate God's law, and shows disrespect for the wisdom of God. God knows best, and His counsel is for the good of mankind.

Heaven's approval of marriage is often repeated in the great revelation of His will to man. He guided one writer to state that whoso findeth a wife findeth a good thing and obtains favor of the Lord. Man is reminded that the price of the virtuous woman is far above rubies. God wills that only the best men serve as elders in His church, and each elder is to have a good wife and faithful children. They can help him much and be an honor to him. It was men in great error who insisted that leaders in the church should be celibates. Marriage is honorable in all. God wills that younger women marry and bear children. There is no more blessed work for the ideal woman than for her to be a good wife and mother. Many have well said that the hand that rocks the cradle rules the world.

If both the husband and the wife have a deep abiding faith in God they have a good foundation for an excellent home. Faith in God and reverence for His holy name will cause them to pay close attention

to His wise counsel, and He has ample teaching to guide them in making a happy and successful home. The immoral and vulgar forfeit the right to a happy home. The sins that destroy the home destroy the happiness of every member of the family. A nation is very sick when there are many of its citizens who discredit marriage. It is far better if all are taught to think of HOLY matrimony. The well taught and obedient children of God are the best home makers. Love, trust, and virtue have much more to do with successful marriages than material wealth or physical beauty. Proper regard for the eternal verities will cause home makers to be more aware of their responsibilities.

Since marriage is a binding and a lasting contract it is not for strangers, nor is it for those who are too young to be capable of meeting the responsibilities. Those entering into this holy contract should not rush into it in haste for they should know that mutual love and respect have come to stay. So many of the failures are failures in preparation and judgment that are evident to the experienced observer before the day of the sacred vows.

A whole community of worthy friends can be very happy in the plans and events of a happy wedding day when God's laws are observed and wisdom is obvious in every detail. True happiness cannot abide when wisdom does not prevail and God's laws are not respected. The doctrine of God concerning marriage is adorned when it is put into practice. Parents and others who love the young marriage partners feel honored as they see the righteous plan of God held in high esteem by the two Christians who have agreed to love, honor, and cherish each other until death. Two such people have been those who have upheld these principles in the presence of the young partners rejoice in the fruition of their noble efforts. What more precious wedding gift could be given by human beings than wise and scriptural instruction and examples that prepare two Christians to be successful marriage companions?

Let nothing mar the beauty of the day of marriage for it is one of the great and beautiful days in the lives of the worthy. If the wisdom and counsel of God are respected in the years that follow this day the anniversaries will bring happy and refreshing renewal with growing significance as the years pass. Time only ripens and enriches the meaning and beauty of a happy marriage of two faithful Christians. Let the flowers bloom, the birds sing, and all the beauties of nature combine to make a wonderful world for such people. The nation is protected and blessed by the stable homes that Christians build. Such home makers are the salt and the light of the world of which our Savior spoke. Respect for law and order is produced in the nourishing influence of such units of society.

God is one of the witnesses to every marriage vow, and He knows when there is a breaking of the marriage tie. It can be truly said that God has joined together. Any one who would help wreck a home would stand accursed before God. One should flee fornication and any other sin that would destroy a home. It is not the part of a coward to flee, but it is an act of wisdom. It is the act of a fool to take fire into the bosom that can destroy the marriage con-

tract. One should not tolerate conduct that would endanger the home. All should shun the very appearance of such evil.

Ruth made a speech a long time ago to her mother-in-law that has often been quoted as if it were a bride speaking to her groom. It was a loving heart that used the words in speaking to Naomi. Many worthy brides have found that these words express their sentiments to their marriage companions. Ruth said: "Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God; Where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if aught but death part thee and me." (Ruth 1:16, 17.) Such love is never lacking in beauty, nor is it ever out of date. Styles and customs change, but love and fidelity need never change because nothing could be better and nothing could be good substitutes. Ruth was expressing whole hearted love and affection. There was no hesitation or restriction in her love. May such love be found more often in the hearts of the brides of America. Such feelings could only be felt toward and expressed to people who are worthy of full confidence and respect. Let more people be capable of expressing and receiving such sentiment.

The bride, the groom, and the home typify the church, the Christ, and heaven, Evidently these words are thus used because they carry a holy significance that can effectively suggest the heavenly. Each should endeavor to leave these words as significant and as beautiful as they are in the sacred writings. A man is rich who has great love in his heart for his lively wife, and a home which is as God would have it. This home can be his pride and joy, his wife's great delight, and a shining light to the whole community. The brethren in Christ will find great joy in observing the happy home makers as they exemplify the worthy traits that are so important in marriage companions.

