

SEARCHING *the* SCRIPTURES

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



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

"DEVOTED TO THE SEARCH FOR DIVINE TRUTH"

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THINK ON
THESE THINGS

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REVELATION AND EXPERIENCE

Some seem to find it hard to believe that the whole Bible was inspired to make revelation of some things because many of the writers spoke of things that they had learned by personal experiences. Many of the things the apostles wrote of they were eye-witnesses to and their testimony would stand up in any court as expert witnesses (2 Pet. 3:15-20). Some may say, "I know some things today that Peter did not know, and can now speak more accurately than he did." But the credibility of a witness depends first upon the opportunity he had for observing the fact to which he testifies. But the skeptic would reply, "I would believe Peter if he were alive today to be cross-examined." But where the testimony of an eyewitness is reduced to writing, and it could not be refuted in his generation, it is fixed for all future time, and cannot be set aside unless new and conclusive evidence is adduced.

But one will ask, "How does inspiration work when one testifies to what he personally saw? The events to record and those to leave untold must be decided by someone. Just how much to tell of the events that are dealt with is a question of revelation. In addition, these eye-witnesses were human and would likely tell what they saw in a biased way unless guided in the revelation of it. Revelation was needed in addition to experience to uncover exactly what was to be revealed and what was to be concealed. Revelation was needed in addition to experience to keep the writers to the bare facts and away from imagination and prejudice, and to tell exactly what they saw and heard and not what they thought they saw and heard. Many witnesses today might tell conflicting accounts of the same event because they might tell

what they thought they saw in addition to what they really saw. God could not leave man unaided in revelation to tell of experiences that come to him because he would likely misinterpret what he thought he had learned of the mind of God.

The infallibility of the Bible does not rest upon what man learned by observation, but upon the revelation from God by verbal inspiration. The internal circumstances, the feelings, emotions, knowledge and training, had nothing to do with the infallible message of the revelation that God made through them. The power of their message is in the revelation from God and not in their personal experiences.

When John wrote of the crucifixion of Christ he wrote of what he had seen, but the Holy Spirit guided him in what to reveal and what to withhold, and the words in which the revelation of his observation was expressed were given. Moses wrote of the creation and could not know of this by his own knowledge, but only by the revelation of God. The Bible contains some things that no man could know by his own knowledge and experience. It tells of things that man left alone would not tell. All of this is a matter of revelation even in relating the experiences of the men who wrote. All revelation had its origin in the mind of God. One must have the mind of Christ to reveal them (I Cor. 2:10, 11), and it is only by the Spirit that the mind of God is revealed.

Paul speaks plainly of this in Galatians 1. "But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ" (Gal. 1:11, 12). He affirms that the gospel he preached did not originate with man, nor was man the instrument by which he received it. It came from Jesus Christ. He further says, "Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus" (Gal. 1:17). By not conferring with any of the apostles he shows that they did not give him the message he preached. He says that the things he preached came by the Spirit of God and he speaks them in the words of the Spirit rather than in the words of man's wisdom (I Cor. 2:13). We must regard the Bible as a work of God and not man.

IMPORTANT MATTERS

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There are many important things for people to do to please God. A look at a few should inspire us to respond to our duty.

1) MAN MUST HAVE FAITH:

It seems that so many have so little faith in God and the word of God. The apostle to the Hebrews said, "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6).

2) FAITH MUST BE PUT TO WORK:

Man's faith is brought about by a hearing of the word of God (Rom. 10:17). This faith must be put to work in obedience. Faith that avails is the "faith which worketh by love" (Gal. 5:6). James says, "Even so faith, if it hath not works, is dead, being alone" (Jas. 2:17). It is an important matter that one's faith result in one repenting of sins, confessing faith in Christ and being baptized into Christ (Acts 17:30; Matt. 10:32; Gal. 3:27).

3) FAITHFULNESS IS REQUIRED AFTER PRIMARY OBEDIENCE:

It seems too often that many relax in their obedience after being baptized. The duty of a Christian is summarized in these words: "Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (1 Cor. 15:58).

a) So many are not faithful in assembling. We are told: "Not forsaking the assembling of ourselves together . . ." (Heb. 10:25). Every time you forsake the assembling with the church, you sin, unless you are hindered by God! Does God ever hinder you? Those of you who miss so many services, let me ask you, "How many assemblies would a person have to miss before it becomes sinful?"

b) Many are not faithful in giving. God gave, Christ gave and we are taught to give also (Jno. 3:16; Phil 2:5-8; 1 Cor. 16:1 2). How faithful are you?

c) Are you faithful in studying the Word of God? We are told to study (2 Tim. 2:15; 1 Tim. 4:13). Are you faithful when it comes to a study of the Word?

4) SOBER AND RIGHTEOUS LIVING IS VITAL:

Often times church folks get careless in the way they live. Paul told Titus, ". . . that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly, in this present world" (Tit. 2:12).

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Editorial

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ABOUT OUR AUGUST SPECIAL ISSUE

For the last five years it has been our practice to present a special issue of **SEARCHING THE SCRIPTURES** on some topic which we felt would meet an existing need among our readers. Our first special was called "An Unchanging Kingdom in a Changing World" and dealt with first principles. Next we prepared one called "The Family Under Fire" which was so much appreciated that we had to have three printings. The following year we presented a special called "Morals Under Fire." Then came "Bringing in the Sheaves" in an effort to stimulate more concern for the lost and to encourage personal evangelism. Last year we prepared a 32 page special edition entitled "The Church — Live Issues Old and New." We sold 17,000 of that in just a short time.

"The War Against the Works of the Flesh" Having observed developing situations among brethren near and far, and after consultation with several men who write regular columns in this paper, we have decided to turn our attention this year to the struggle against the works of the flesh, some of which are listed by Paul in Galatians 5:19-21. Hence, the title "The War Against the Works of the Flesh." These sins are obvious violations of the will of God and are of such serious nature that they will keep us out of heaven, unless we repent. "The flesh lusteth against the Spirit." Instead of fighting these works which will cause us to lose our souls, many have capitulated, seem to revel in one or more of them and have become open apologists for them. Others have decided that some of these sins are gross offenses while others mentioned in the same passage are relegated to the ranks of simple misdemeanors. They view them as bad, but not really too bad. To the degree that Christians either minimize or embrace any of these works, they lose their distinction from the world and embark on a journey which will only terminate in the lake of fire. We have asked men who regularly write a column in this paper to deal with these sins, simply following the list in Galatians 5:19-21. The following subjects will be dealt with by the writers indicated:

The Flesh Versus the Spirit — Connie W. Adams
Fornication — H. E. Phillips
Uncleanness — Julian R. Snell
Lasciviousness — Dee Bowman
Idolatry and Witchcraft — Thomas G. O'Neal
Hatred and Variance — J. T. Smith
Emulations — J. Wiley Adams
Wrath — Weldon E. Warnock
Strife, Seditions and Heresies — Eugene Britnell

Envyings — Ken Green
Drunkness — T. Mark Lloyd
Revellings — Marshall E. Patton
And Such Like — Earl Kimbrough

Kept Out of Heaven — Rodney Miller These men are well known to the readers of this paper. We are convinced that this material will help all of us to resist the Devil so that he will flee from us. Why not order enough copies to supply every family where you worship with one? Why not see to it that your children who live away from home, whether married or single, in the military or away in college, receive a copy to study? In spite of a recent, and substantial, increase in printing costs, we are going to hold the line on this special at the same price as our special of last August. They will sell for \$50 per 100, \$30 per 50 and under that amount for 75 c each. Orders are being accepted now and will be ready to mail the first of August. Order from **SEARCHING THE SCRIPTURES**, P. O. Box 68, Brooks, KY 40109.

STUDY ON 1 CORINTHIANS 7:1-15

With this issue we begin a four part study of 1 Cor. 7:1-15 which we believe presents a fresh approach to a passage often pressed into service whenever marriage and divorce is discussed. The material has been well researched and we think will contribute something of value and importance to this entire study of a vexing problem among Christians. We hope you will read it carefully and thoughtfully.

NEW EDITOR FOR THE PRECEPTOR

Danny Brown is now the editor of **THE PRECEPTOR**, an excellent 32 page monthly magazine published in Beaumont, Texas. For many years this paper was edited by Stanley Lovett. We regret that declining health made it necessary for him to retire from this activity, which he performed so well. For quite some time before becoming editor, Danny Brown had carried most of the responsibility for publishing the paper. **THE PRECEPTOR** has always been a good paper and has carried a wealth of well written material on a variety of Bible subjects. It is attractive in appearance and sound in content. The subscription rate is \$6 a year and \$5 a year in clubs of 5 or more. The mailing address is: The Preceptor Magazine, P.O. Box 187, Beaumont, Texas 77704. Our best wishes go to Danny Brown in his work as editor of this good paper. He is an able preacher and writer, a man of maturity and integrity and we have every confidence that the influence of the paper will grow and be widely felt under his direction.

