

SEARCHING *the* SCRIPTURES

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



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

"DEVOTED TO THE SEARCH FOR DIVINE TRUTH"

VOLUME XX

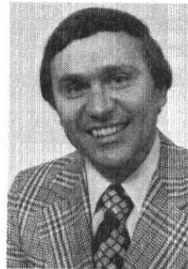
MARCH, 1979

NUMBER 3

THE BIBLE, THE CHRISTIAN AND HEALTH

T. Mark Lloyd, Sr., M.D.

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THE BIBLE AND MEDICAL PRINCIPLES

Medicine as practiced in this country and, as practiced in all modernized countries of the world today is, quite frankly, a reasonably new and scientific approach, unknown for the most part to doctors even fifty to 100 years ago. That is not to say that approaches to medical and surgical problems were not proper per se as practiced seventy-five years ago, but with newer and better procedures, newer medicine and more modern approaches being made daily, truly medicine as we practice it now will be quite outmoded even in 25 years. I have said all that to emphasize this point, a number of medical principles which were practiced during biblical times are really for historical interest only and have little or no practical application today.

Notice I said some, but certainly not all. There are certain principles which have been given to us through the written word by God which will obviously never be outmoded. Let me digress a bit. The Bible is not designed as a scientific or medical text book. It was never intended for such and should not be construed as such, but when a medical principle is alluded to in the scriptures, it was proper and right for its period of time and was good medical advice. Some of the more general principles we can even use today, but then there are some which have been laid aside for more modern medical principles. Let me give you examples of both:

Concerning some excellent general medical advice, one only has to turn to Proverbs and Ecclesiastes. The Proverbs are general maxims which have both spiritual and physical applications. Often the physical

connotations made by Solomon are overlooked and emphasis is placed only on the spiritual. If one reads closely the above mentioned books he will begin to see an underlying current of instruction which, if followed, will bring, under normal circumstances longer life to an individual. Medical practice has at best a two-fold purpose: 1. To aid in healing and relieve suffering and 2. To attempt in some small way to prolong life by diagnosing and treating life-threatening situations and diseases. It is to the latter which Proverbs and Ecclesiastes relate. Note Proverbs 3:8 and 16 where wisdom and prudence are described as being "healing to your body, refreshment to your bones, and long life is in her right hand." Also Proverbs 4:22 where instructions kept are "life to those who find them and health to all their whole body." The entire tenor of these books is moderate, prudent and temperate living, with your reward being a more productive, less anxious, and theoretically longer-lasting life. If I could get that point across to most of my patients, I feel I would have accomplished a great deal in my practice. Along these lines consider for a moment gluttony, winebibbing, lack of exercise, slothfulness and you will begin to see that the words of Solomon have both physical and practical applications as well. More on each of these points in later articles. For your own edification with the above points in mind, read Proverbs 12:25, Proverbs 13:12, Proverbs 20:1 and a favorite of mine with respect to the effects of alcohol read Proverbs 23:29-35.

An example of medical principles not closely adhered to in our present age would be the treatment of leprosy. Today we have antibiotics which for the most part control this dreaded disease. But in both the Old and New Testaments this disease was treated with banishment and colonization since there was no known treatment. Today's therapy is not as drastic. There continues to be banishment in some countries, but in those modernized medical communities where leprosy can be diagnosed early, we do offer more hope for the patient.

Another example is Paul's admonition to Timothy in 1 Tim. 5:23 to take wine for his stomach's sake and other infirmities. I will not belabor the point here, for hopefully there will be further articles on

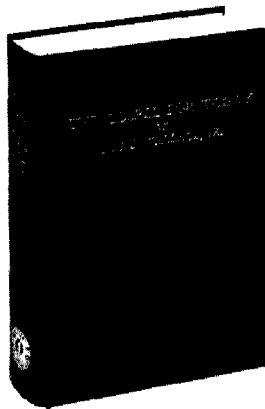
alcohol, but suffice it to say this passage has been more misused and misapplied than any other "medical" verse in the Bible. We do have less caustic drugs and, yes, better drugs for the stomach than wine. More on that point will be discussed in future articles.

There is a great deal of folklore and tradition behind the art of medicine as practiced in Bible times. Superstitions and diseases attributed to sin or more importantly, sickness resulting from punishment for sin, lie at the supposed origin of a number of biblical diseases. (Read the account of the blind man being healed by Christ, John 9:1-12) These approaches to disease have to be taken into consideration when one is dealing with Old and New Testament medical practices. Again however, those truths which God expects us to keep and the decrees for healthy, and long lasting life will be explored and dealt with in future articles.

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Editorial

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PAUL'S ENTRANCE AMONG THE THESSALONIANS

It cannot be denied that many of the problems which arise in congregations grow out of an improper relationship between the preacher and the rest of the church. Sometimes the fault may be laid at the feet of the preacher, sometimes it lies with the congregation, and often it is a case of "six of one and half a dozen of the other." For that reason, a study of 1 Thessalonians 2:1-13 might be helpful to all concerned. Paul had labored successfully at Thessalonica. Though the chronology in Acts will not permit Paul to have tarried more than a few months in that great city, yet the warmth of feeling generated between Paul and the brethren there is beautiful to contemplate.

Their Reception

Acts 17:1-9 reports the success of the gospel in that city along with the antagonism of those who believed not. "And some of them believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few" (Acts 17:4). Paul's entrance was successful. A large congregation was established. They received Paul's preaching "not as the word of men, but as it is in truth, the word of God" (1 Thess. 2:13). Their love and respect for Paul was genuine and they sent word by Timothy while Paul was at Corinth that they had "good remembrance" of him, "desiring greatly" to see him again (1 Thess. 3:6). It is clear from these statements that while they loved Paul personally and appreciated his work, they were, at the same time, able to distinguish between human opinion and divine truth. The truth preached is far greater than the one who preaches it. A recognition of this fact would go far in correcting the troublesome problem of "preacheritis."

Paul's Conduct Toward Them

The reason Paul's entrance unto them was not a failure may be seen in the following facts about his work.

(1) He said "We were bold in our God to speak unto you the gospel of God. . ." (verse 2). Paul was not easily intimidated. Though shamefully treated at Philippi for faithfully preaching the gospel, Paul persisted in this same work at Thessalonica. He did not mourn and whine about his ill-treatment nor sit down to feel sorry for himself. He went on to the next place and did what he was supposed to do. Resistance to the truth, even in the form of per-

secution, should never make us hesitate to speak out courageously in proclaiming the will of God.

(2) Paul spoke "with much contention" (verse 2). This phrase does not mean that Paul was given to generating strife or that he was possessed of a cantankerous disposition. Rather, it describes the earnestness of his presentation. There was an agony of spirit as he strove to make known the gospel for the salvation of his hearers. His soul reached out for the souls of men. Is it not possible that the efforts of some fail because we have become too matter-of-fact, too mechanical in our delivery? Have our appeals to the lost degenerated into cold routine?

(3) Paul's exhortation was "not of deceit, nor of uncleanness, nor in guile" (verse 3). "Not of deceit" means that his preaching was not in error. Great care must be given to speak the truth in love (Eph. 4:15). Further, Paul was not a put-on. He was genuine. His motive in speaking truth was not impure and he did not try to catch them with guile. He was not a schemer or a political strategist. He left no room for guessing as to his motives or meaning.

(4) Paul had the right view of himself in relation to the gospel. "But as we were allowed to be put in trust with the gospel, even so we speak. . ." (verse 4). Paul always viewed preaching as a sacred stewardship. He marveled that the grace of God would permit such an one to preach "the unsearchable riches of Christ." Preaching was not just a means of making a living with Paul. It was a sacred trust. When men today view their work of preaching with the same seriousness then all concerned will be better off.

(5) Paul was not a man-pleaser. "Not as pleasing men, but God, which trieth our hearts" (verse 4). To the Galatians Paul said "For if I sought to please men, I should not be the servant of Christ" (Gal. 1:10). Every preacher needs to settle in his heart at the beginning of his work that his first concern is to so preach and live as to please God. It is utterly impossible to please men all the time in preaching the truth. Sometimes the brethren don't want the truth and express their displeasure. A conscious effort to scratch itching ears is a discredit to the scratcher and a disservice to the scratchees. Notice that Paul was aware of the fact that he would not be judged by the world or even his brethren. He knew that "God. . . trieth our hearts."

(6) Paul was not a flatterer. "For neither at any time used we flattering words. . ." (verse 5). There is a great temptation for preachers to "butter up" the brethren when they really deserve something else. It is not wrong to encourage brethren and commend them for worthy activities. The Lord showed that in his appraisal of the seven churches of Asia. In the letters of Paul he always commended brethren where such was due. But he never swept troubles under the rug nor failed to correct what was out of order. It is sickening to hear congregations which are known to be filled with ungodliness praised to the sky when in reality they need to be brought low in genuine repentance. Many a young preacher has had his head turned by the flattering praise of some who perhaps

meant well, but got carried away. When an aged brother or sister comes to you after a sermon and says "Young Man, I heard all the great preachers of our generation, and I am here to tell you that you gave the best treatment to that subject I ever heard", you would be well advised to take such praise with a grain of salt. Those who begin to believe such flattery become haughty and vain and of little use to the cause of Christ. Neither flatter an audience nor take seriously those who would flatter you.

(7) Paul did not come among them with a "cloak of covetousness" (verse 5). He did not view the brethren as prospects for some business venture. He was not there to see how much of their money he could extract. In the first century there were teachers who traveled about supposing that godliness was gain. They would stay until they had fleeced the flock and then move on to greener pastures. Paul was not of that caliber. Neither should we be.