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## MARIJUANA AND PRAGMATISM<sup>™</sup>

by Jim Gabbard

It becomes more apparent almost every day that the U.S. Congress will shortly legalise yet another mind-bender, the herbal substance known as marijuana, a plant which grows very well in most of the United States, and grows prolific in most of Latin America. The Senate has completed a new code which defines all acts that are regarded as federal crimes, and in the new law, possession of an ounce of marijuana is treated as a misdemeanor no more serious than a minor traffic offense.

A committee in congress has recently decided to investigate the ever increasing menace of small craft and yacht hijackings off the east and Gulf coasts, which are then used to transport marijuana, probably from ships out on the high seas, to shore along the coasts. The crews of the hijacked vessels are usually murdered and cast into the seas. Some of these people are wealthy and influential, and congress, being very pragmatic, and knowing how they got where they are and wishing more than anything else to stay there, can't escape the conclusion that if marijuana were made legal and controlled by the government, as many other "products" are, such as tobacco and alcohol, the hijackings in these cases would immediately stop.

### Pragmatism And Its Consequences

Many philosophic theories have threaded their way down through the corridors of history, each in turn to end up on the dump-heap. *Roget's International Thesaurus* (pp 223-224) names some 140 different philosophies, but most of them generally fall under idealism, humanism, existentialism, communism, materialism, transcendentalism, or pragmatism. The dominant philosophy in North American political and economic circles is pragmatism.

What is pragmatism? Many people in this society reduce the definition to a very simple slogan, "You can't argue with success," meaning that whatever succeeds is right. But to frame a more complete definition of pragmatism, we'll go to John Dewey (1859-1952), the chief exponent of pragmatism in this country, and who wrote most of the rules for most of our schools, as well as for business and government, and let him do so: "Logical thinking must be subordinate to pragmatism, and in arriving at practical ends that life demands, pragmatism is above truth. Pragmatists believe that truth and value systems are relative, and they are devoid of metaphysical (spiritual) concerns. (Quoted from *A Handbook to Literature*, W. F. Thrall and A. Hibbard, The Odessey Press, New York, 1962, pp 374-375.)

In other words, what ever succeeds here and now, in a material way, constitutes the action to follow, modified only by a vague system of situation ethics. That brings us right back to the idea of not arguing with success, which cries for examination. Is this sound reasoning? Is it valid? It is most surely used on a very wide scale in our culture today. The denominations have practiced a form of pragmatism for years, and recently the liberal churches of Christ have taken it as their own and have beat the other



denominations at their own game. That's how they get crowds! But is it right?

Such a philosophy is not always right. An individual, a church, a governmental body, or any other entity may carry pragmatism to extremes where it would definitely be wrong, not only from a spiritual, but also from a humanistic, point of view. For example, from a purely pragmatic point of view, the nation would be better off if we took all the nonfunctional (cripples, aged, mental incompetents) out and shot them, or better yet, drown them and save the price of a bullet. Then we wouldn't have to feed and clothe and shelter them, thus bringing about a certain kind of success, a tremendous savings on a national level. But may we argue with such success? On what grounds? We most certainly may! From a number of points of view. It is wrong from a spiritual point of view; it is wrong from a humanistic point of view; and the make up of the person would not, indeed could not accept it, from an emotional point of view.

From a purely pragmatic point of view, the doctor should eliminate the terminally ill, thus saving himself much time, the patient's family a lot of money and worry, and the patient himself a lot of pain and suffering. But would that be right thing to do? Most certainly not! Why not? For the same reason stated above.

We could up-grade our society by sterilizing a great number of non-contributing people. But would it be right? Most certainly it would not! The pragmatic thing to do in most areas would eliminate compassion and feelings of all sorts, including love; it would also eliminate morality and all other spiritual values. It would reduce human beings to mere machines if carried to its extreme states in almost every field of human activity.