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A STUDY OF I CORINTHIANS 7:1-14

—Introduction—

You are a proclaimer of God's power, the gospel, yet you feel a distressing helplessness. The young woman sitting across the desk from you is rigid with resolve. Her jaw is set. "I have decided to leave him. I will not take this any more. I refuse to stay." The tearful eyes of her mother, sitting beside her, look to you pleadingly. She expects you to say something to change her daughter's mind.

The attractive young Christian says she understands that she cannot remarry. She has no intention of doing so. You futilely attempt to impress her with the danger of such a course. You tell her of the many you have seen who expressed the same determination, yet were shortly remarried, unscripturally. She says her situation is different. She will not rebel against the plain commands of God but statements like, "I think this is unwise," are meaningless. Efforts to change her mind with "points of wisdom" are like trying to turn back the tide with a broom.

They leave and the realities begin to dawn: a divine institution shattered; two attractive young Christians facing a life of celibacy; the chances of maintaining faithfulness are virtually nil. You realize that, almost certainly, this situation is headed for eternal tragedy and you find no comfort in the fact that time does prove you absolutely correct. What could you have said? You were helpless.

Recall, brethren, that Paul tells us we are thoroughly furnished unto every good work; that God's revelation is sufficient for doctrine, reproof, correction and instruction in righteousness (II Tim. 3:16, 17). Do you really believe that? Do you believe we are furnished sufficiently to deal with marital problems?

One of the reasons brethren often feel helpless in dealing with these problems is that they misunderstand and thus fail to use one of the most effective tools furnished to us by God — I Cor. 7:1-15. Ironically, it is often used to justify the very thing it forcefully condemns. With a view to bringing God's power to bear against this pervasive problem, I ask your serious consideration of this study.

I. ABSOLUTE COMMAND: DO NOT DEPART!

I Cor. 7:10 — "I give charge, yea not I, but the Lord, that the wife depart not from her husband."

The apostle Paul tells us that the obligation described in verse 10 constitutes a "charge." This word is defined by Thayer to mean, "to command, order, charge," p. 479. This is the same word used in the following verses.

I Tim. 6:13,14 — "I charge thee in the sight of God . . . that thou keep the commandment, without spot, without reproach, until the appearing of the Lord Jesus Christ."

Acts 16:23,24 - "And when they had laid many stripes upon them, they cast them into prison charging the jailor to keep them safely: who having received such a charge, cast them into the inner prison, and made their feet fast in the stocks."

The apostle Paul did not say that one should not depart; nor did he say, "I would rather they did not depart." Rather, he used as strong a word as possible and attributed it to as high a source as possible.

Commentators recognize the absolute nature of the command.

Barnes Notes on the New Testament, I Cor., p. 14. "This injunction is not to be understood as advice merely, but solemn divine command, from which you are not at liberty to depart. Paul here professes to utter the language of inspiration, and demands obedience . . . Let not the wife depart, etc., let her not, on any pretense, desert her husband . . ."

Expositor's Greek Testament, Vol. II, p. 825. "The apostle's tone is changed (cf. 6ff.); he is laying down the law, and on supreme authority. He cites Christ's words in distinction from his own, not as though his word was insufficient, but inasmuch as this was a principle upon which the Lord had pronounced categorically."

Matthew Henry, Vol. 6, p. 538. " . . . He tells them that marriage, by Christ's command, is for life, and therefore those who are married must not think of separation. The wife must not depart from the husband (v. 10), nor the husband put away the wife, (v. 11). This I command, says the apostle; yet not I but the Lord . . . They must not separate for any cause other than what Christ allows."

The International Critical Commentary, p. 139. "The meaning, is, 'I give order, no, not I, Christ gives it.' In classical Greek, parangello is used of the military word of command."

Lang's Commentary, Corinthians, p. 143. "I command . . . It implies a stringent order, an injunction to do something (comp. Luke 5:14; I Tim. 6:13). And this he exhibits as a command of the Lord Himself, i.e., of Christ, the head of the Church

Divorce, John Murray, p. 58. "The strength of the injunction, 'I give charge' (parangello) is peculiarly evident. The apostle is enunciating his apostolic authority; nothing less will measure up to the weight of the word he uses. The clause is immediately appended, 'Not I but the Lord' but does not reduce the strength of his own command; Paul is not retracting his assertion of authority but rather reminding his readers that the charge he is giving was already given by the Lord Himself in the days of His flesh. This appeal to the Lord is for the purpose of reinforcement and is direct allusion to the

teaching of our Lord recorded in Matt. 5:31,32The terms of the Pauline prohibition are quite absolute in effect, 'Let not the wife separate herself from her husband, and let not the husband leave his wife.' "

Some have objected to considering "Depart not" an absolute command on the basis of comparing this command with a command like, "Obey your parents." We are told that there are circumstances that would justify disobeying such a command of God. Likewise, there are circumstances that justify disobeying the command, "Depart not."

If we understand what God has actually commanded, we will see that this law of God is not imposed conditionally. When we, then, distinguish God's law from man's law, we will see where this argument misses the mark.

God did not give an unqualified command to obey your parents. Rather, He actually commanded, "Obey your parents in the Lord" (Eph. 6:1). The qualifying phrase, "in the Lord," specifically excludes obligations to any parental command that is not "in the Lord." However, **that which is actually commanded is absolutely obligatory.** The clearly defined obligation (obey in the Lord) is subject to no condition whatsoever.

Actually, our obligation to every command of man is defined by the idea involved in this specification (in the Lord). This is clear from Acts 4:19. Peter teaches that man's law carries no obligation when it obviously conflicts with God's law. Those which are "in the Lord" carry unqualified obligation.

However, the issue in this study **does not involve a command of man.** This very point was emphasized by Paul when the command was given. "I give charge, yea not I, but the Lord, that the wife depart not from her husband." The law of God, most certainly, does not obligate conditionally.

II. PERMISSION GRANTED?

I Cor. 7:11 — "(but and if she depart, let her remain unmarried, or be reconciled to her husband);" There are a number of significantly different translations of this passage as well as different interpretations of the translations. Basically there are **five positions. Only one is permissive.**

1. Active, Future, **Permissive**—"If she separates herself in the future, (this is permitted) but let her remain unmarried or be reconciled to her husband."

2. Active, Future, **Non-Permissive:** "If she separates herself in the future, (contrary to Christ's command), let her remain unmarried and seek to be reconciled to her husband."

3. Past Tense, Active, **Non-Permissive**—"If she has already separated herself, let her remain unmarried, or be reconciled to her husband."

4. Passive, Future, **Non-Permissive**—"If she is left sometime in the future, let her remain unmarried or be reconciled to her husband."

5. Passive, Past Tense, **Non-Permissive** — "If she has already been left, let her remain unmarried or be reconciled to her husband."

In this article, we will consider the first possibility. Subsequent articles will deal with those remaining.

1. THE FIRST POSSIBILITY: ACTIVE, FUTURE,

PERMISSIVE

Since this position claims that permission is granted to act, it bears the burden of proof; the obligation to establish authority (Col. 3:17). In order to establish authority, one must show conclusively that permission is granted. The permissive aspect of this passage must be demonstrated to be, not just a possibility or even a probability. It must be established. There can be no doubt that permission is granted.

Rom. 14:23 clearly teaches that if there is doubt there is sin; if it cannot be done with complete confidence it cannot be done at all.

If it can be shown that non-permissive positions are possible, there is doubt. Authority would not be established. The practice would definitely be wrong.

Perhaps we can get a clearer perspective by considering a similar, familiar issue. An argument is made in support of infant baptism from the baptism of Lydia's household. We understand that the burden of proof rests on the one whose practice is in question. They have the obligation to demonstrate authority for their action. One must prove that infants were baptized to establish authority for infant baptism.

All that is necessary to defeat this effort is to show the possibility that infants were not baptized. At that point authority cannot be established. Doubt is established. It is not necessary to prove alternate positions (that infants were not included in Lydia's household). They have the burden of proof.

A fair consideration of the non-permissive positions presented in subsequent articles will demonstrate that non-permissive possibilities can be established. If so, that is all that is necessary to demonstrate that authority cannot be established for leaving. It would, therefore, be wrong.

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WE WERE RIGHT ALL THE TIME

During elections on the issue of legalized sale of alcoholic beverages, those who oppose the sale and use of strong drink have argued that increased outlets and advertising of alcohol would increase the use and thus create more drunkards and drink-related problems. The liquor industry and drinkers have denied this, arguing that "if people are going to drink they'll get it."