(8) Paul was humble in spirit. He was not "burdensome (awesome, formidable - CWA) as the apostles of Christ" (verse 6). While Paul was a genuine apostle and entitled to all the respect due one charged with such responsibilities, he had not allowed that to make him haughty in disposition. He did not say "See here, do you know who I am"? Or "How dare you question me to see if what I am saying is the truth of God"! That is the attitude of some who are far removed from being an apostle.

(9) In contrast, Paul said "But we were gentle among you, even as a nurse cherisheth her children: So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us" (verses 7-8). It is easy for preachers to become so hardened that they lose all touch of gentleness. Have you ever watched a nurse in a maternity ward in a hospital as she very gently handles the infants there? Preachers who delight in baiting an audience, berating the brethren under the guise of boldness, and with callous disregard for the sensitivities of God's children, would do well to read these verses again and again. Sin and error must be exposed and corrected. But that is not done by simply bruising and maiming God's lambs. Paul loved them so much he would have laid down his life for them. When preachers of the gospel reach the place they can say, in all honesty, what Paul said about the brethren in Thessalonica, then much more successful work will be done. Preacher friend, do you regard the brethren among whom you labor as "dear" unto you, or as a pain in the neck to be endured until some better offer comes along?

(10) Paul was a sacrificial preacher. "For laboring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God" (verse 9). When occasion required, he was willing to make tents in order to preach without charge to the brethren. At times he was sustained by support from other churches. At Thessalonica he received support "once and again" from the church at Philippi (Phil. 4:15-16). It is right for those who preach the gospel to "live of the gospel" (1 Cor.

9:14). But a dedicated preacher will preach **WHETHER THE BRETHREN PROVIDE HIS SUPPORT OR NOT.**

(11) Paul behaved himself. "Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe" (verse 10). There are some preachers about whom this cannot be said. Some are fractious, quick-tempered and vain. Some are careless with their debts. Just ask those who operate book stores how much trouble they have collecting from some preachers. Some become carriers of gossip. Some are anything but "just" in their treatment of brethren. Some are far from being "holy" in manner of life. How many times has the cause of Christ been injured by preachers who did not know how to "treat the younger women as sisters with all purity"? Romantic triangles (and rectangles) have ruined too many preachers over the years. God help us all to keep our hands and our minds where they belong! Paul not only "behaved" himself among the brethren but also instructed Timothy to be an "example of the believers" (1 Tim. 4:12).

(12) Paul was balanced in his preaching. He said "We exhorted and comforted and charged every one of you, as a father doth his children" (verse 11). There are times when preaching must take on the nature of these three words: "Exhort", "comfort" and "charge." Every father must do all three in training his children. It is easy to "charge" while failing to "exhort." Let us not forget to "comfort" those in need of it.

The Goal of Paul's Preaching

Why did Paul preach? Why did he hazard his life and become the object of ridicule and scorn from an unbelieving world? Was it for financial gain or fame? If so, then he was a failure. No, verse 12 summarizes the purpose of all his preaching: "That ye would walk worthy of God. ." He was working to prepare souls to be accepted of the Lord. He taught them so that they "turned to God from idols to serve the living and true God" (1:9-10). Those who preach for any other reason than to fit souls for eternal happiness with God would do the world and the cause of Christ a favor by quitting until they can be properly motivated.

If congregations everywhere would receive the word in the manner the Thessalonians did and preachers would go about their work as Paul did, it is our persuasion that many of the tensions which develop into major congregational troubles would be relieved and the cause of truth would be served far better than is too often the case.

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I have a backlog of questions most of which accumulated during the time I was writing the series on the GRACE — FELLOWSHIP ISSUE. With more brevity than usual, I shall try to answer some of these till we catch up somewhat. Also, I have some personal letters involving an extended study of some matters on which I have written. I wish I had the time to answer each, but I don't. Right now I do not foresee any possible time for such in the near future. What I have written must suffice for the present. What is of general interest, I shall try to answer through this column. To give proper attention to all the correspondence related to writing a column like this would demand making it a full time job of writing and a full time job for a secretary. I am not a full time writer — primarily, I have other work to do — and I have no secretary. I am not complaining, I am just explaining and hoping for understanding on the part of all. Your response is appreciated and of value to me. It helps to determine what questions to answer and the course to pursue in the realm of subject matter in many instances.

QUESTION: Does the command of Hebrews 10:25 refer to more than the Lord's day assembly? — A.A.

ANSWER: Yes. This becomes obvious from a careful study of the text, context, and the practice of the early saints.

Concerning the text four things need special notice:

1) The word "assembling" (K.J.V.) is a verbal noun, which means that reference is to the act or practice of coming together rather than to any assembly (noun) or one in particular.

2) "The day approaching" refers to a catastrophic event that was to shake and try their faith. Jesus had foreseen and foretold signs by which they could see its approach — when he spake of God's judgment upon Israel, the destruction of Jerusalem, and the ruin of the temple (Matt. 24). Concerning that time Jesus said "And because iniquity shall abound the love of many shall wax cold" (Matt. 24:12). No wonder we read "And let us consider one another to provoke unto love and to good works" (Heb. 10:24). In the context the Hebrew writer exhorts them to remember a former experience in which they were triumphant in faith and to use it as a means of encouragement now (Heb. 10:32-35).

3) The word "forsaking" means to "abandon, leave in straits, or helpless" (W. E. Vine). This "forsaking" is identified as the "manner" (habit or custom) of some. Some have the same habit today.

They "abandon" or "leave behind" every meeting of the saints save perhaps one, namely Sunday morning. Still others have gone so far that even their presence on Sunday morning would be contrary to their "manner" (habit or custom).

4) The "exhorting" is the provoking of v. 24. This spiritual encouragement and strength is missed by those who absent themselves from such assemblies.

This verse reveals God's plan by which saints fortify themselves against any time of trial. We may not always see such approaching, but come it will. If in view of present circumstances it be foreseen that the future security of saints is threatened by a wave of digression or any test of faith, here is authority to increase the number of assemblies and to intensify the exhortation therein as a preparatory measure to future security.

The early church assembled often. Obviously, the authority for one was specific as to day (Acts 20:7). Others, however, are authorized generically (Acts 2:42, 46; 14:27; 19:9, 10). The responsibilities of the elders, the urgent need for indoctrination, and prevailing circumstances determine when and how often such assemblies should be scheduled (Acts 20:28; Heb. 13:17; Titus 2; Heb. 5:12-14; 1 Cor. 3:1-3; Phil. 1:9, 10; 2 Tim. 2:15; Heb. 10:25).

It should be axiomatic that moral obligations sometimes take precedence over positive commands. Furthermore, excepting the Lord's day assembly, legitimate obligations elsewhere may conflict with other assemblies set by generic authority (judgment of man). God knows whether or not one's absence from such is because of a legitimate obligation elsewhere or indifference. Upon this basis one must give an account in judgment.

QUESTION: Does the pronoun "you" in Matt. 3:11 mean that all of John's disciples as well as all disciples of Christ were to be baptized with the Holy Ghost? — E.L.

ANSWER: No! If so, notice that the same "you" were also to be baptized "with fire." Yet, the next verse (part of the same sentence) shows this baptism by fire to be the punishment of the wicked: "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." Thus, the rest of the sentence identifies the baptism of fire, and at the same time shows that it is an error to apply it to the "tongues like as of fire" (Emphasis MEP) of Acts 2:3.

John is emphasizing the superiority of Christ and offers as proof the power of Christ to administer baptisms which neither he nor any man could administer. The recipients of the baptism of the Holy Ghost and the baptism of fire must be identified from the context and from what is revealed elsewhere. Such study shows the apostles to be the recipients of the former (Lk. 24:49-53; Acts 1:1-9; 2:1-4); the wicked to be the recipients of the latter (Matt. 3:12; Rev. 20:12-15).

QUESTION: Does "no not to eat" (1 Cor. 5:11) refer to the Lord's supper or to a common meal? — M.B.

ANSWER: The phrase "no not to eat" is in apposition to "not to keep company" found in the same verse (also v. 9). This means that the expression explains further what is involved in "not to keep company." Since Paul says "not to keep company" does not apply to the world (v. 10), it follows that the eating forbidden is eating engaged in with the world, hence, a common meal. The idea is to preclude any social communion with a brother that would imply encouragement and endorsement of evil.

Let me anticipate and answer another question just here. This does not preclude the fulfilling of duties that grow out of the husband and wife relationship or those involved toward other relatives. Such fulfillment of duties involve more than social communion that would imply endorsement of evil.

EXPOSITION:
TEXT and
CONTEXT

Weldon E. Warnock

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PURSUE HOSPITALITY

Do you receive and entertain strangers and guests in a friendly and generous way? If you do, then you are a hospitable person because this is what hospitality involves.

The Bible has a great deal to say on the subject of hospitality, and I encourage all of us to measure ourselves by the teaching set forth therein to see if we come up to God's expectations. "The 'hospitality' of today, by which is meant the entertainment of friends or relatives, hardly comes within the Bib. use of the term as denoting a special virtue" (*I.S.B.E.*, Vol3, p. 1433).

Hospitality, A Responsibility

Vividly set forth in the Scriptures is the responsibility of every Christian to show hospitality. The Bible teaches the following:

(1) **Given to hospitality.** Paul wrote, "Distributing to the necessity of the saints; given to hospitality" (Rom. 12:13). Some other translations have, "Practice hospitality."

"Given" means "to pursue." "The idea is that Christ's disciple is not to passively wait till hospitality is unavoidable, but he is to be aggressively hospitable, seeking opportunity to entertain strangers" *Standard Bible Commentary*, McGarvey & Pendleton, p. 499). Lenski states, "Hospitality is literally to be chased after as one hunts an animal and delights to carry the booty home" (*Com. on Romans*, p. 773).

(2) **Using hospitality.** "Using hospitality one to another without grudging" (1 Pet. 4:9). Another way to put it is, "Extend or offer hospitality without complaining or secretly wishing you did not have to." Generosity is costly and time-consuming. Consequently, many neglect it. Others feel duty-bound to have guests, but murmur about the annoyance for hours before they come and after they leave. This should not be.