A certain pragmatic approach to most problems, up to a point, is usually quite useful. But the degree to which we become pragmatic is not only a matter of acute judgment in terms of human values, but also in matters of what is scripturally right. We should never become pragmatic to the exclusion of either human values of scriptural truths, a statement, I fear, that is very late, inasmuch as, it seems, we have already let pragmatism ride rough-shot over many human values as well as many scriptural truths, so that these are almost lost on our nation. And each time we thus lose a worthy value, we are a poorer nation in terms of the quality of our life as well as our chances of going to heaven when this life is over. The quality of our national life has been declining for some years now, and unless it is

reversed on a national political, moral, and spiritual level, we are probably already starting down the tube. God will not allow such disregard for his word. There are many questions which may not be settled in a purely pragmatic way, and the legalization of marijuana is one of them. Maybe the possession of a small amount should not be a crime (I do not know enough about it to argue that point) but certainly the government has no business legalizing this substance and thus impose upon us another mind-altering material to tempt our people to try to escape their responsibilities in life, a violation of God's word. God made us free, but demands that we be responsible as a price for that freedom (Gal. 5:19-23).

## HE'S ONLY A MAN: POSTSCRIPT

Ralph Joiner

In a recent issue of *Searching the Scriptures*, brother Adams was kind enough to publish my article, "He's Only a Man" which addressed itself to a problem that is all too common among non-preaching brethren. In an editor's note following the article brother Adams correctly pointed out that Gal. 2:13 identifies Peter's sin as hypocrisy where I had stated that Peter was not guilty of hypocrisy but only demonstrated human weakness.

I was not ignorant that "dissimulation" (AV) in Gal. 2:13 is hypocrisy. However, the intent of the paragraph was to show that the one-time act of Peter did not make him a perpetual hypocrite. Paul uses the incident for demonstration, not to hold it over Peter's head as a sword of Damocles. Neither is there evidence that brethren lost confidence in Peter as a result of that incident.

In contrast I know a man who will not listen to a certain preacher, has even walked out of the assembly when this preacher was called on to pray, because "that man lied to me once and I'll never believe him again." In my experience, there are altogether too many brethren like this who, in quickly branding others hypocrites, become hypocrites themselves.

4661 Cooper Rd.  
Cincinnati, OH 45242

## THE NEWS LETTER REPORTS

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

CONGREGATION TAKES STAND IN UTAH STEVE GOFF, 1744 1375 N., Layton, Utah 84041 — We are happy to report that we recently learned of a second sound church in this state. Within the last six months, the Bill Bohannon family moved to Moab, Utah, where they began meeting and studying with the small congregation there. Because of his teaching and influence, the church at Moab ceased their support of the Herald of Truth, and brother Bohannon is now doing the

preaching for them. Elton Haley, of Cooper, Texas recently preached a meeting at Moab, with the subject matter centering on institutionalism. I understand that Moab has invited him to return in 1979, and has scheduled Ernest Finley, of Greggton, Texas, for a future meeting. We rejoice in this development, and encourage our readers to pray for their continued stand for truth. Kaysville has meetings scheduled for the next few years with J. D. Tant, Harry Pickup, Jr., and Connie W. Adams. We look forward to having them preach for us.

**RAY DIVELY**, 425 Dippold Ave., Baden, PA 15005 — The year 1978 was another busy year for me. Besides the local work, I was privileged to preach for fourteen congregations in eight states. Also, I preached in Canada and made my fifth preaching trip to India. The Baden church supports a native preacher in India and has helped support four other native preachers, one each in Nigeria, Mexico, Argentina and the Philippines. We helped a needy saint in Japan. We continue to send Bibles, tracts and other gospel literature to different countries. The church here is doing the Lord's work, teaching the gospel at home and in other countries. We continue to press on.

#### DEBATE IN HUNTSVILLE, TEXAS

**CECIL WILLIS**, 914 S. 1 - 45, Apt. 202, Conroe, Texas 77301 - As a result of some question-and-answer type of articles which we have been carrying weekly in the local newspaper, *THE HUNTSVILLE ITEM*, the church here has been challenged to defend our practice in reference to worshipping on the Lord's Day rather than on the Sabbath. Mr. G. M. Bowers who issued that challenge is one of three editors of *The Herald of Truth*, a periodical published by the Seventh Day Church of God, which has its headquarters in Caldwell, Idaho. Mr. Bowers also is the author of a 1978 book on the Sabbath question, entitled *Faith and Doctrines of the Early Church*.

Mr. Bowers would not negate any affirmative proposition which we could write. So we had to accept his wordage, cumbersome though it is. Resolved, "The Scriptures teach that the Ten Commandments are not part of the Old Covenant, that all Ten Commandments are repeated in the New Testament, including the Sabbath command, and that Sunday worship is of pagan origin, and comes to us through the Catholic Church."