An article in the Arkansas Gazette, March 18, 1979, is headed: "Alcohol Accessibility Leads to Rise in Drinking, Related Problems." We quote from it:

Alcohol, the World Health Organization (WHO) reports, is more readily available throughout the world than at any time in history. As a consequence, alcohol-related problems now rank among the world's major public health concerns.

"WHO has warned countries that alcohol-related problems are an obstacle to their socio-economic development and 'are likely to overwhelm their health resources.'

"The rise in drinking, said WHO, is not the result of something innate in the individual but rather is related directly to the degree of exposure to drinking."

So this organization (WHO) now confirms what we have said — that alcohol consumption is related to the degree of exposure to drinking." Note the following statements concerning alcohol and its problems around the world:

"During World War II, deaths from cirrhosis among middle-aged French males was cut in half, and WHO attributes the drop to lack of availability of alcohol during the War. At Paris, where circumventing the rationing of alcohol was less possible, the decline of cirrhosis deaths jumped 80 per cent.

"Statistics show about 30 per cent of Chile's budget for medical and psychiatric services is spent on alcohol-related patient problems.

"In England and Wales, alcohol-related hospital admissions have increased 20-fold in the last 25 years.

"In Honduras, 65 per cent of the rural population are affected by drinking problems, with peasants spending as much as a third of their earnings on booze.

"In Kuwait, road accidents tripled in the decade that ended in 1975, partly as the result of drunk drivers.

"In the United States, the medical, social and psychiatric cost of drinking is estimated at \$43 billion a year."

The article closed with these statements: "WHO's suggested counter measures include urging countries to put health ahead of economic interests, to regulate alcohol production, control imports and limit sales outlets; to require attendance at rehabilitation centers as a condition of continued employment of drinkers; and random breathalyzer tests among drivers, with the arrest of those found to be drunk.

"It is an absurd paradox,' the report said, 'to use alcohol revenue to build the roads on which it is not safe to drive because of drunken drivers'."

Yes, we are inconsistent. While pronouncing alcohol our number one drug problem, our nation allows it to be made, advertised, taxed and sold. Pick up any national magazine and you will probably find 10 or more pages of alcohol advertising. More than half of all traffic fatalities are caused by drinking, and any one of us could be the next victim!

Many people in responsible positions have become victims of alcohol — Senator Wilbur Mills, Senator Herman Talmadge, Mrs. Betty Ford and Billy Carter — to name a few. Mr. Mills, who disgraced his office, his state, and himself by his drink-related activities, recently said that alcoholism was a greater threat to America than communism!

In our permissive and drug-oriented society, millions of teenagers are becoming addicted to alcohol. From the beer commercials on television and the liquor advertisements in the papers and magazines, they are led to believe that this is the way to "get all the gusto you can" out of life. How vain and deceptive!

While we are speaking of advertising, one of the most offensive beer ads — at least to me — is the one which suggests that "week-ends were made for Michelob." In the first place, most people don't know what the week end is. Much of the time in the period to which they refer is the week-beginning, the beginning of a new week. Since God made the days of the week, He made the week ends, but He certainly did not make them to be used in drunkenness, revelling, and such like.

In our hedonistic society, we often wonder if some professed Christians understand why God made the week ends. They were made for drinking, all right, but only those wholesome liquids essential for life in the body and the fruit of the vine of the Lord's supper for spiritual strength (Acts 20:7; I Cor. 10:16).

When it comes to drinking, friend, "What will you have?"

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GENTILES DURING THE AGE OF MOSES

QUESTION: I have heard it preached that Eph. 2:12 teaches that there was no hope for the Gentiles during the age of Moses. Is this true? Please explain the meaning of "no hope" in this verse.

ANSWER: The immediate context should be considered in a study of verse 12:

"Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world — But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ" (Eph. 2:11-13).

The context shows that Paul is drawing a contrast between the former state of the Gentiles and the present state of those "in Christ Jesus." Obviously, the "time past" (v. 11) refers to the time when the Gentiles were "aliens from the commonwealth of Israel, and strangers from the covenants of promise" (v. 12), hence, the age of Moses. However, it should be observed that the same state is true now of every Gentile out of Christ. But our question concerns their "having no hope." Why was this so? Did God have or make provisions for the Gentiles during the age of Moses? Was it God's fault or theirs that they were without hope?

Paul puts the blame on the Gentiles:

"This I say therefore, and testify in the Lord that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart — Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness" (Eph. 2:17-19).

Paul says the same thing again in the Roman letter:

"Because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse — Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds,

and four-footed beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves — Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen" (Rom. 1:19-25).

These verses show that there was a time when the Gentiles, in general, "knew God," but failed in the presence of their opportunities. These verses show that they were "without excuse" for their idolatry and immorality. While "all have sinned" (Rom. 3:23; 5:12), both Gentiles and Jews compounded their guilt by failures when they could have known and done better (Rom. 1:21-23; 2:1). All of this clearly implies that both Jew and Gentile could have remained in a state of acceptability during the age of Moses, and, ultimately, have obtained the eternal remission of sins — contingent upon the coming of the Christ and the shedding of His blood. This means that God had provisions for both during the age of Moses (Cf. Rom. 2:11-16).

God has always made provisions for the salvation of the whole world throughout all ages. However, we should remember that the Old Testament does not propose a full history of God's dealings with the whole world. Primarily it is concerned with the lineage of Christ and God's special efforts in bringing to pass the scheme of redemption. This involves primarily the history of Israel. However, now and then this history touches that of the Gentiles and when it does we see evidence of God's concern for them as well as the Jews.

When Israel inherited Canaan, a twofold purpose was fulfilled, namely, 1) the punishment of wicked people who by their wickedness had forfeited their right to further existence, 2) the fulfillment of God's promise to their fathers:

"Speak not thou in thine heart, after that the LORD thy God hath cast them out from before thee, saying, For my righteousness the LORD hath brought me in to possess this land — but for the wickedness of these nations the LORD doth drive them out from before thee. Not for they righteousness, or for the uprightness of thine heart, dost thou go to possess their land — but for the wickedness of these nations the LORD thy God doth drive them out from before thee, and that he may perform the word which the LORD sware unto thy fathers, Abraham, Isaac, and Jacob. Understand therefore, that the LORD thy God giveth thee not this good land to possess it for thy righteousness; for thou art a stiff-necked people" (Deut. 9:4-6).

This punishment of the Canaanites was of God and therefore just. This means that they could and should have kept themselves from such wickedness — idolatry and immorality (Cf. Num. 33:5-56). The design of the plagues in Egypt as well as Pharaoh's exaltation to power was that God might be manifested to Egypt and to all the world (Rom. 9:17). God sent Jonah to preach to Nineveh that they might be turned from idolatry and immorality (Jonah 1:1, 2). Balaam was a prophet of God, not of Israel (Num. 22:1-6). However weak and regardless of his failure, the case of Balaam shows that God had prophets working among the

Gentiles. While we do not have a detailed and full history of such in the Bible, nevertheless, the evidence is there.

Both the Jews and the Gentiles, in general, failed in the face of the opportunities and provisions God made for them, hence, both were "without excuse" or "inexcusable" (Rom. 1:20; 2:1).

LESSONS TO BE LEARNED FROM THE GUYANA MASSACRE

Dick Blackford
Box 225
Owensboro, Ky. 42301

INTRODUCTION: In Guyana, over 900 members of the People's Temple committed either murder and/or suicide. In spite of the terrible event there are many lessons that come rushing with overwhelming force right before our eyes. We are foolish people if we do not learn from them. And we will have to bury our heads in the sand to ignore them. They are:

- I. **THAT IT DOES MAKE A DIFFERENCE WHAT YOU BELIEVE EVEN IF YOU ARE SINCERE!**
 - A. No question that these people were sincere. They loved Jim Jones with all their heart, soul, and mind (Mt. 22:37). They would sign over all their property, money, commit murder and suicide.
 - B. Saul had a "good conscience" (thus sincere) (Acts 23:1).
 1. He was injurious, a blasphemer, consented to the death of Christians, chief of sinners, yet needed conversion (I Tim. 1:13-15; Acts 22:16).
- II. **THAT ONE CHURCH IS NOT AS GOOD AS ANOTHER!**
 - A. We have heard this for years. A Baptist whom I debated in December, 1977 said "one is as good as another"
 - B. Then Church of Satan as good as Lord's church. Same for People's Temple, Church of Scientology, Unification Church, Protestant-Catholic churches, etc.
 - C. Many treat religion as a substitute for salvation. But Jesus did not come to make men religious. Came to make them religiously right! (Mt. 16:18; Eph. 1:22, 23; 4:4).
- III. **THAT ENDORSEMENT OF FAMOUS PEOPLE IS NO GUARANTEE OF TRUTH**
 - A. Oh how we need this reminder! Jones had letters from Rosalyn Carter, Vice President Mondale, and others which he used as "credentials."
 - B. The Billy Graham Campaigns & Oral Roberts use famous people (Johnny Cash, Anita Bryant, etc.) as "credentials."
 - C. Brethren have used Pat Boone, Billy Sol Estes, ball players. Or they may use well known college officials as "credentials" to gain approval (A.C. Pullias, M. Norvel Young). In such cases the Lord's church is

sooner or later made a laughingstock.