(3) **Forget not to entertain.** "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares" (Heb. 13:2). "Be not forgetful" simply means, "Do not neglect." It is easy to let "George" do it, but by shunning my responsibility, I rob myself of great blessings because some have entertained angels unawares. More on this point, later.

(4) **Qualification for an elder.** Among the qualifications of elders is "hospitality." Paul told

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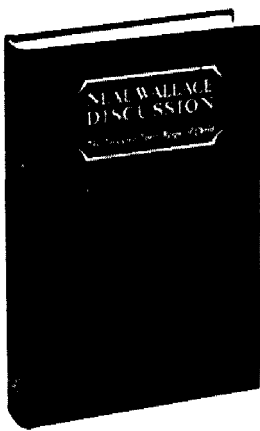
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Timothy that an elder is to be "given to hospitality" (1 Tim. 3:2). The apostle told Titus that an elder is to be "a lover of hospitality" (Titus 1:8).

An elder is to be an example to the flock (1 Pet, 5:3). One of the things he must exemplify is "hospitality." If he is inhospitable, then he is not qualified to be an elder in the church of God.

(5) **Qualification for enrollment of widows.** There was a special class of widows in the early church who were enrolled for special functions and duties (1 Tim. 5:9-10). Among the qualifications, as revealed in verse 10, was "if she have lodged strangers." The lives of these women had been filled with good works. How we need this kind of sisters in the church of our Lord.

Jesus and Hospitality

While Jesus was here in the flesh, he touched upon hospitality on different occasions. Too, Jesus recognized the importance of hospitality because his ministry depended a great deal upon the goodness of others.

(1) **Limited Commission.** In sending out the twelve to the Jews, he told them that "they should take nothing for their journey, save a staff only; no scrip, no bread, no money in their purse . . . In what place soever ye enter into an house, there abide till ye depart from that place" (Mark 6:8, 10). The sustenance of life for the disciples was to be provided by other people. In Matthew 10:14 we read: "And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence."

(2) **Cup of cold water.** Jesus does not overlook our generosity and kindness, even the very small things. Listen to him: "And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward" (Matt. 10:42). Any of us is able to do this much. We do not have to be lavish to be hospitable.

(3) **Judgment scene.** Among the things that justify or condemn those at the judgment will be hospitality or a lack of it. To the redeemed Jesus will say, "For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in" (Matt. 25:35).

To the cursed, we hear Jesus saying, "I was a stranger, and ye took me not in. . ." (v. 43). The explanation of how hospitality was not shown to Jesus is given in verse 45. It states, ". . . Inasmuch as ye did it not to one of the least of these, ye did it not to me." Hospitality is serious business. We might ask ourselves: "Would Jesus be welcome in our house?" He probably would not be if his disciples are not welcome.

(4) **Jesus accepted hospitality.** After he taught in the synagogue at Capernaum, he entered the home of Simon and Andrew, with James and John. He healed Simon's mother-in-law, who was sick of a fever. After she was healed, she ministered unto them (Mark 1:29-31). We find Jesus eating in the house of Levi (Mark 2:14-15) and lodging in the home of Simon the leper at Bethany (Mark 14:3). Jesus also

at times in the home of Lazarus, Mary and Martha at Bethany.

Examples of Hospitality

There is an abundance of examples in the Bible of people who opened up their homes to strangers.

(1) **Abraham** (Gen. 18:1-8). At the plains of Mamre, Abraham entertained three angels, thinking they were men. He ran out to meet them, asking that water be brought to wash their feet and bread for them to eat. A calf was slaughtered and a feast was prepared to satisfy their hunger.

(2) **Lot** (Gen. 19:1-3). Two angels were received into the home of Lot at Sodom. He, too, thought they were men. A feast was made for them.

(3) **Aquila and Priscilla** (Acts 18:2-3; Rom. 16:5). When Paul went to Corinth, he abode with Aquila and Priscilla. They kept the preacher while he preached at Corinth. Too, we read in Rom. 16:5 that the church met in their house. What goodness! Philemon had also opened up his house for the church to meet (Philemon 2).

(4) **Lydia** (Acts 16:15). "And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us."

(5) **House of Stephanus** (1 Cor. 16:15). Paul said that this family had "addicted themselves to the ministry of the saints." This good family had devoted themselves to aiding and assisting the wants and needs of God's people.

(6) **Gaius** (3 John 5-6). Through the unselfish efforts of this saint, different ones were sent forth on their journey. Brethren had borne witness of his charity.

(7) **Philip** (Acts 21:8). Returning from the third missionary journey, Paul and company came to Caesarea and "entered into the house of Philip the evangelist, which was one of the seven; and abode with him." The homes of many preachers have become the abode of other gospel preachers.

(8) **Philippian jailor** (Acts 16:34). After the jailor's conversion, along with his household, Paul and Silas were taken into the jailor's house and meat was set before them. It did not take the jailor very long to start showing hospitality.

(9) **Brethren at Jerusalem** (Acts 2:46). We are told that they, those at Jerusalem, broke bread from house to house, and did eat their meat (food) with gladness and singleness of heart. Members of the church opened their homes for meals and social interchange. How we need more of this today among Christians.

No wonder, in view of the foregoing examples, that the heathen spoke of the love and affection that the early Christians had for one another.

Motives for Hospitality

There are several different motives or incentives for practicing hospitality. We will notice four.

(1) **Love.** For a person to be the kind of Christian God expects, he must have love — love that is kind, beneficent, unselfish and of good-will. Hospitality is a

part of the qualities of love, the *agapao* love. Hence, to be a loving person, one must be hospitable. Compare 1 John 4:7; Heb. 6:10.

(2) Serves the gospel. By sheltering and feeding preachers of the gospel, one contributes to the furtherance of truth and the cause of Christ. We might not be able to be preachers, but we can provide sustenance of life to enable others to preach. Listen to John: "We therefore ought to receive such that we might be fellowhelpers to the truth" (3 John 8).

(3) Divine gift. After Peter said, "Using hospitality one to another" (1 Pet. 4:9), he stated in verse 10, "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." Our being able to help others is a gift of God. We who have been richly blessed, as good stewards, should minister to others. Of course, the principle here would apply to any talents we have.

(4) Blessings received. We should entertain strangers because some have entertained angels unawares (Heb. 13:2). This does not mean that we, too, may entertain angels, unknowingly. It does mean that as Abraham and Lot were blessed by showing hospitality to angels, thinking they were men, we in like-manner will be blessed as a result of showing hospitality.

It is rewarding to be able to do something for somebody else. It is profitable because a closer tie has been established. It is beneficial to hear about the guest's experiences and glean from him Bible knowledge, particularly preachers.

Brethren, in conclusion, let's not permit hospitality to become a lost virtue. Let's seek it, pursue it, and affectionately practice it whenever the opportunity avails itself.

Examining Catholicism

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WAS PETER POPE?

The recent funerals and subsequent elections and coronations of two Popes within two months with their colorful ceremonies and prime news media coverage has brought this subject to the attention of practically everybody in the world. It is appropriate, therefore, for us to make an objective study of this all important question, since it affects our relationship with Christ Himself, and therefore our eternal destiny.

I hasten to say that our study will be a sincere investigation of what the BIBLE teaches on this momentous question, and is not intended in any way to reflect personally on any Pope or person. I certainly find no pleasure in the death of any one; and this holds true with respect to the deaths of these two Popes, but quite to the contrary, my personal feelings are always sober and sympathetic

for any and all whose hearts are touched by the cold, harsh hand of death.

When we stand in the solemn presence of death, we are gripped by its grim reality and awesome cruelty. Death is a monster of such magnitude that it immediately brings to mind our inability to cope with it and our dire need for God. Death is super-human and we need a super-human Being to cope with it. Death is not only the enemy of man, but also of DEITY (1 Cor. 15:26). As we reflect on death and God, we think of the hereafter, and the Judgment of God. We hear God's Word as it solemnly declares "*It is appointed unto men once to die, but after this the judgment*" (Heb. 9:27). And again, "*For we must ALL appear before the judgment seat of Christ: that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad*" (2 Cor. 5:10). And again, God's inspired servant, John, says, "*And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works*".

These solemn thoughts should open our hearts and minds to the teaching of God's Holy Book, the Bible. And, the death of these two popes and the election of new ones, likewise, suggests that we reflect on the certainty and soundness and validity of such a position as he occupies in relation to our souls. There are far more people who do not believe that Christ ordained the office of Pope, than there are who do. It behooves us therefore to fairly and honestly "*examine ourselves, whether we be in the faith*", as the Apostle Paul admonishes in 2 Cor. 13:5.

Is The Pope The Vicar Of Christ?

It is with all humility, and with fear and trembling before God, that I undertake the study of this great question: "DID THE LORD JESUS CHRIST APPOINT THE OFFICE OF POPE, OR VICAR?" On the right answer to this question hangs our eternal destiny — just as much so, as the right answer to the question as to whether or not Jesus of Nazareth is the Christ, the Son of the living God.

Catholics claim that Christ made Peter, and his successors, His Vicar or representative, and the visible head of His church — the Supreme Ruler of all the earth. If this is true, then surely we all must admit that such an office would indeed be the highest, the greatest, the most colossal office on all the earth — that one should be the Vicar, or Viceroy of Him who created the World and all things therein, and under whom is subjected "*all principality and power and might and dominion*" (Eph. 1:21). Is the Pope, indeed, the VICAR of the Lord & Saviour Jesus Christ? This is the question. Our Roman Catholic friends answer "yes", but more than twice that many people — people who believe in Jesus Christ and the Bible — answer "no". Which answer is right?