This debate will be held in the meeting house of the Southside church of Christ, 62 Graham Road, Huntsville, Texas 77340. Two hour sessions will be heard nightly on Monday, Tuesday, Thursday and Friday, beginning March 5, 1979. Sessions will begin promptly at 7:30 P.M.

It is not often that a sectarian challenges a gospel preacher to debate these days. But when such a challenge is issued, no faithful church could ignore such a public challenge as was issued to us. My brother Donald, and my two sons who also are full-time gospel preachers will assist me in this discussion. (For further information you may call brother Willis at (713) 756-1989 — Editor).

#### PUBLIC DISCUSSION IN CINCINNATI, OHIO

On March 26, 27, 29 and 30 in Cincinnati, Ohio, Arthur M. Ogden will meet J.W. Holcomb on the subject of women teachers. The debate will take place in the UAW Local 863 Union Hall (in Evendale), 10708 Reading Rd. (U.S. Route 42). This is about one mile from I-75 near the GE plant in Evendale. On March 26 and 27, Arthur M. Ogden will affirm: "The Scriptures teach that when the church comes together for the purpose of studying the Bible, and uses the class arrangement, it may appoint women to be teachers of classes of other women and classes of children, "J.W. Holcomb will deny this.

On March 29 and 30, J. W. Holcomb will affirm: "When the church comes together for the purpose of studying the Bible, and uses the class arrangement, it is a violation of the Scriptures for women to be appointed teachers of any of those classes." Arthur M. Ogden will deny this. The two speakers have signed the following statement of intent:

"We, the disputants in the discussion to be conducted in the Cincinnati area the last week in March of 1979, with knowledge of that fact that some debaters in times past have not conducted themselves as Christians and gentlemen should, do solemnly pledge to you, our brethren in Christ, that in the presentation and defence of that which we sincerely believe to be the truth, that we shall conduct ourselves as Christians should. While we shall press our points to the fullest degree, we shall not seek to demean one another or stir up strife or ill-will among our brethren. We shall direct our attention to the scriptural study of the issue before us in as friendly and brotherly atmosphere as it is spiritually and humanly possible to do.

"This is our second meeting, having met in a similar discussion just over three years ago in Somerset, Kentucky. That discussion was well attended with over 300 present for each session. In our judgment, the discussion conducted at Somerset was the best all-

around discussion ever witnessed by us, and that is in comparison to scores of other debates. Perfect order prevailed throughout, and the issues involved were specifically dealt with. We believe that the debate in Cincinnati will conform to the same pattern, and we pledge ourselves to do all that we can, to make this one even better, if possible. We believe it will be to your spiritual benefit to hear both sides of this issue presented, and then tested by its opposition. We solicit your presence." (signed by Ogden and Holcomb).

**RICHARD B. BREWER**, 800 Madison Ave., Toronto, Ohio 43964 — In October we moved back to the Ohio Valley, where we had previously labored many years. The past 8 years have been spent in southern Pennsylvania and northern West Virginia. We are now working with the church meeting on Dennis Way in Toronto, Ohio. Please make a note of our new address.

#### NEW CONGREGATION IN DOVER, OHIO

**LARRY E. CHAFFIN**, P.O. Box 686, Dover, Ohio 44622 — A new congregation has formed at Dover, Ohio. Dover is located approximately 40 miles north of Cambridge, Ohio, and 40 miles south of Canton. I-77 runs near the corporation limits. The congregation met for the first time on November 19, 1978. Three families were in attendance with a total of eight people. So far there have been five visitors from the community and contact has been made with each of them about a home study. These have been received very favorably. With a population of about 27,000 (Dover-New Philadelphia combined) there are good prospects throughout. We also have names of about 40 people who have left the two liberal congregations in the area because of the innovations they have introduced without any semblance of scriptural authority. Contact is being made with these to try and bring them back to the fold of God.

The congregation is meeting for a time in the basement of the Clyde Heavilin home at 115 Canal Road, Dover, Ohio 44622. Our mailing address is P.O. Box 686, Dover, Ohio 44622. The writer has moved here to work with this new group and is still in need of about \$600 a month in support. Those interested in helping with support may contact me at the address already given. I am willing to meet and talk with brethren who are interested in having fellowship with me in this work. If you know of any in this area who need to be contacted, please let us know. We solicit your prayers for the growth of this work.