- IV. **THAT WE SHOULD BEWARE OF RELIGIOUS RACKETEERS**
 - A. Jones' church sold pens, prayer cloths, religious paraphernalia.
 - B. One clear distinction between Lord's church and religious racketeers is that the Lord's church never solicits donations from the public and racketeers always do — or else they have something to "sell."
 - C. Major denominations are guilty of this
 1. Car washes, bake sales, bingo, coal mining, rental property, distilleries.
 2. I Cor. 16:1, 2. There may be many reasons for setting aside the word of God, but there is no good reason.
 - D. Men are some of the worst deceivers
 1. Following men, we can be led to believe and do anything.
 - a. Jones weird and bizarre sexual activities, beatings, fake healings, murder, suicide.
 2. The blind are still leading the blind. There are still wolves in sheeps clothing (Mt. 15:14; 7:15).
 - a. Some would address the pope as "Holy Father" and bow down and kiss his ring.
 - b. Others would drive hundreds of miles hoping Oral Roberts would heal them.
 3. There is no darkness like the spiritual darkness into which men are led when they abandon God's Word. The decaying and bloated bodies, their faces almost unrecognizable in the hot tropical sun, the terrible stench almost unbearable to those who came to remove the bodies, should be a solemn reminder to those who would follow men rather than God — who would look for some fleshly Utopia in stead of the "city which hath foundations, whose builder and maker is God" (Heb. 11:10).
- V. **THAT IGNORANCE IS NO EXCUSE**
 - A. We live in a terrible time of ignorance. It is not limited to the uneducated but is also in the upper echelons of society.
 1. Such men as Jim Jones (and John Gayce) can be given the blessings of the first lady of our nation for their "Christian socialism" while ignoring the consequences of their philosophy.
 2. Our president dignified PLAYBOY MAGAZINE by granting an interview, endorsed the E.R.A. (which no one has denied would legalize homosexuality), Prov. 29:2; 14:34; Isa. 5:20).
 - B. While many of Jones' followers were the downtrodden, he also had "educated" followers
 1. The man charged with the murder of Congressman Leo Ryan had been a Unitarian and met Jones while studying sociology at U. of Calif.

2. The doctor who mixed the poison was a graduate of the U. of Calif. He also had nurses in his service.
3. Lawyers who worked for him.
4. Education without salvation is damnation (Acts 17:30, 31; Hos. 4:6; Jn. 8:32).

VI. THAT PARENTS NEED TO EXAMINE THEMSELVES WHEN THEY CONDEMN SUCH ATROCITIES

A. Parents gave their own children poison at Jonestown.

1. Imagine watching your own little ones take deadly cyanide & drink it down! Then watch as they writhe and cry in agony before their eyes roll back in death. It happened in scores of cases in the Guyana Massacre, and we cry "What will happen to such parents?"

B. Application: Parents who say they would never do such things to their children will nevertheless poison them spiritually by withholding decent literature while making indecent material available. Others poison them by neglecting family devotions, not supervising the TV, keeping liquor in the home, materialism, etc.

1. It's only fair that we raise the question: "What will happen to such parents?"
2. The very complacent atmosphere in which some children are reared makes them ripe picking for the philosophies of men.
3. Eph. 6:4. And how many children are poisoned by parents who never take them to a Christ-honoring, Bible-believing, gospel-preaching church?

VII. THAT MONEY AND PLEASURE ARE NOT THE ANSWER TO LIFE'S PROBLEMS

A. Jones had large sums of money.

B. Congressman Ryan and others were treated to rock music performances by the Jonestown band and entertainment during dinner. Pictures on TV showed cult followers dancing. Bizarre sexual activities. These are part of the pleasure in which Jones indulged (I Tim. 6:6-10; 2 Tim. 3:4; Isa. 55:11).

VIII. THAT SOCIALISM-COMMUNISM ARE NOT THE ANSWER TO MAN'S BASIC NEEDS

A. Regardless of how terrible a philosophy is, most have a little good in them. The good often blinds to the bad.

1. Jones preached the philosophy of equality, brotherhood, and socialism. He had adopted 8 children of different races. Was at one time head of Indianapolis Commission on Human Rights.
2. Sir Lionel Luckloo (Jones' attorney in Guyana since 1973) said Jones brought hard cash to Guyana as well as a commitment to create a Marxist Leninist commune that would serve the local government's intentions.
3. What was thought would be a Utopia (a

"promised land) turned out to be anything but that. Before the massacre Jones was negotiating with the U.S.S.R to take his deceived followers there where they would have encountered worse slavery.

a. "Die with respect. Die with a degree of dignity. Lay down your life with dignity. Don't lay down with tears and agony. Stop this hysteric. This is not the way for people who are socialistic communists to die. . . ." — Jim Jones, from NBC's Jonestown tape released to the Associated Press, 3/14/79.

4. Without God there is no reason to practice the golden rule or do anything that is right. When an atheist does something good and right, he does it in spite of his atheism and not because of it.

5. The reason some top figures in our country commended Jones is because they accept the socialist-communist philosophy. But will they ever see any connection in what happened at Jonestown and the philosophy itself? Probably not.

IX. THAT THE DENOMINATIONS OF AMERICA HAVE CREATED THE VERY SOCIETY THAT MADE CONDITIONS FAVORABLE FOR THIS HOLOCAUST! A.

Some have blamed the government for elevating and not investigating Jim Jones. But the blame lies on the major denominations of our day.

1. They have created the atmosphere that does not allow open investigation, religious criticism, and debates.

2. In an excellent article by Harold Comer, he observes: "This causes a great silence that allows terrible abuses to grow and develop . . . At the early stages when people should have been informed of the inconsistencies of a man who denied the virgin birth and Bible miracles (while claiming to perform miracles himself) most Americans would have said "Don't criticize him." When Jones threw the Bible down and would spit on it, claiming too many of his disciples were wanting to follow it and not him, the quarantine on religious criticism protected him with silence. The value in religious criticism is in exposing false teachers The value of all religious criticism is emphasized when the extremes of some cult that developed under the protection of "Don't criticize other religions" are shockingly acted out before us."

X. THAT PEOPLE CAN STILL BE INFLUENCED FOR GOOD OR BAD A. They did some good things and some bad things.

1. If the downtrodden can be influenced to give their very lives in Satan's service, then they can also be led to Christ.
2. If nurses, a doctor, and college trained

people can be influenced to give themselves wholeheartedly to such a cult, then they can also be influenced to become Christians.

- B. There are people in all walks of life who may be captured for Satan if we do not win them to Christ. "The harvest is plenteous..." 1. Jesus said, "If the salt hath lost its savour, wherewith shall it be salted?" He was asking: "If the people of God have lost their influence, how are those in the world to be influenced?"

CONCLUSION: Error enslaves, but only the truth can make men free.

MY SERVANTS THE PROPHETS

Rodney Miller
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HAGGAI — GOD'S PREACHER & GOD'S MESSAGE

Part I

One of the great values of studying from the Prophets is to observe God's preachers in action. We may observe how they preached, what they preached. The how of their preaching includes their methods, their tone and their manner of dealing with the people. The what of their preaching was the content: the messages and the lessons that God had given them the responsibility to communicate. These two factors (the how and the what) can be two of the greatest blessings that any teacher or preacher of God's Truth today could have. We often face problems and set-backs as we seek to work with people. The preacher or teacher today must be motivated to motivate others in the work of the Lord. Yet, how is he going to do this great task? What is he going to say? What message will best do the job? These questions are answered by Haggai, God's elder statesman.

As the book opens there is no introduction of Haggai to the people. There is no lineage describing his genealogy, which leaves us with the impression that all of Israel knew who he was and this confirms he was an established prophet. Also, in 2:3 he speaks about those that had seen the temple in her "former glory." This also gives us the feeling that maybe he was speaking of himself as one who had seen the Solomonic house destroyed in 586 by the Chaldeans. Now let us examine the preaching of Haggai. Our study here will not be to deal with the prophesies concerning the Messiah, but to observe him as a spokesman for God.