If the right answer to this question is "yes", then all men must acknowledge him as such, as surely as we must acknowledge the Lord Jesus Christ; and to reject him would be all the same as rejecting the Lord

Jesus Christ. And, on the other hand, IF the answer is "no, he is NOT the VICAR of Christ", then surely the office of Pope is the greatest FRAUD ever perpetrated on men of the earth.

Now, friends, there is no two ways about it; either the Pope IS the Vicar of Christ, or else he is NOT. Both answers cannot possibly be true. One or the other of them must be wrong. Which is it? Which one is right? And which one is wrong? And what a whale of a difference it makes! If the Pope IS the Vicar of Christ, then all who reject him are really rejecting Christ and stand condemned before God; and, if he is NOT the Vicar of Christ, then all who follow him are following an impostor and are therefore rejecting Christ and they stand condemned before God. There is no middle ground. We invite your prayerful consideration to the study of this important question.

4 Things To Consider

In order to properly study this question, we must first determine whether or not the Lord Jesus Christ ever established such an office, or position, as that of "Vicar of Christ", or "Pope". Then, secondly, we must inquire into whether or not Christ made Peter the first officer — that is, the first person to occupy such an office. Then, the next step would be to learn whether or not Christ ordained that there be a succession, and then, and only then, would we be ready to consider whether or not such a succession has been complete and uncorrupt to this present time. So, in order to answer our question: Is the Pope the Vicar of Christ, we need to study the following points in this order — because any other order would be to beg the question: (1) Did Jesus Christ establish the office or position of Vicar of Christ? (2) Who was the first officer, or person to fill that office? (3) Did the Lord Jesus Christ ordain a succession, and (4) Has that succession been complete and uncorrupt to this present day?

Did Christ Establish The Office of Pope? I invite your attention to the first of these questions: Did Jesus Christ, the Son of God, establish the OFFICE of Pope, or Vicar? Friends, you would think that an office of such magnitude would surely be very carefully and clearly pointed out in God's revelation to man — the Bible, but such is not the case. There is not ONE — no, not even ONE, Bible reference that can be given that clearly announces this colossal office. If Christ had established such an office, He certainly would have named it, and defined it, by stating its powers and duties, and giving the qualifications for its officers, but there is no reference to any of these in all the Bible — not ONE verse!

Friends, I realize that this is a very serious charge, but one that is well worthy of your serious consideration — One that challenges the very best that is in us. If the Bible names and defines this office, then where is the passage? Do you know of one? If you do, then tell me where it is and I will gladly admit that I am wrong, and make corrections accordingly. But, if not, then the office of Pope is spurious, and millions of good people are deceived and deluded and walking in darkness. Do you think enough of your soul, and

of the truth of God to investigate the matter?

When God appointed the LEVITICAL PRIESTHOOD, He named the office and gave detailed instructions about its functions and powers. Leviticus 8-10, and many other passages, give clear instructions regarding this office.

The office of elders, (and deacons), in the church of Christ is clearly named and their qualifications and duties plainly stated. But nowhere in all the Bible do we find an office to be filled by a Pope; nor, any qualifications to be possessed in order to fill such an office; nor, do we find any of its powers and duties defined. We are constrained to conclude, therefore, that from the standpoint of God's inspired Word, the Bible, no provision was made for a Pope.

Not only are we left without a single hint or allusion in the Bible to there being an office of Pope, or Vicar of Christ, but the Bible is specific in stating, "*Brethren, consider THE Apostle and High Priest of our profession, Jesus Christ*" (Heb. 3:1). Christ is not "A" high Priest, but "THE" HIGH PRIEST, leaving no room for another.

Pope A Sub-Head

To prove that the church must have a head does not prove the office of Pope. Christ is the head of the church according to Col. 1:18; Eph. 1:22-23. etc. It must be established that the church has a sub-head — a Vicar or Viceroy — a representative or proxy — that is what the Pope is supposed to be. The Scriptures teach that Christ is the one and ONLY head of the Church (Ephesians 1:22-23). In Ephesians 5:22-23 the Apostle Paul declares, "*Christ is head of the Church, being Himself savior of the body — (and) the church is subject to Christ*". This Scripture plainly states that the church is "subject to Christ", and not to Peter as Christ's Vicar. Certainly, if Christ had appointed a Vicar to be the head of the Church, the Apostle Paul would have known it, and the Holy Spirit would surely have inspired him to have mentioned it at least once in some of His writings, especially in His discourse on the head of the church and to whom the church is subject. Beloved, God's inspired Word says that the church is "subject to Christ" and says nothing at all about a Vicar or Pope. How then can some people say that the church is subject to the Pope as Christ's representative? Friends, I cannot find any authority for such an office other than human.

In Ephesians 4:11 Paul lists the officers of the church over which Christ is the head, he says, "*and He gave some men as apostles, and some as prophets, others again evangelists, and others as pastors and teachers*". In this list the inspired writer names apostles, prophets, evangelists, pastors, and teachers, but NO POPE. Here would have been a most logical place to mention the office of Pope, but alas, it isn't there. Since it is not listed here, nor elsewhere in God's Sacred Oracles, we confidently affirm that such an office did not exist. No, my friends, there is absolutely no positive or express institution of the office of Pope, nor of one's call and consecration to such an office, nor any law of succession whatsoever in all the New Testament!

Using Great Plainness
of Speech

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GOD'S PATTERN FOR CONVERSION
ORGANIZATION, WORSHIP & WORK #3

WORSHIP

God's pattern for worship is really very simple. Four of the five items of worship are set forth in one verse of Scripture. "And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers" (Acts 2:42). This passage shows the early Christians were teaching, (apostles' doctrine), they were giving of their means (fellowship), partaking of the Lord's Supper (breaking of the bread), and in prayer. In addition to this, we are commanded to sing. "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord" (Ephesians 5:19). "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord" (Colossians 3:16). Instructions are given as to the kind of songs we are to sing. They are, as shown in the above passages, psalms, hymns, and spiritual songs. Also, the kind of music God wants in worship to him is also set forth in his pattern. Vocal music (singing) is the only kind of music authorized in the New Testament Scriptures. There is no more authority for a mechanical instrument of music in the worship than there is for hillbilly songs. For God in his pattern for music has authorized the kind of music he wants (vocal), and the kind of songs he wants us to sing. To do anything else would be to go beyond God's pattern for music.

Instructions are also given as to the day the Lord's Supper and giving are to be done. "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow: and continued his speech until midnight" (Acts 20:7). "Upon the first day of the week let every one of you lay by him in store, as God has prospered him, that there be no gatherings when I come" (I Corinthians 16:2). No other day (other than the first day of the week) is authorized on which these items of worship were performed. Thus, we have God's pattern on this subject.

WORK

In this particular part of our study, we want to discuss the work of the church. We will not be discussing (except perhaps by contrast) the work of

the individual Christian. We are concerned with God's pattern for collective action of the church.

**According To The Pattern
The Church Is Authorized To:**

6 * Preach The Truth I Tim.3:15

* Edify Itself Heb. 10:24-25

* Relieve The Needy Saints
I Cor. 16:1-2

**This is ALL God Authorizes
The CHURCH To Do!**

I Timothy 3:15 — "But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth." Hebrews 10:24-25 — "And let us consider one another to provoke unto love and to good works: Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." I Corinthians 16:1-2 — "Now concerning the collection for the saints as I have given order to the churches of Galatia, even so do ye. 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."

**7 Authorization Involves
Methods & Aids**

"A METHOD IS A MODE OR ORDER OF PROCEDURE IN ACCOMPLISHING AN END AND ACHIEVING A DESIRED RESULT"

Action	Method	Aid
TRAVELING Matt. 28:18	WALKING, RIDING SWIMMING	CRUTCHES, BOAT AUTO, PLANE
COMMUNICATION II Tim. 2:2	SPEAKING, WRITING	RADIO, PENCIL PAPER
BAPTIZE Mark 16:16	HEAD FIRST, FORWARD, BACKWARD	BARREL, RIVER BAPTISTRY

GOD AUTHORIZES THE USE OF ANYTHING THAT IS NECESSARY IN ORDER TO CARRY OUT HIS COMMANDS, OR THAT AIDS IN SO DOING SO LONG AS SOME SCRIPTURAL PRINCIPLE IS NOT VIOLATED.

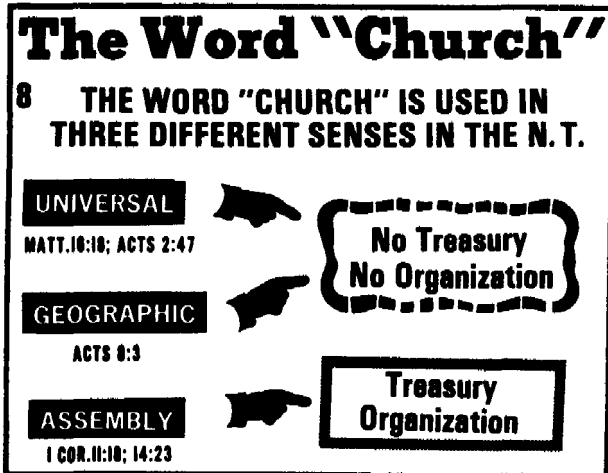
Matthew 28:19 — "Go ye therefore, and teach all nations..."

II Timothy 2:2 — "And the thing that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."

Mark 16:16 — "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Once we determine from God's pattern that a thing

is authorized (such as traveling, teaching, and baptizing), unless God tells us how the thing is to be done, then whatever method (way) and aids are necessary in carrying out that which is authorized, may be used. A word of caution. We must be sure God authorized a work before we can use any method in carrying it out. For there is no right way to do a thing that God has not authorized.

We might note just here that the word "church" is used in three different senses in the New Testament. However, God has only given one of them (the local assembly) the authority to have organization or a treasury.



Matthew 16:18 — "And I say also unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." Acts 2:47 — Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved."