#### SUPPORT NEEDED

**WAYNE PARTAIN**, 5628 MacGregor Dr., Ft. Worth, Texas 76148 — **JOSE CASTANEDA**, who preaches in Vicente Guerrero, Durango, Mexico, recently broke ties with liberal brethren, giving up his \$225 monthly support. He is about 38, has a good wife and three children. Actually, I doubt if he has ever been liberal; he has given proof (in writing) for years that he contends for the truth and condemns liberalism. But as he became more aware of what is going on among liberal U.S. churches, he renounced his salary. But he needs to replace this so he can give full time to the work in Vte. Guerrero and in nearby Zacatecas towns where he has worked in the past. He works closely with Jose Luis Arroyo whom we have known for many years. Glenn Rogers and I were with these brethren for meetings in September and plan to return for a more extended period in 1979. Address him: Jose Castaneda A., Apdo. #34, Vicnete Guerrero, Durango, Mexico. I would be happy to supply additional information.

#### PREACHERS NEEDED

**ENGLEWOOD, OHIO** — The church in Englewood seeks to locate a man to begin full time work with us. Englewood is a northern suburb of Dayton, Ohio. We need someone to begin in late spring or summer. The church here is four years old and self-supporting. This area holds exciting possibilities for someone interested in personal work. All interested men should contact John Smith, 4969 Bloomfield Dr., Dayton, OH 45426 (513) 837-0275 or: Lundy Neely, 601 Ridgedale Rd., Dayton, Ohio 45406 (513) 274-3862.

**FRANKLIN, NORTH CAROLINA** — Here in the beautiful mountains of North Carolina a faithful few are in need of a full time gospel preacher. We have recently purchased a dwelling in which we will worship until other facilities are made available. This dwelling can also serve as a preacher's home. Support can be arranged. If interested contact Charles Nicks, Route 3, Box 228, Hayesville, N.C. 28904 (704) 389-8735 or; Edward C. White, Route 2 Payne Hill Rd., Clayton, GA 30525 (404) 782-2104.

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**DULUTH, MINNESOTA** — The church in Duluth will be attempting to locate a man to work full time with them in proclaiming the gospel as of the spring or summer of 1979. This church is composed of a small number of brethren and can provide a portion of the needed support Anyone who may be available and interested in the work may contact the church c/o Melvin Krumrei, 612 West Tischer Rd , Duluth, Minnesota 55803, or phone (218) 728-3233

**JAMESPORT, MISSOURI** — The Jamesport church is an older congregation in need of a full time preacher to locate and work with us in this rural area. Jamesport is a small town 95 miles northeast of Kansas City. Attendance is about 40-50 We have a house that will accommodate a small to average size family. We want a man who is sound in the faith and willing to do personal work. Please write or call Ralph Harrington, Jamesport, Missouri 64648. Phone (816) 684-6296.

**BOX ELDER, SOUTH DAKOTA** — A gospel preacher is needed by May, 1979 for this congregation near Rapid City, S.D. We are able to provide partial support If interested, please contact Albert Bouvette, Star Route A, 41 Trail West, Piedmont, South Dakota 57769, phone 787-5616 or; Jeff Wallace, Box 534, Custer, S.D. 57730, phone 673-2466. (Editor's note: This congregation

meets in an attractive building not far from the SAC base east of Rapid City. There is good potential here. We were privileged to meet with these brethren last year and impressed with the progress they have made).

**GEORGETOWN, KENTUCKY** — The Caesarea church is seeking a full time experienced gospel preacher. The building is located in rural Scott County, approximately 20 minutes from Georgetown and about 40 minutes from Lexington. We are able to provide fairly good support, but other support will probably be needed. If interested contact Ronald Coyle, 5527 Riviera Court, Lexington, KY 40511, phone (606) 299-2529.

#### **PREACHER MOVING**

**William C. Sexton**, 2219 South Glenn, Wichita, Kansas 67213 — I have worked in Wichita since June, 1973: two years with the brethren at Southside and 3 and 1/2 years with the church meeting at 3500 S. Meridian, known as Westside. I have told them that I wish to move in June, 1979. In the meanwhile I would be interested in talking with any congregation which would consider my working with them. You may call me at (316) 943-3332. Also, the congregation here will be looking for a man to work with them beginning in June, 1979. Contact them at the address above.

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