The content of Haggai's preaching: God's Message and God's Lessons.

First, we will observe the four-fold message of Haggai as outlined by Baxter. Number one, he was to

AROUSE God's people to action, (1:1-15). The key point here is **BUILD THE TEMPLE**. On the return from captivity God's people began the temple but they had ceased to build, leaving the temple in ruins for some 16 years. They had turned their attention to everything else in the building of their homes and neglected God's Home, the temple. So it often is with God's people. They neglect the spiritual because of their love for the material. This is the greatest danger to God's house, both **THEN** and **NOW**. Haggai had to **AROUSE** them from their materialistic indifference to do God's will. This is the test of every preacher, every eldership, every Bible class teacher and every member. But notice that God told Haggai to get the people to do the work. Brethren hire the preacher to do the work. Preachers often times do the work simply because it is easier than getting someone else to do it. What if Haggai had tried to build God's House himself? He could not have done it all, and even if he could have, the people would have been lost because they were still guilty of neglect. The function of God's preacher is to **MOVE** others to work. It is not a question of "our preacher can do the work of ten men", but can the preacher move "TEN men to **DO THE WORK**"!

The second message of Haggai was a Message of Support. (2:1-9). The key is found in Verse 4, "I am with you." They were discouraged concerning their second temple, so the Lord gives them four statements of support. (1) V.5 Jehovah's covenant or promise still stands (2) V.5 Jehovah's spirit is still with them. (3) V. 6-9 the glory of the Second will be greater than the First. (4) V.6-9 He will give peace. Many preach in difficult and hard places and they need to feel by faith God's support of their preaching. Some preach in places where it is a joy to labor, but they must face hardships, grief and set-backs time and again. Yet, God is **WITH YOU** if you will preach His Gospel. God was with these people if they would build. Yes, it was not going to be what the Solomonic House was, but **HE WOULD BE WITH THEM**. This lets us, as teachers, know that too much negative preaching destroys hope! After he moved them to begin work, even though their fruit was small and lacking in glory, he followed with support from God.

The third message of Haggai was a Message to Conform (2:10-19). The key point is found in Verse 19, "From this day I **WILL BLESS YOU**." As the people listened to Haggai and his message, they were ready to start raking in the blessings from the day they first started to build. This seems to be saying "O.K., we started to work, now Lord start the blessings coming our way." Of course, how fortunate we are that we don't see this attitude today. "O.K., we've made a personal work visit, or we have put one ad in the newspaper, or we've handed out 200 meeting invitations. Now, Lord, send those sinners down the aisle." Yes, it is something to be thankful for that we don't have that attitude, isn't it? These people seemed to think that as soon as they laid the first brick in their return to work that God would be obligated to reward their pious efforts. This portion of Haggai's address is saying "Yes, God will support your efforts, but your work is not going to earn your

rewards nor is God obligated to bless them." How many of us begin to doubt God or His Gospel simply because we have made a few calls and have not seen outward success? Haggai explains that if someone who is ceremonially unclean touches an article, then the article also becomes defiled (2:11-14). So it was with them. They were defiled, they were unclean in their failure and sin, and if they did labor, it was still by Grace that God would accept both them and the work of their hands, the temple. Thus when He blessed them, in the day of completion, it would not be because they were so conscientious, such hard workers and so faithful in their activity, but because by HIS Grace He accepted the effort of their hands. Brethren, what a beautiful lesson for all of us who labor! When we strive as best we can we have not earned one thing. Not one soul is baptized into Christ solely on the greatness of the ability of the personal worker. No sermon moves the heart of the listener solely because of the greatness of the speaker. The reason we are pleased when God so decides to bestow blessings on our labor is that it comes by HIS GRACE and Favor!

The fourth message of Haggai is a message of ASSURANCE, 2:20-23. The key to this message is found in V. 23 "IN THAT DAY I will make THEE." This message directed to Zerubbabel, a Shadow of Christ who is to come, is that all of your work will have eternal significance. A small insignificant temple? Yes, but IN THAT DAY your work will be valued because of its eternal significance. When the physical nation ceases I will set up a righteous King to rule with all authority. Man can set records only to see them broken by others more able and dedicated than they. Man can build only to see time tear down. Man can give only to see others take. But it is God's message of Assurance that His cause is eternal, it will last and endure, and so will the efforts of those who labor in it.

Four great messages by a grand old preacher —
"Go thou and do likewise."

In the next issue we will examine again the content of Haggai's message by observing the lessons and moral truths of what God directed.

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SERMON CRITICISMS

I seldom publish personal correspondence, but I'm persuaded that there are attitudes expressed by the sister whose comments appear below that are characteristic of a good many brethren across the land. I have not received such criticism often myself, but many preaching brethren with whom I've talked have mentioned being recipients of such.

Therefore, because I believe there's a need, I'm making this personal letter public property. Since it is not my desire to embarrass or hurt my correspondent in any way, I have removed all personal references.

Dear Sister _____ :

When I receive a letter of "constructive criticism" I try very diligently to profit from it. It's not easy I fear, to always accept criticism as one should. Pride is a sin that easily besets us. But I make a real effort to honestly evaluate the criticism and conclude whether it is justifiable.

I have read your letter several times. You say, "I'm not writing this just to tell you off . . . I have great respect for you . . . I believe you are as sincere as anyone can be." I appreciate these words, as well as the kind things you said regarding my delivery, personality, knowledge, etc. In return, I do not question your sincerity for a moment.

You say, however, "But you lack wisdom. You should get on your knees and beg for wisdom." This is true in many respects, I'm sure. But I'm persuaded that in regard to the points you proceed to mention, you, not I, lack wisdom. You point out that you have been wanting to say these things for years, and I "just happen to be the one to give (you) the courage to start." I hope I can be the one to give the good sense to stop, before you go any further with this kind of criticism.

Let's look at the points you made in your letter. First, you said, "Paul told Timothy to preach the word and I believe he meant the New Testament." You then criticize my Sunday morning Bible study lesson. You say, "It was good. It was Bible. But why did you pick the story about Nabal and Abigail? What did we learn about salvation from the lesson?"

Why do you believe that Paul meant only the New Testament when he told Timothy to preach the word? Did he not say also that "All

scripture is given by the inspiration of God . . .and is profitable . . .that the man of God may be perfect, throughly furnished unto all good works" (2 Timothy 3:16, 17)? Had he not just mentioned that Timothy had known the holy scriptures from a child (verse 15)? What scriptures were available when Timothy was a child? Obviously, this verse speaks of the Old Testament. "All scripture" of verse 16 would include the New Testament. And when Paul goes on a few verses later (4:2) to say "preach the word," he is speaking of both Old Testament and New Testament.

Why did I pick the story about Nabal and Abigail? Because it's good; it's scripture; it's profitable. I'm surprised that one who has been a Christian for many years would ask, "What did we learn about salvation from the lesson?" New Testament applications were made. Is controlling one's temper necessary to salvation? Is being the right kind of wife necessary? Do we need to grow in our ability to deal effectively in our relationships with others? Is such necessary in teaching them the way of salvation? Apparently, you would answer "No!" to these questions.

You did not mention the Sunday morning sermon, though I assume it did not benefit you, for it was based upon Psalm 119:165, from the Old Testament. Never mind that it reveals unto us that a love for God's law will keep us from being offended (falling away).

On Sunday evening, I preached on things that I as a Christian who am also a father of four children, would have my children remember about home. The only comment you made on this sermon was critical of one of the events I shared with the audience by way of illustration. You go on to ask, "What is wrong with preaching about the old, old story which never grows old . . .the story of Paul and Silas, of Phillip and the Eunuch, of Cornelius, and the conversion of Saul, of Peter and the first gospel sermon, and all the wonderful good news in the New Testament?"

There's nothing wrong with preaching these truths, and I do so. But what's wrong with preaching the old, old story about the home as God would have it?

You say, "Monday night I was not there, so I do not know what your lesson was about. Someone said it was good." You would have probably enjoyed that lesson, for I preached on baptism, apostasy, and a number of religious errors regarding such subjects, in consideration of our Lord's question: "Have ye not read even this scripture?" I did relate some personal experiences, however, in illustration of some of the points. You would have disliked this, for you said of such, "I went to hear the gospel preached and I wasn't the slightest bit interested in the things that had happened to you in other places." I have a great deal of trouble trying to reconcile that attitude with the many personal references that are made in the

scriptures.

"Tuesday night," you go on to say, "was about plenty and want, health and sickness, happiness and sorrow, contentment and turmoil, all of which I could not make any connection to the New Testament." That lesson was based on the promise of God in Deut. 33:25 and I Cor. 10:13, that He will provide strength, regardless of what the days may bring. It's just very difficult for me to believe that one who has been a Christian for forty years or longer, cannot make any connection between that sermon and the New Testament!