Acts 8:3 — "As for Saul, he made havoc of the church, entering into every house, and hailing men and women committing them to prison," I Corinthians 11:18 — "For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it." I Corinthians 14:23 — "If therefore the whole church be come together in one place..."

9 What Has God Assigned To The Church In Evangelism?

- * Local Church Selected Preacher
- * Local Church Defined Territory of Labor
- * Local Church Sent Out Preacher
Acts 11:22-24

- * Local Church Paid Preacher
Phil. 4:15-16

- * Local Church(es) Sent Directly To Preacher
II Cor. 11:8-9

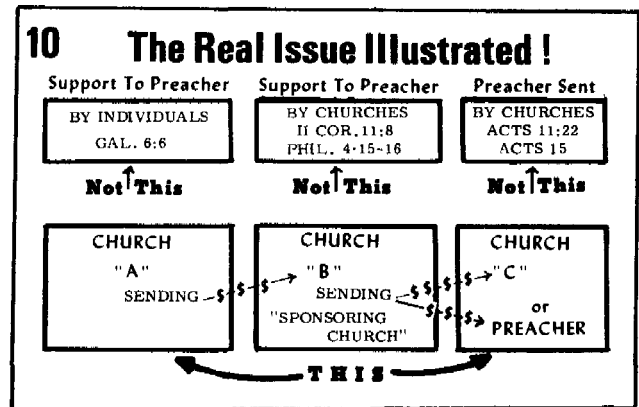
- * Local Church Received Report From Preacher
Acts 14:26-27

Acts 11:22-24 — "Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch. Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they should cleave unto the Lord. For he was a good man, and full of the Holy Spirit and of faith: and much people was added to the Lord."

Philippians 4:15-16 — "Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only. For even in Thessalonica ye sent once and again unto my necessity."

II Corinthians' 11:8-9 — "I robbed other churches, taking wages of them, to do you service. And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied: and in all things I have kept myself from being burdensome unto you, and so will I keep myself." Acts 14:26-27 — "And thence sailed to Antioch, from whence they had been recommended by the grace of God for the work which they fulfilled. And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles."

In evangelism and edification we can see God's pattern for the church and what He has authorized it to do. Brethren have, however, devised other plans for evangelism in what is commonly referred to as "the sponsoring church arrangement."



Galatians 6:6 — "Let him that is taught in the word communicate unto him that teacheth in all good things."

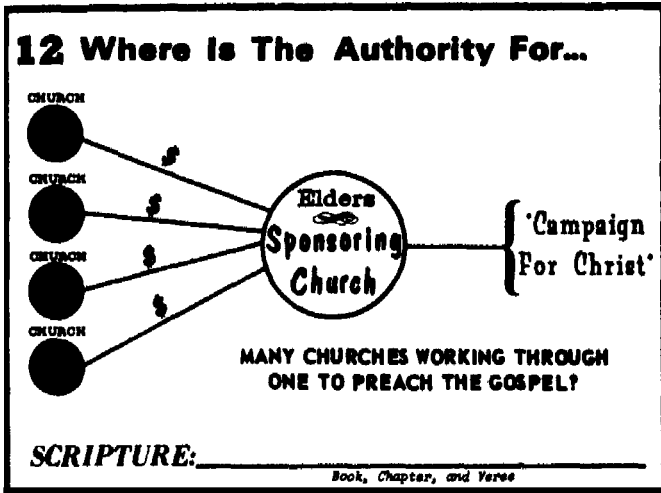
Acts 15:22 — "Then it pleased the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas, namely, Judas surnamed Barsabas, and Silas, chief men among the brethren." (All other passages already quoted with chart # 9).

As you can see from chart # 9 and the top half of chart # 10, God's pattern is plainly revealed in evangelism. There is no problem with a preacher being supported by individuals, by churches, or for churches sending a preacher. The problem arises with

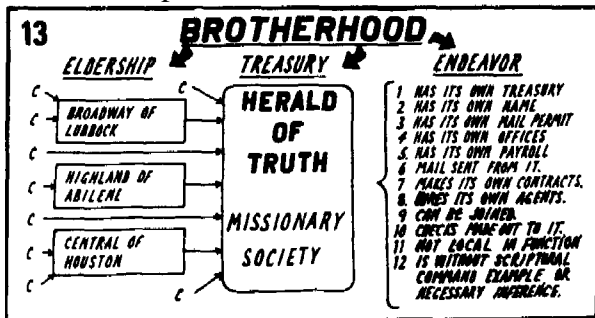
the lower part of the chart. Let me further illustrate it with the following chart.

Where Is The Scriptural Authority For:			
11 PRACTICE	COMMAND	APPROVED EXAMPLE	NECESSARY INFERENCE
Paying a Preacher ?	I Cor. 9:4-14	II Cor. 11:8-9	I Tim. 4:12-15
Direct Support to Preacher ?		Phil. 4:15 II Cor. 11:8	
Elders Overseeing Work of Only One Church ?	I Pet. 5:1-3 Ac. 20:28-29		I Tim. 3:5
Elders Planning a Work Beyond Their Financial Ability ?	?	?	?
Several Churches Working Through One Church ?	?	?	?
Have We Given Up The Demand For A "THUS-SAITH-THE-LORD"?			

If we are going to endorse such an arrangement as the one given on the lower half of chart # 10, we need to show something in God's pattern that would give us Scriptural authorization for it. Thus in the following chart we can see the problem.



Thus we can clearly see that such "Sponsoring Church Plans" as The Herald of Truth, World Radio, etc. are without Scriptural authority and actually activate the brotherhood or universal church. There is nothing in God's pattern for evangelism that resembles such plans.



SET FOR THE
DEFENSE OF
THE GOSPEL

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DEPRAVITY PROOF TEXTS EXAMINED

As pointed out in our previous article there are several passages from the word of God that both John Calvin and R.L. Kilpatrick pervert in order to teach total depravity. They are Job 14:4; Psm. 51:5, Rom. 5:12 and Eph. 2:3.

I want to notice these passages along with some others that are used by perverters of the word of God to teach error of total depravity or inherited sin.

(1) **Lev. 12.** Some have said the Levitical law for purification implies children are born in sin. True, that "a sin offering" was made, but "atonement" was made for "her," the mother, not for the child.

(2) **Job. 11:2** says "though man be born like a wild ass's colt" and this is supposed to teach depravity. The colt is born with a body and animal life, and man is born with a body and animal life, but, man is born with a spirit. Unless one is willing to say a colt is born with a spirit, he does not have a parallel.

(3) **Job. 14:4** asks "who can bring a clean thing out of an unclean?" The verse does not say women are unclean or that man is born depraved. This is just assumed.

(4) **Job. 25:4** asks "how can he be clean that is born of a woman?" and it is assumed this teaches depravity. This statement was made by Bildad (Job 25:1) whom Job described as a forger of lies (Job 13:4). Verse 4 also asks "how then can man be justified with God?" If one can be justified with God, then one can be clean who is born of woman. If one born of woman cannot be clean, then one cannot be justified with God.

(5) **Psm. 14:2-3** says "they are all gone aside, they are all together become filthy; there is none that doeth good, no, not one." The passage says "they are gone aside" not that they were "born aside." They are "become filthy" not they were "born filthy."

(6) **Psalms 51:5** says "in sin did my mother conceive me." David said "I acknowledge my transgressions; and my sin is ever before me." Why was David guilty of sin? He said in verse 4 "against thee, thee only have I sinned, and done this evil." David said he sinned, not that he was born in sin. David said "My mother" "in sin" "did" "conceive me". This was action upon the part, not of David, but of his mother. David was a sinner because of his own sin, not the sin of his mother.

(7) **Psalms 58:3-4.** It is said that "estranged from the womb" means from birth, thus babies are born in sin. Note in verse 2 it is said "in heart ye work

wickedness," in verse 3 it says "they go astray" not born astray. They also are said to be "speaking lies" but who ever saw one born speaking? Verse 6 says they have "great teeth." This does not describe infants but people who after birth "go astray."

(8) **Proverbs 23:7** says "as he thinketh in his heart, so is he" and this is joined with Gen. 6:5 which says "the thoughts of his heart was only evil continually" and this is supposed to teach depravity. Genesis 6:5 refers to man before the flood, but Noah found grace with God (Gen. 6:8). Noah preached righteousness (2 Peter 2:5) and his generation could have turned to God but it didn't. Proverbs 23:7 says one is what he thinks in his heart, but depravity says one is evil in heart from birth without thinking.

(9) **Eccl. 7:20** says "there is not a just man upon earth, that doeth good, and sinneth not." This is not talking about new born babies; it says "man". Not only is it speaking of man, it is speaking of a "just man." This is a general statement of truth. Verse 29 of this chapter says "God hath made man upright" and after being made upright "they have sought out many inventions."

(10) **Eccl. 8:11** "the heart of the sons of men is fully set in them to do evil." Observe that these set their own heart, they were not born with their hearts set. The reason why this is true is "because sentence against an evil work is not executed speedily." Ezra prepared or set his heart to seek the law of the Lord (Ezra 7:10). Was Ezra born this way or did he do this after his birth?

(11) **Isa. 1:5-6** says "the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it" and it is assumed this teaches depravity. Verse 4 shows the prophet is talking about the "sinful nation" of Israel, which has "forsaken the Lord." They were not born away from God. Also, verse 4 says "they are gone away backward." They were backward because of their going, not because of their birth. From verses 18-20 it is seen that their sins which are described as being "scarlet" and "crimson" could be "white" as snow and wool "if ye be willing and obedient." Depravity says one could not be "willing" without a direct operation of the Holy Spirit.

(12) **Jer. 6:10** says "they cannot hearken: behold the word of the Lord is unto them a reproach; they have no delight in it." The reason why "they cannot hearken" was because they had no delight in the word of the Lord, it was a reproach unto them. They said "we will not walk therein." From verse 15 they were among those that will fall and in verse 21 they "shall perish." Of such an attitude, Jesus quoted Isaiah in Mt. 13:14-15 and said "their eyes they have closed." When people turn away from hearing the word of God, they cannot hear the word of God.

(13) **Jer. 13:23** raises the question "Can the Ethiopian change his skin, or the leopard his spots?" Since the skin of the Ethiopian could not be changed and a leopard cannot change his spots, it is argued that man cannot change his nature. It is not the nature of man that needs changing; it is his conduct. Since the Ethiopian is not responsible for changing his skin or the leopard his spots, then,

according to the doctrine of depravity, man is not responsible for changing his conduct. This places the responsibility upon God for man being depraved. If man is lost, God is responsible. Why was this said of God's people? Verse 22 says they were guilty of "iniquity." Verse 23 informs us they were "accustomed to do evil" and verse 25 says they had "forgotten" God and had "trusted in falsehood." People who forget God, do evil, walk in iniquity and trust in falsehood cannot be doing good.

(14) **Rom. 3:11-18**. This passage is quoted and is made to say that children are born in sin. Verses 10-12 quote Psalms 14 where "the children, of men" are said to have "gone aside" and "become filthy"; they were not born that way. They could not have "gone out of the way" unless they were first in the way. Observe verse 13 says "their throat is an open sepulcher;" is this said of infants? "With their tongues they have used deceit;" is this said of infants? Is "the poison of asps is under their lips" said of infants or adults? Verse 14 says their "mouth is full of cursing and bitterness;" is this said of infants at the time of birth? Verse 15 says "their feet are swift to shed blood;" is this said of infants? Verse 16 says "destruction and misery are in their way;" was this said of infants?

(15) **Rom. 5:12** says "by one man sin entered into the world, and death by sin; so death passed upon all men, for that all have sinned." This is supposed to teach a baby is born depraved. However observe that "since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive" (I Cor. 15:21-22). Physical death is a consequence of Adam's sin; separation from God or spiritual death comes to all who follow Adam by sinning. If all men are born in sin as a result of Adam's sin, then all men will be made alive unconditionally in Christ. If this teaches unconditional, universal condemnation in Adam, why would we not have unconditional, universal salvation in Christ? Romans 5:12 teaches the reason "death passed upon all men" is because "all have sinned;" not because they were born in sin.

(16) **Rom. 5:15** says, in part, "through the offense of one many be dead" and "dead" is supposed to teach "born in sin." If by Adam all men unconditionally are born in sin, then by Jesus Christ all men unconditionally shall be saved. Yet, Calvinists teach only the "elect" will be saved.

(17) **Rom. 5:16** says "the judgment was by one to condemnation" and this we are told by Calvinists means all men are born in sin. Observe that the verse says "one that sinned." The sinner is the one that sinned; not those who inherited sin. If this verse teaches universal damnation, it also teaches universal salvation.

(18) **Rom. 5:17** says "death reigned by one" and again this is supposed to teach we are born in sin. But if all are dead spiritually because of Adam's sin, then all are spiritually alive because of the sacrifice of Christ.

(19) **Rom. 5:18** says "by the offense of one judgment came upon all men to condemnation" and this is supposed to teach depravity. But notice that

this verse teaches "by the righteousness of one the free gift came upon all men unto justification of life." If this verse teaches universal damnation, it also teaches unconditional, universal salvation.

(20) **Rom. 5:19** says "by one man's disobedience many were made sinners" and again this is supposed to teach depravity. Observe the rest of the verse says "so by the obedience of one shall many be made righteous." If depravity is taught in this verse, then unconditional, universal salvation is also taught. Are men made sinners unconditionally or do they have to sin in order to be sinners? A school makes teachers, but it does not make teachers unconditionally.

(21) **Rom. 8:6-7**. From this passage it is argued that the "carnal mind" is the "unconverted mind" and the unconverted mind is not subject to the law of God because of depravity. The marginal reading says of "carnally minded" "the minding of the flesh." This is in keeping with the context for in verses 1, 4 and 5 Paul speaks of the "flesh" in contrast to the "Spirit". One minding the flesh is not following the teaching of the Spirit. One can choose to live after the flesh or the Spirit (verse 13).

(22) **Eph. 2:1** says some were "dead in trespasses and sins". The word "dead" is used sometimes in the sense of physical death in the Bible. It is also used in the sense of spiritual death. The word "dead" means "separation" (Jas. 2:26). Sins or iniquities had separated Israel from God (Isa. 59:1-2). These Ephesians had been separated from God when they were in sin. If to be dead means that one cannot do any good deed or have any good thought, and this is what Calvinists mean by "dead in sin," then Christians can do no good deeds because they are "dead;" the Romans were "dead to sin" (Rom. 6:2) and the Colossians, Paul, said "are dead" (Col. 3:2). The sinner is separated from God because of his sin; the Christian is separated from sin, having died to sin (Rom. 6:2).

(23) **Eph. 2:3** says in part that the Ephesians "were by nature the children of wrath." Calvinists make "by nature" mean "by birth." The word "nature" Thayer defines on page 660 to mean "a mode of feeling and acting which by long habit has become nature". The Gentiles had so long practiced sin, that it became natural for them, or, as we would say "it is second nature" for them to sin. They were the children of wrath because of their long time practice of sin; not because they were born in sin.

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How many of our readers have friends or relatives (what about your married children?) who receive no good religious paper in their homes? One of the best gifts you could give them and one of the greatest favors you could show them would be to subscribe to STS for them. Already many of our readers are sending in new subscriptions to help us with our drive to reach 10,000 circulation by the end of 1979, our twentieth year of operation. Will you help also? P.O. Box 68, Brooks, KY 40109

Using the SWORD OF THE SPIRIT

Ken Green

2920 New Hartford Road
Owensboro, Kentucky 42301



YOU'RE A GOOD MAN. CHRIS GETTELFINGER

Actually, I don't know if Gettlefinger is a good man or not, but there are some good things about him that we could all emulate. It may be that some of our foreign readers do not know who Chris Gettlefinger is. We'll ask the vast majority of our readers to patiently bear with us as we explain that he plays basketball (though not often) for the University of Kentucky.

Confession is good for the soul, therefore I shall now acknowledge that I, not being an ardent basketball fan, didn't know who he was either. But Owensboro sports writer, Mike Smith, called the 6 foot, 2 inch sophomore to my attention in a January 10, 1979, editorial. I found some of his comments thought provoking and applicable to our Christian vocation.

Smith compared our hero to an old high school buddy by the name of Sam Carcova. Sam, like Gettlefinger, was on the basketball team, but he seldom got to play. One year, he went the entire season without scoring a single point. But in warm-ups, he was terrific. He always made his lay-ups, right handed and left, just like the rest. His friends in the stands took notice, and decided that Sam needed some appreciation.

"On the final night of the season, when Sam banked in his first shot in our warm-up drill, the gym exploded with a roar usually reserved for last-second heroics. Soon the cheers became a chant, 'Sam, Sam, Sam.' And there was a sign, 'Congratulations, Sam — 1,000 career warm-up points.'

"Those kids were saying thanks to Sam for hanging in there, going to practice everyday, and working just as hard and caring just as much about what happened to the team as the starters."

Chris Gettlefinger fits the same mold. He didn't get a berth on the U. K. squad by being scouted, wooed, charmed, and promised everything. He just showed up for practice last year and made the team. In games, you know where to find him. He's seated on the U. K. bench. But he's not sour about that. He says:

"I realize they're four players ahead of me at my position. If I can't beat them out, I have to find another way to help the team. So I work on preparing our guards to face certain opponents by acting out those opponent's moves in practice. If it's done any good, I'm glad."

In other words, he's happy to be number 5, so long

as he's making a contribution, and doing his best. Considering how often the apostle, Paul, referred to the athletic contests of his day, I don't believe he would frown on using the Sam Carcova's and Chris Gettlefinger's to illustrate something else he said:

"Nay, much more those members of the body, which seem to be more feeble, are necessary: and those members of the body, which we think to be less honorable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness" (1 Cor. 12:22, 23).

Let us thank God for those in the church who have but one or two talents, but use them rather than bury them. A word of appreciation to them wouldn't hurt either. Something like: "Thanks for hanging in there!"

BABY BEER NO LONGER HERE

In the January issue of STS we wrote under the heading: **"Baby Beer is Here."** The article concerned the publicized effort of the Anheuser-Busch Brewing Company to market a "soft drink" with a very low percentage of alcohol content, that children could legally purchase in most states.

We are happy to report that because of substantial opposition, the following changes have been announced by the St. Louis-based company.

1. **The fermented malt base, similar to that used in the brewing of beer, was removed, resulting in the lowering of the alcohol content from 0.4 percent to the trace levels common to all soft drinks.**
2. **Removal of the malt base, together with other alterations in the product, also reduced the foam or head to the level of other soft drinks.**
3. **The bottle color was changed from clear to emerald green.**
4. **All references to alcohol and the front-panel name "Anheuser-Busch" were deleted.**
5. **A new advertising theme was introduced, emphasizing the natural ingredients in Chelsea, rather than the old Chelsea's alcohol content.**

So fortunately, the plans to market this product failed to materialize. But we shall throw no roses in the direction of the booze makers. Only an outcry of public opposition made them modify their plans. Such demonstrates that it pays to speak out and stand up for convictions. Solomon declared: **"Cast thy bread upon the waters: for thou shalt find it after many days. Give a portion to seven, and also to eight; for thou knowest not what evil shall be upon the earth"** (Eccl. 11:1, 2). To some shortsighted citizens, it may have seemed ridiculous for the King to send forth his goods in ships upon the Mediterranean. But he expected a return of rich cargo after many days.