Then you write, "Wednesday night you talked about adultery, fornication, sex, homosexuals, and V.D. and told the story about your friend that was an alcoholic. I believe I have already said what I think about that kind of sermon. It would have been a great speech to present to a high school group or a group of college students in an auditorium. But I can't remember hearing you say "hear, believe, repent, confess, and be baptized.' "

That lesson was an exposition of I Peter 4:3, 4. Yet you think it has no place in a gospel meeting. I disagree with you completely! I make every effort to present such lessons in a manner that cannot be judged vulgar. I see a danger here. But that such should be preached, I have no doubt. You say, "Give the younger generation the kind of sermons we heard in the 30's, 40's, and 50's." May I suggest that if these matters had been dealt with more in the 30's, 40's, and 50's, our problems might not be as grave as they are today.

As for not remembering me tell the audience what to do to be saved, I feel that your memory must be failing, for I point these things out in every sermon.

You say that Thursday night was "the best that I had heard up until this time. You talked about God's righteousness which was good, and you brought in a lot of good scriptures from the New Testament."

Thank you, but I'm rather surprised you appreciated that sermon since my Old Testament text was Prov. 14:34. But you go on to say, "I heard you say only one thing that a Baptist preacher would not have said, which was 'repent and be baptized for the remission of sins.' "

I've heard this criticism of many fine sermons: "He didn't say anything that a Baptist preacher wouldn't say!" Now, since Baptist preachers preach a whole lot that is true, doesn't it stand to reason that a gospel preacher is likely to preach a sermon on occasion that a Baptist preacher could preach? Is this really a fair evaluation?

Friday night, I finally came across. The subject was "Seven Wonders of Heaven" and you commented: "I must say that I was edified by it. I really wanted to ask if you would consider staying another week and preach the kind of sermons you did Friday night."

My beloved sister, if I had stayed another week, let me assure you that I would have continued to preach the whole counsel of God. Some of the lessons, you would have liked, for they would fall into that narrow category which you consider the gospel. Most of the lessons, I'm sure, you would have found fault with.

There is one other criticism that I will comment upon. You wrote: "And as for the jokes, I must say I can't remember anywhere in the Bible where Christ ever told a joke." Well, I've been criticized for that before. But I see a good bit of humor in many things that Jesus said. I hardly believe that He intended us to take Him literally when He spoke of those who strain out gnats and swallow camels, or who try to pick motes out the eyes of others while beams are protruding from their own eyes.

Yes, you have made me sorry with your letter. But not because of any valid, scriptural point that you offered. I disagree with you one-hundred per cent. Please give my response as much consideration as you expected me to give your letter.



J. T. Smith

Smith

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Overseas Preaching Report

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INDIA REPORT — Ray F. Dively

On December 23, 1978 Bill Beasley and I left for a preaching trip to India. This was Bill's first and my sixth trip there.

The 24th being a Lord's Day, we stopped over in England to worship with brethren there. In the morning we worshipped at Kentish Town, London and in the evening, I spoke for the church at Tunbridge Wells. We stayed over night with the Sewell Halls and left early Monday morning for India.

For several years I have been corresponding with a denominational preacher in the state of Tamil Nadu, the southern most part of India. He invited me to come to preach in his area. Previously, he had come to see me in Hyderabad during my fifth trip there. He said he believed in immersion, each congregation self ruling and some other Bible truths. So, we decided to spend the first part of our trip there, which we did. When we arrived, he did not want us to preach on immersion and many other subjects, although he believed them, because the members did not believe them. We did preach the truth and pray that he and our other translator, who was the president of their denomination, did translate correctly. If so, the seed was sown in the state of Tamil Nadu. We pray that some good will come of our preaching there.

Then we went to the state of Andhra Pradesh in the Hyderabad area. We worked with the churches which were established in the last three years. We had two translators, N.A. Lazarus and Vinaya Kumar. Lazarus went with me to visit the churches and Kumar went with Bill.

I visited several villages where the church was established in our previous trips, 1972-1976. I talked with brethren Jayasurya and Sadanandam concerning our earlier work. Also, N.A. Lazarus my translator. These brethren are working. They are holding training classes for the brethren and teaching the lost. They are not waiting for Americans to come. They invited me to worship with them and to come for a week of training classes they were going to hold. I am sorry that I was not able to attend either. They had just previously held a weeks training class at another village. These brethren are honest and trustworthy.

As we found false and dishonest brethren in India, the Philippines and other countries, it is no reason to give up in taking the gospel into all the world (Mk 16:15).

We need mature and sound men in the faith to go to India and other countries. We need those who will go and those who will send (Rom 10:14,15). We must

not get discouraged in doing the Lord's will (Gal 6:9). I will always be grateful for the fellowship the brethren have given me in preaching the gospel in India. Without the fellowship of the brethren and the grace of God, our work in India would have been impossible. As the apostle Paul stated, "Not that I seek for the gift; but I seek for the fruit that increaseth to your account. "I am thankful to God and the brethren that I am able to have a part in the Lord's work in India.

AN APPEAL FOR CHILE Philip R. Morgan

This letter is an appeal for support for Raul Rubio. Where can you find a preacher who was trained 14 years ago and has been faithful in building a church without support in a country where there are so few Christians? He is Roberto Perez's son-in-law and the father of two teens. I taught him during 1965.

Last month our son Mark started the first sound group in Valparaiso, Chile's 2nd largest city, with more lost souls than many states in our country. He and Rubio plan to work together. Mark is providing a place to live in the house where he lives and the church meets. And with no responses to my appeal last summer for the Rubios' my family is giving them \$200.00 monthly until churches support them regularly. They need a minimum of \$300.00; any part would be appreciated. Contact me for more details (address: Philip R. Morgan, 2108 N. 7th Avenue, Phoenix, Arizona, 85007).

A FEW COMMENTS

From the above, we might well conclude that "It's rough all over". And, in some respects, indeed it is. But God never promised us Christianity would be easy — only that it would be possible. It helps us maintain our balance to learn of situations like these, and hopefully, makes us realize how very fortunate we are, materiality and politically to be able to worship God and spread the gospel without hindrances such as these, and others in different foreign nations, some of them far worse than these. Yes, we are fortunate indeed — but do we appreciate that fact, and take advantage of it to serve God better? For example, how many preachers in the US would be willing to work, as bro. Rubio, for 14 years without support in an area as stony as where he is? And if we won't, but have the means to help, why won't we help him, as others? Many churches are committed to the limit of their budgets, and sometimes over. But how about individuals? Might we not "squeeze" out of our personal expenses a small sum, say \$5.00 or \$10.00 monthly, to send to a man like that? If we can, why are we not doing it? Of all our material blessings, how many of them can we take with us when we depart this life? Like one man said, the only way to take them with us is to send them on ahead, in the form of helping others in need, or support in preaching the gospel. Any helpers handy? Investors? Brethren, as disconcerting (and disgraceful?) as it is when we carelessly spend more and more, unnecessarily, on ourselves and fail to consider needs and opportunities elsewhere, there is a situation worse than that. Imagine if you can (and surely some of you not only "can", you "do") a church having multiplied thousands of dollars stashed away in some bank, collecting 6% (or whatever is the current rate)

interest. Now, I am NOT talking about funds earmarked for some Scriptural use, nor do I refer to funds held in reserve against a reasonable assumption of future expenses which could not be met from the regular Lord's Day contribution. This is only prudent. If we had reason to anticipate the need of a new roof on the meeting house, and knew also that without that repair, worship in the building would be difficult, or impossible, it would be simply the exercise of good stewardship to put the money away as we are able to do so, for this purpose. If such saving precludes the need of a loan, and paying interest on that, all the more to the good. Like I said, I am NOT talking about this kind of a situation.

What I do have in mind are churches (among conservative brethren, yet) which have these bank accounts and have no intention of spending the money for ANYTHING, in God's service or man's. The refusal does not turn on whether an expenditure is Scriptural; no expenditure is contemplated or anticipated. Now, we all know, or ought to, that God insists that we use the money laid by in store in a manner which is proper in His eyes. That is, the purpose must be a Scriptural one, and the handling of it must be such that good stewardship is exercised. We ignore these principles to our eternal peril. But having satisfied ourselves that these are taken care of, WE NEED TO SPEND THAT MONEY! No hungry saints are fed, no destitute Christians are provided clothing, shelter and medicine, no souls are given opportunity to hear the gospel of Christ by money sitting in a bank account. It ought to come as no surprise to any of us, that the one who draws real interest here is Satan. And while he draws it, he is probably enjoying a great laugh at us, over our "conservativeness".