Such is usually applied to using our material resources with a sense of benevolent responsibility. But it may also find application in the wise and active use of our time, energy, and efforts to "let our lights shine."

THE LEGS OF THE LAME ARE UNEQUAL

Though this item will include mention of one who is literally lame, the above caption applies to the hypocrisy and lack of integrity of a renowned

religious leader.

... a news item that appeared in *The Dallas Times Herald* last year. A young Veteran, whose legs were paralyzed, applied to his (Oral Roberts) university for admission, and was refused. The reason: "It would cost too much to install ramps, and would be unsettling for the other students." (The quote is taken from the bulletin of the Palm Springs Drive Church of Christ in Orlando, Florida, and is from a reader's letter to the editor, James P. Needham.)

Can you imagine that from one who claims to be an Ambassador of Him who shunned not to lay his hands on the lame, the lepers, the blind, the lunatic . . . ? Can you conceive of such a statement from a man who still claims the power from God to heal all such maladies, as his miracle magazine amply demonstrates?

As Bro. Needham concluded: "Well did Paul describe such racketeers when he said they are 'men of corrupt minds, and destitute of the truth, supposing godliness is a way of gain . . .'" (1 Tim. 6:5).

Things Most
Certainly
Believed

Julian R. Snell
4724 E. Manslick Road
Louisville, Kentucky 40219



MARRIAGE

The subject of this article is representative of those subjects and relationships which receive repeated attention in the Bible. Marriage and the dissolution of marriage, to which we will address ourselves in a later article, are issues demanding constant attention and incessant study. The issue of marriage and divorce includes some of the most serious problems ever to challenge the hearts and lives of men, women, boys and girls. To deny the increasing scope and magnitude of this issue is to ignore the facts.

There is a constant rise in the number and percentage of marriages ending in divorce. Comparison between marriage licenses and dissolutions of marriage in court records of most newspapers emphasize the facts. Hardly a family is not in some way affected by the problem. Members of the church, you and I, for the most part, are not excepted. In the morally decadent societies of history, ignoring the sanctity of the home and diminishing respect for a pure marital relationship, has figured prominently in their fall. Our own day and time is seeing a decline in morals which is evidenced by disregard for marriage, home and family. Living together without marriage has come to be viewed by our society as "being free." Void of legal fetters, such a relationship argues "real love" as the cohesive force. Unfaithfulness has become the rule in many marriages and divorce is the

norm in our society.

Constant exposure to these concepts in the world in which we live dulls sensibilities to truth and right. Soap operas and TV, the movie screen and novels have combined to glamorize this expression of ungodliness and a gullible generation is being brainwashed. We need to awaken to the threat, cultivate an awareness and become thoroughly conversant with truth. Then, stand for truth without apology, recognizing that moral conditions do not alter the law of God.

It is in full recognition of the improbability of solving every problem of those who have put away a companion for every cause to marry another that I, in faith and hope, address myself to the positive side of the issue, marriage. It just may be that such a study will help those who are bound to each other to cherish the richness of marriage and make a sincere contribution to its beauty as far as they are personally concerned. In so doing God will be glorified.

Marriage is a divine institution in which God's will and principles are to be followed rather than man's selfish inclination. In any degree or respect where there is a setting aside of divine will the result is sin, sin being a perversion of that which is right. Marriage is set out in the Bible as an honorable and pure relationship when Hebrews 13:4 says, "Marriage is honorable in all, and the bed undefiled: but whoremongers and adulterers God will judge." Deviation from this premise reflects upon the honor attendant in the design and purpose as well as upon Him who instituted it. The result will be punishment, the judgment of God.

The relation of woman to the marriage relationship is that of "help-meet" in the language of Genesis 2:18-24. She is thus presented as the only work of God's hand suitable to this relationship to man. With correctness it may be said, woman was taken out of man in creation and returned to him in marriage that he might attain to a completeness which would be otherwise impossible. In purpose marriage is designed for companionship. God seeing that it was not good for the man that he should be alone determined to make him that "help meet." Perpetuation of the race is embraced in the instructions given to father Adam and mother Eve, "Be fruitful, and multiply and replenish the earth" (Gen. 1:28). Apart from the marriage institution there is no lawful way, no honorable way to perpetuate the race. Children cannot be brought into the world crowned with the honor of eternal design and purpose outside the bonds of marriage.

Purity of life completes the overview of the purpose of marriage in the plan of God. Paul sets out this purpose clearly in the statement "Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband (1 Cor. 7:2). Sexual desire and need on the part of man and woman is not wrong, God has made provisions for the gratification of it, the satisfying of the need. However, we need to emphasize that God has confined that activity, the satisfying of that need, sex, to the marriage relationship. Outside marriage such is

sin, adultery, fornication and one who engages in such without repentance will incur the judgment and eternal wrath of God. Sex is beautiful, the ultimate expression of love, need and gratification. Herein selfishness, in whatever degree it may exist, blends with unselfishness in the ultimate physical expression. This is God's wedding gift and must be revered and respected within the framework of God's choosing.

Marriage is consummated when there is: (1) Purpose. "For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh" (Mt. 19:5). The key here is the firm resolve to leave and cleave. (2) Ceremony. A conforming to the social, cultural and legal requirements of the time and place must be reckoned with (Rom. 13). (3) The becoming of one flesh (Mt. 19:5) includes the sexual union but is not limited nor confined to this. Herein is a union of heart, mind and body which is recognized by God and man resulting in a blending of will, emotions and understanding under the canopy of love. "Wherefore they are no more twain but one flesh. What therefore God hath joined together let not man put asunder."

The duration of marriage is for life. Herein is a basic consideration which continues to haunt and plague marriages. "Try it to see if you like it" pretty well represents existing attitudes which include the proviso, "if not we can always annul it or get a divorce." The general rule is that there shall not be a putting asunder (Mt. 19:6). The union is to last for the life of the partners, death alone freeing the living to marry another (Rom. 7:1-3). A single exception to this general rule is set out by the Lord "except for fornication" (Mt. 19:9). Now that's not nearly it, that's it!

Profundity ought to beget prayerful respect in the selection of a lifetime mate for marriage. The value of marrying a Christian ought to be recognized by the wise. Such a choice eliminates a host of problems though none would say it eliminates all. However, such a selection at least provides a basis for resolving problems. It is a rare thing indeed where faith and spirituality increases when Christians do not marry Christians. Marriage must be seen in divine perspective, a relationship so profound, fulfilling and time spanning that God selected it to illustrate Christ and the church (Eph. 5:22-33). Only here is its value, beauty and fullness cherished and realized, and the sanctity embracing it brought within grasp of appreciation.

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ENCOURAGING YOUNG PREACHERS

J. M. McCaleb preached the gospel in Japan for forty-two years beginning in 1892 when he finished his studies in the College of the Bible at Lexington, Ky. In 1910 he made an extensive tour of the United States in the interest of "missions." New Orleans was on his itinerary and, while in that city, he went out to the famous Tulane University. One of the high points of the campus visit was his admittance to the dissecting chamber of the medical college. There he saw future doctors learning their profession by working on cadavers.

Relating this experience, he said: "We walked along from one end of the room to the other and watched students at work, and the teachers standing by explaining the organs of the body. If some of them do not learn to display more skill when they come to operate on the living, I would prefer not to be a victim." (*Gospel Advocate*, April 14, 1910.)

Brother McCaleb apparently thought the making of doctors is somewhat like the old saying about making sausage. The product is better appreciated if one doesn't observe the manufacture.

Brethren sometimes feel that way about the making of preachers. They prefer them already

canned and labeled. They want no part in the production, not even as spectators. However, unlike the preparation of doctors or sausage, this work cannot be successfully done behind closed doors. The whole process unfolds before our eyes. Certainly many find it unpleasant to hear a young preacher's halting and often stumbling efforts to deliver a sermon as he "practices on the brethren." And it isn't always easy to patiently suffer the over-supply of self-confidence some young Timothy's seem to have. (Rest assured that this trait will get a proper adjustment in the school of hard knocks most preachers begin to experience very early in their career.)

Everyone no doubt has heard the story of how the noble Tolbert Fanning was advised to go back to plowing after he made his first attempts to preach. Some of those who made this recommendation lived to hear Fanning hold an audience spellbound for three hours. It helps to remember this when you are enduring some earnest young brother's painful "operation on the living" (or spiritually dead, as the case may be). The skill will come in time and, as a mother who gives birth to a child, the temporary discomfort in helping to bring forth a "man of God" will be swallowed up in overflowing joy for the good he accomplishes in the service of Christ.

Moses E. Lard's counsel to his preaching brethren in regard to encouraging young preachers is worthy of wider application. He concluded his remarks by saying: "Then lay your hand gently on that young brother whose devoted, anxious heart prompts him to preach. Again, I say, criticize him gently. If God stooped to make him, he may not be worthless. An encouraging word will cost you nothing. Risk a few, then, on that young man. You may one day be glad you did it." (*Lard's Quarterly*, Sept. 1836.)

The very least we can do, surely, is to give the young preacher a patient hearing.

THE NEWS LETTER REPORTS

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

STEVE POLKS, Orlando, Florida — In February, 1979, the Lake Cecile congregation of Kissimmee, Florida marked its third year of existence. Presently, the church meets at a rented facility and is anxious to move forward with the Lord's work in this extremely fertile community! 10 minutes from Walt Disney World). There is a desire to locate a full-time evangelist who could obtain 70-75% external support. The Holden Heights congregation in Orlando is currently assisting in the work here and others have expressed an interest to do so. The brethren are optimistic that the congregation could become self-supporting within a relatively short period providing a full-time program of work could be established. If interested, please contact Paul Willis (305) 846-4125 or myself (305)293-6649.

JAMES L. YOPP, 1433 N.E. 16 th Ave., Gainesville, FL 32601 — I am collecting materials on the life of brother Byron Conley and would appreciate any help you might give. Any readers of this paper who know of events connected with brother Conley's life that would be useful for inclusion in a biography are asked to help. I am hoping the collection of materials will also be useful in a record of a part of the history of the church in Florida and south Georgia.

(Editor's note: Brother Yopp is performing a grand service with this project. No man has worked longer or harder to spread the gospel in Florida and south Georgia than Byron Conley. He preached in groves, tents, rented buildings, often without sufficient support to care for a large family. Every gospel preacher who has labored in that area is indebted to brother Conley for his sacrificial labors.)

GILES M. PAINTER, Albany, Georgia — The Dougherty church of Christ had its beginning only 17 months ago. It is made up basically of newcomers to Albany, few in number, strong in spirit. We are laboring zealously to have a New Testament church in this hard area and liberal stronghold. Do you have relatives or friends in this city we could contact for you? We have, and continue to do a lot of door to door work, and as a result of this, we have a few weekly home Bible studies going. We are looking forward to March 25 at which time Fred Liggin will be with us for a two week's meeting and another extensive door to door effort. Pray for us. When traveling in our area stop and worship with us. If traveling on U.S. 19 expressway, exit on Clark, turn right on Maple St.. We are one mile on the left.

NEW CONGREGATION — NEW MARTINSVILLE, WEST VIRGINIA

PAUL ROCKWELL, 200 N. First Ave., Paden City, WV 26169 — We would like to make known to our brethren that a new congregation has been established in the city of New Martinsville, West Virginia. This church is meeting in the Virginia Center on Virginia Street, the old building in which the Catholic Church once held services. We began meeting on January 7, 1979. There were 26 at this service, 19 at the evening service and 25 at the Wednesday evening service. Our contribution was \$220.75.

Presently there are fourteen members. Twelve of this number were members of the Paden City church who live in New Martinsville. They were in full fellowship with the church at Paden City. We have felt for sometime that this effort should be made and have just been waiting for the opportune time. The church at Paden City extended to us their blessing in this work. The writer is laboring with the new congregation as a preacher of the gospel. We have a desire to be simply a New Testament church, doing those things authorized by Christ and allowing His word to direct us in name, worship, work, organization, discipline and the lives we lead. Our services are on Sunday morning with Bible study at 9:45, worship at 10:30 and again in the evening at 6:30. We meet Wednesday nights at 7:30. If anyone knows of those in this area who are interested in allowing Christ to direct the affairs of his church in every area, we invite you to tell them of us. Those who may be traveling and looking for a place to worship are invited to worship with us. Contact may also be made with Terry Tallman, 202 Paducah Dr., New Martinsville, WV 26155.

NEW CONGREGATION — FOLSOM, CALIFORNIA
BILL MOSELEY, 177 Briarcliff D., Folsom, CA 95630 — Two years ago, a congregation was begun in Folsom, California. Northern California is lacking in faithful churches as compared to the southern part of the state, so as a result of the determined efforts of a few brethren, this relatively new work is thriving. Folsom is located in eastern Sacramento County, about 20 miles east of the capitol of Sacramento. It lies in the corridor between the Sacramento Valley and the Sierra resort areas, and so is experiencing good growth. The area is beautiful, being surrounded by rolling hills. The American River runs through the town after forming Folsom Lake.

The church here already has about 55 members and is presently involved in a building program which we hope to complete sometime this Spring. Presently we meet in the R.G. Smith (Lion's Club) building on Sunday and in the Community Center on Thursday evenings. Classes presently are conducted for members 3 nights a week, with the other 2 nights being taken for study with non-members. Prospects for future growth are excellent. The brethren here invited my wife and me to move here and work with them. So, after 7 and 1/2 years in Tucson, Arizona (interrupted by 2 1/2 years with the good Mt. View church in San Bernardino) we accepted the invitation (and the challenge) and arrived last summer. We invite any who are thinking of moving into the Sacramento area to contact us. Or, if you know of anybody you would like to be contacted, please let us know and we will take care of it. Our building is located at 800 Reading St., Folsom, CA 95639. I may be contacted at 985-7894.
FERRELL JENKINS, Florida College, Temple Terrace, FL 33617 — After over ten years of preaching for the 2510 Lakeland Hills Blvd. church, Lakeland, Florida, I have informed them that I will be leaving them sometime this year. We are pleased to announce that Jady Copeland of Fayetteville, Arkansas will begin work here June 1. We have enjoyed a fruitful work at Lakeland and thank the Lord for the progress that has been made. I will continue teaching Bible at Florida College, holding some meetings, and conducting my tours. For 1979 I have a BIBLE LANDS TOUR planned for May 7-28, and a EUROPEAN HIGHLIGHTS TOUR planned for July 30-August 17. These tours are planned with Christians in mind. We can send brochures to any who would like them.

NEW CONGREGATION — MISSOULA, MONTANA
DON PARTAIN, 1334 Phillips, Missoula, MT 59801 — A church of our Lord, determined to adhere to the authority of the Scriptures, has just begun meeting in Missoula, Montana. This church came into existence in mid-1976, but was meeting primarily in Evaro (about 20 miles NW of Missoula). My wife, Marilynn, our three small boys, and I moved from our native Texas to Missoula in January, 1977 in order to begin working

with this small church then consisting of five young adults. Since then, four more adults have obeyed the gospel and one man has been restored — thus "joining our ranks." However, we have had to withdraw from one member, another has moved, and a couple (who have been very strong in the faith) will be moving in a few months.

The work is very slow and often discouraging (especially since there are so few of us). However, in this city of 56,000, I am confident there are still many souls that can be reached. It is just going to take time. We welcome and encourage strong, well grounded Christians (especially families) to consider moving up here to help us out. You would be a great encouragement to us, plus increasing our effectiveness in reaching the lost (small churches are often looked upon with suspicion). As for the climate, it is much less severe than that in eastern Montana (east of the Divide). January is the coldest with temperatures ranging from -20° to 20° F. Also, you vacationers keep us in mind. We are right on Interstate 90 and on the route to the magnificent Glacier National Park.

FREE TEACHER RECRUITING POSTERS

BOB WEST, 6121 Hudson St., Orlando, FL 32808 — "Every Christian should be a Gospel Teacher" is the title of a new full color poster offered by Bob West Publications, Inc. The poster is a photo of a Bible on a sack of seed, a watering can, and a "Help Wanted" sign. The photo makes a strong appeal for workers to plant the seed (the Word of God), and to water it so that God can provide the increase. It is 15X21" large and may be used generously on church bulletin boards to encourage greater faithfulness and service among the membership.

The posters could easily sell for \$3 each, but in order to encourage greater distribution and more opportunities to do good we will send yours free (rolled and protected inside a sturdy mailing tube) if you will send \$1 to cover postage and handling. Add just 25¢ for each additional copy of the poster (mailed with the first one). Ask for as many as you can use. And use as many as you can. Let's get every Christian involved in the Great Commission. (Editor's Note: Bob West is one of the most talented men among us. He is editor and publisher of GOSPEL TEACHER, which appears six times each year. It is a first-rate publication which would fill a need with every Bible teacher. Every issue is full of useful articles and suggestions for more effective teaching. Bob West stays on top of the latest information about visual aids, supplies for more effective bulletin work and practical ideas for getting the message across. The annual subscription rate is \$7. We think teachers are missing some valuable help by not reading this fine publication).

HERB BRASWELL, 418 E. King St., Shippensburg, PA 17257 — After laboring with the Lord's people in southwestern Virginia (Richlands 5 years and Wise, Va. on appointments in 1978), I have now moved with my family to work in Shippensburg, PA. The church here is able to provide half of my support and also provides a nice house for us. A church in Beckley, West Virginia sends \$100 a month, but I am in need of an additional \$400 a month. Who can help us with this? The church here is sound in the faith and at peace. There seems to be a mind to work. We look forward to a good work with these brethren. If any readers know of people in this area we should contact, please drop us a line.

MEL ROSE, 8221 Somers Dr., Anaheim, CA 92804 — We spent our first year in the Spanish work with the church at West Anaheim, working with a small group of Spanish speaking brethren meeting there. By the time the year ended, we were endeavoring to form these brethren into an independent, local Spanish speaking church. As it turned out, some of them decided they wanted to remain in the West Anaheim congregation. The others, along with various other Spanish speaking members known to us from other churches, recognized the urgent need of a Spanish speaking congregation. Consequently, a new work was immediately formed and began meeting in my home, on March 24. It was not long until we had outgrown my living room, and so began looking for another place to meet. The church in Fullerton responded to our need and we began using their building in May. We now have 20 members and when they are all present, along with their children, our attendance reaches into the 40's and 50's.

PREACHERS NEEDED

UMATILLA, FLORIDA — The church here is looking for a full-time gospel preacher. Average attendance is about 75. We can

furnish a nice, two-bedroom block house just a few blocks from the meeting house. Some outside support will probably be needed. Call (904) 669-2247 or (904) 669-4100, or write to the church at P.O. Box 799, 32784. Supply references.

WISE, VIRGINIA — Anyone looking for a real challenge should consider the work at Wise, Virginia. Most of support would have to be raised elsewhere but the opportunities are good in this area for growth. Those interested should contact Larry Arnold, 310 Poplar St., Norton, VA Phone (703) 679-2092.

EXPERIENCED PREACHER AVAILABLE

J.M. KENNEDY, Box 332, Rt 5, Salem, Indiana, 47167 - After more than 3 and 1/2 years with the church in Smedley, near

Salem, Indiana, I plan to move when school is out, or could move anytime, if necessary. I am married, 50 years old, and have been preaching for 32 years. We have four children, one of which is still at home. I would be pleased to hear from any interested conservative congregation.

IN THE NEWS THIS MONTH

BAPTISMS	327
RESTORATIONS	146
(Taken from bulletins and papers received by the editor)	