There are always churches and individuals whose sense of duty as Christians is so honed that they will answer a valid appeal, if it is within their capability. Many times, they will sacrifice to do this, congregationally and individually. God surely knows each of these, and commends them, and their works will follow them. But I can certify there are more who refuse, for "reasons" even they themselves must doubt, and God Who knows all things, will not accept. See Eccl 12:14 on this.

I read something Leslie Diestelkamp wrote on this same subject, some time back. I cannot recall it verbatim, but the gist of it was that when we have the ability and the need exists which has been determined to be valid, and we do not fulfill it, there is every chance we are simply being covetous. He concluded, and I concur: we must spend it Scripturally, and insure good stewardship; but brethren, WE MUST SPEND IT!

Why did God bless us with the material and financial blessings we have in this nation today? That we might spend all but an insignificant portion of it on ourselves? As a people who often claim (boast?) we speak, think and act by the Bible, we are, as a people, way down the list of those who commit our purses to the God we claim to believe in. A survey I read stated the church of Christ was about 36th or 40th down the list of religious groups in the US, with

an average contribution of 4%. I won't say, "for shame!" But if that does not represent what God said in 1 Cor 16:1,2, in ". . . laying by in store as GOD HATH PROSPERED YOU, . . .", be assured: God surely will say it. And, we will suffer the consequences (see 2 Thess 1:7-9). Brethren, think on these things.

RIGHTLY DIVIDING THE WORD OF TRUTH

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One of the greatest problems standing in the way of religious unity is the failure of people to properly divide the word of truth. There is a proper division of scripture as can be seen in Paul's letter to Timothy, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (1 Tim. 2:15).

The Bible speaks of "present truth" and "past truth" or old and new truth. Peter, in his second epistle, strove to establish the persecuted Christians of his day in the "present truth" (11 Pet. 1:12). The expression "present truth" implies there is a "past truth". This conclusion is confirmed from a statement found in the book of Hebrews, "God who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son . . ." (Heb. 1:1, 2). The things spoken in times past were truth, but they are "past truths". The reason being, Jehovah, does not speak through prophets or angels today, but through his Son. The things spoken by Moses and the prophets of old are no longer in force, but were "blotted out" when Christ died on the cross (Col. 2:14). "He took away the first (testament) that he might establish the second (testament) by the which will we are sanctified . . ." (Heb. 10:9, 10). Christ hath made us able "ministers of the new Testament" (11 Cor. 3:6). This New Testament is a "better covenant" established upon "better promises" (Heb. 8:6), has a "better hope" (Heb. 7:19), and it is through this will we are sanctified or made righteous (Heb. 10:10). Until we learn to properly divide the word of truth we cannot come to a knowledge of the truth or the unity of the faith for which our Lord prayed.

Jesus who had all authority, said, "No man can serve two masters . . ." (Mt. 6:24). The same is true as it relates to wills or testaments. No man can be under two laws at the same time. This is confirmed by the words of Paul to the Romans. "Know ye not brethren, (for I speak to them who know the law) How that the law hath dominion over a man as long as he liveth. For the woman which hath an husband is bound by the law to her husband so long as he liveth. But if the husband be dead she is loosed from the law of her husband" (Rom 7:1-2).

The Jews were "wedded to the law of Moses" just as a woman is bound to her husband and this bond was for life. For the Jews to be released from the law of Moses the law had to be removed or put to death." But if the husband be dead she is free from that law, so that she is no adulteress though she be married to

another man. Wherefore, my brethren, ye also are become dead to the law by the body of Christ, that ye should be married to another, even to him who is raised from the dead, that ye should bring forth fruit unto God" (Rom. 7:3, 4).

Jesus dying on the cross "blotted out" the law of Moses, (cf Gal. 2:14). He "took away the first that he might establish the second" will or testament (Heb. 10:9, 10). This being done the Jews were delivered from that law which brought death that they might serve under the New Testament, which brought life and hope.

We need to rightly divide the word of truth and to recognize the New Testament as the perfect, infallible standard of authority in religion. Only then can we have unity, peace and understanding.

Restoration Footnotes

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ADVICE TO OWNERS OF NON-RELIGIOUS DOGS

Dogs were a vexing problem to rural churches in pioneer times. Every household had a few and they were usually free to roam the countryside at will. Many of them went to church as often as their owners, if not more often. That wouldn't have been so bad if the dogs had had any religion, but they didn't; nor did they have any respect for the worshippers who did have.

The dogs would congregate in the meetinghouse yard where the least agitation roused them to a crescendo of growling, barking, and howling; or the slightest provocation set them off in a free-for-all, or worse. The commotion, though mostly ignored by the indulgent churchgoers, sometimes reached the point where it challenged the preacher for the church's attention, and someone had to be appointed to call the dogs to order.

One pioneer preacher, Jacob Creath, Jr., who evidently had had his share of sermons interrupted by canine racket, breached prevailing opinion when he observed in print that, "No well-bred persons will carry their dogs to church with them." But he risked his popularity, and maybe his life, when he ventured a simple solution to the problem. "There are two ways to prevent them from following you," he said. Shut them up or kill them, and then they will not follow you." (**Memoir of Jacob Creath, Jr.**, pp. 186-187.)

It isn't reported whether Creath's advice was implemented to any noticeable degree, but if church members then were as fond of their hounds as those today are of their poodles, some of them no doubt would have preferred shooting Creath.

Such is the lot of one who tries intelligently to counsel people about their problems.

THE TOM SAWYER SYNDROME

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Webster defines syndrome as a set of symptoms which occur together and characterize an ailment." We've heard much about this term lately, and special publicity has been given to a thing called the "China Syndrome" in the aftermath of a nuclear emergency which has been in the news lately. Even before this most recent publicity, I thought the term was being overworked, so before it is completely worn out, I would like to use it at least once.

Of course, Tom Sawyer didn't know that he might give rise to something that would be labeled a syndrome, but he surely displayed "a set of symptoms which occur together and characterize an ailment." At least this becomes evident when compared with poor old simple-minded Huck Finn. Tom never had Huck any more confused than the time they were trying to free Jim from the cabin where he was being held captive.

Huck wanted to slide the chain off the bedpost, take Jim out the door and be done with it. But, Tom would have none of this crude, simple behavior — it had to be done in "style", and given some "class." First, they had to steal what they needed, saw through the bedpost, conceal the evidence, dig a tunnel, and generally garnish the project in other ways to give it the "class" which Tom thought the situation deserved. Tom had to do some fast talking to convince Huck it was better to do it this way, than it was to use Huck's "straight-out-the-door" method.

Now, doesn't this remind us of some of the political gymnastics engaged in by some government agencies? Many Huck Finn-type farmers along the Ohio River could foresee problems which would be created by some of the navigational dams being built, but evidently the "slide rule boys" (as they charitably called the engineers), could not see them. While such things concern every taxpayer, this is not the purpose of this particular article — I merely use it as another example of the Tom Sawyer Syndrome.

In religious circles, I am much more concerned about these "symptoms" which indicate an "ailment" of some kind. The Bible is crystal clear when giving us instruction which have to do with acceptable work and worship in the Lord's church. The simple, direct method of worship benefits every worshipper, and glorifies God through Jesus Christ. Jesus contrasted this new system of worship with what the Jews and Samaritans practiced (Jno. 4:20-24). The worship of the early church was characterized by beautiful simplicity, but we think it has to be dressed up and given some "class" so that it will be more appealing to the eyes and ears of men.

When the early church engaged in benevolence or the preaching of the gospel, a simple, direct method

was employed which at once accomplished the task, and glorified God (Acts 11:28-30; 2 Cor. 9:13; Phil. 4:14-16). It is no wonder that Paul was concerned (even fearful) that brethren would not be content with "the simplicity that is in Christ" (2 Cor. 11:3). Paul was afraid that the corrupters of this simplicity would employ "any means" to accomplish their devious mission, so I think I have the right to use every lawful means in order to awaken my brethren to the folly of their actions. Maybe if I liken their foolishness to that which was often displayed by the fictitious Tom Sawyer, I can get their attention. At least, it hasn't done any good in some instances to tell them what the Lord or the apostle Paul said, so maybe they can relate to Tom and Huck.

One thing I know: if some of my brethren had been with Tom and Huck that time, Tom would have had a lot of support.

ARROWS of
TRUTH for
denominational
error

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THE POOR SAINT AND THE PREACHER

I recall, with pleasure, my association with Luther Blackmon. Luther and I lived in south Texas during the early sixties. I found him to be a stalwart defender of the faith and a pleasant colleague in the gospel. We exchanged pulpits on one occasion and made a few trips together. In the middle of the week, my telephone rang and it was Luther. Foy E. Wallace Jr. was in town and he wanted to attend one of the morning services. In a few minutes, he drove up and we arrived at the meeting house. As I recall, the service had begun and I would estimate the crowd at about thirty, made up largely of women. As we walked in, Foy was already in the pulpit and those keen eyes brought us into full focus. I can't recall, to save my life, what his subject was, but it really doesn't matter; he, no doubt, altered it when we came into view. I do know this much, his lesson had nothing to do with the issues of the day but he made room for them. It just goes to prove it really doesn't matter what a preacher's subject may be, he will get around to talking on what he pleases.

He was about half way through his lesson when he exclaimed, "There are some young preachers among us who think it is wrong for one church to send to another church for the purpose of preaching the gospel." He went on to say, "I will show you before this lesson is over that it is scriptural for this type of work to be done." I am sure this was said for the benefit of Luther and me. However, I took out my pencil and pad and was ready to take down the scripture, because this is one I didn't want to miss. I knew if any man in the brotherhood could find a

passage defending the sponsoring church arrangement, Foy E. Wallace was the man! As a matter of fact, I must admit that he was the first preacher to make me see the fallacy in the orphan homes and the sponsoring church. I learned it from his writing and preaching. Later, he said in his writings that I had misunderstood him and that he never opposed the orphan homes or the sponsoring church. However, I have another opinion about the matter.

When Foy told us he would give us scripture for his beliefs, he did not give it at that time but waited toward the close of his lesson. I was on needles and pins thinking he might forget his promise. Finally, it came. He said, "Now I have promised to give you some scripture for one church sending to another church to preach the gospel and here it is: In the Bible no one can deny that one church sent to another church to take care of poor saints." He went on to say, "A preacher is nothing more than a poor saint, therefore one church may send to another to pay a preacher." When he made the statement, he smiled a little and so did I. Thinking he was joking, I whispered to Luther, "He is joking isn't he?" Luther replied, "No, Ward he thinks he has made a point." I was stunned to think a man with the depth of Foy E. Wallace would demonstrate such polemical weakness. After the service we shook hands with brother Wallace and went on our way. On our way home I continued to insist that the statement was a joke. Luther replied that he knew Foy E. Wallace, and such was not a joke! This little incident taught me a lesson I will not forget. When a man as strong as Sampson tries to defend false doctrine he is reduced to nothing. I had heard Foy Wallace rip an opponent to shreds with the truth. His attack against error was devastating. He could take the argument of an opponent and make it as weak as water. Now the master himself, like a helpless child, makes an

argument so ridiculous it sounds like a joke! I can understand why some of the old time debaters would say, "Brethren the weakness is not in the man but in his doctrine."

While the above argument is absurd let us give it some attention. In the first place churches did send to other churches to help poor saints. This is mentioned in 1 Cor. 16:1-2, and other places in the New Testament. These people were sometimes called needy or indigent saints. However, it must be remembered that in the field of evangelism, or the supporting of preachers in the proclamation of the gospel, funds were always sent directly to the evangelist (Phil 4:15-16; 2 Cor. 11:8). Some might ask, "Isn't it possible a preacher could become a poor saint?" Yes indeed! And I might add, it is also possible for a needy saint to become a preacher.

However, this does not change God's plan and pattern. If a preacher becomes a "poor saint" he would be cared for just like any other "poor saint". On the other hand, if a "poor saint" becomes an evangelist he would be supported as the Bible directs. Brother Wallace is correct in saying churches sent to other churches in supporting poor saints. What he needs to find is a passage that says churches sent to other churches when supporting an evangelist! This is the "lost text" of the Bible as far as liberal brethren are concerned. One might as well argue that if a preacher becomes a poor saint, churches could send funds for benevolence to him instead of the church, since he was once a preacher! Or, if a poor saint becomes a preacher we could send evangelistic money to the church since the man was once a poor saint. Well, this could go on and on when one does not follow Bible teaching.

Friend, I hope and pray the day will soon come when men will return to the ancient landmarks of God's word. That strong men will not become weak in trying to defend false doctrine.

THE NEWS LETTER REPORTS

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

PAUL BROCK, Box 6272, Ridge Manor, Florida — It has been several years since I have sent a report of any kind. I have been with the church at Trilacoochee, 6 miles north of Dade City, Florida, since July, 1975. Our building is located at the intersection of U.S. 301 and U.S. 98. This is one of the finest congregations anywhere. Our growth has not been phenomenal, but it has been steady and encouraging. Since coining here three fine elders have been appointed and a new class room addition has just been completed. There have been a goodly number of baptisms and some restorations. Four have been baptized the past two weeks. In addition to a number of faithful brethren preaching in meetings here, I have also preached in two series and will preach in another week-end series May 4-6. We continue to help support a number of preachers in other places. I will be with the Ray's Road church, Stone Mountain (Atlanta area) **June 4-7, where Sparky Owen preaches.**

ARTHUR W. ADAMS, 2797 Russell St., Portage, Indiana 46368 — For the past year the Portage church has been involved in a preacher training program. I found the program to be very rewarding. In addition to personal rewards, the program helped a young man to get started in preaching. It also served to pull the

congregation closer as we all pitched in to encourage and help him. **JEFF COREY**, our first man, has recently moved to New Cumberland, West Virginia to begin work with the church there. Jeff is a hard worker with much ability and an outstanding character. He should be a strength to the brotherhood. **John Presley**, a student from Florida College, began working in the program in May. We look forward to good things from him, too. If any congregation is able to begin this type of program I would certainly encourage them to do so.

NEW CONGREGATION IN FISHKILL, NEW YORK

We are happy to inform you that a new congregation was formed in New York state on March 11, 1979 which will endeavor to do all things in accordance with God's will. We are presently having a study on authority to give us a good, solid foundation on which to build. The congregation is located in the small town of Fishkill, half-way between Albany and New York City. We are small in number and meeting in a private home at present. We thank those who have already encouraged us and request the prayers of all that our faith will be strong, our knowledge will increase and that we may live in such a way as to spread God's

word in this area. We extend a cordial welcome to all who pass this way to contact and/or worship with us. The name of the congregation is the Southern Dutchess church of Christ. We meet on Sundays at 9 A.M. and 6 P.M. and on Wednesdays at 7:30 P.M. Questions or correspondence may be addressed to: N. Brit, Apt. H3, 347 South Rd., Greenbriar Apts., Poughkeepsie, NY 12601 (Phone 914-471-2450) or W. Adams 45 Fairfax Rd., Fishkill, NY 12524 (Phone 914-897-5765).

RUSSELL PANNELL, Fremont, Ohio — As of February, 1979, I finished my first year of work at Fremont, Ohio, after several years with the church at Port Clinton, Ohio. We have had 9 baptisms the first year here. Many are helping with the work here, both men and women. We have several new prospects. Pray for us that we may stand for truth and grow numerically and spiritually. We are helped much by STS. Thanks for a good paper. We just baptized a young man who was formerly a Baptist. Many had a part in his conversion.

JULIAN R. SNELL, 4724 E. Manslick Rd., Louisville, KY 40219 — I was recently in an encouraging meeting with the one-year-old congregation in Trenton, Tennessee. It is made up of 8 families with a total attendance of about 40. In this number there are 6 heads of families and each of these is possessed of a competency to do most any part of the local work. They have built a modest but beautiful meeting place which will seat in excess of 100. Pews have been installed and all the necessary facilities for worship and a study program have been provided. DON McCASLIN is the local preacher as well as a school teacher in Lexington, Term. He is regarded most highly and his work continues to prove effective. They have a radio program which is generating considerable interest. One was restored during the meeting. Attendance was good with visitors at every service. With few exceptions, most of the members are young marrieds with school age children and it was a joy to see all of these present at all services. In my judgment, the future looks bright for them.

TO MARYLAND

JIMMY TUTEN, JR., 8169 Greenridge Rd., Charleston Heights, SC 29405 — My work in and out of Charleston has been rather hectic from January through April. Our home studies have brought in only one new family (converted from the Baptist Church) and another has recently moved in from Columbia, SC. We have had several restorations. We are maintaining a heavy load of work on a local level which is greatly increasing our strength spiritually. I presented a weeks' lectureship on "Personal Evangelism" the first of February. Victor Sellers of Bradley, Illinois was with us for a special series on "The Home" and did his job well. Before that we had Bob Dodson of Ft. Walton Beach, FL with us in a five-night series on "Glorifying God's Greatness." Both men did much to edify us and we commend them to others for similar work. June will find us engaging in a "door to door" work effort with a group led by James Yopp of Gainesville, FL.

From a personal standpoint, I preached in Newport, NC in a meeting in January. Among others, it was good being associated with Bill and Elva Wallace again. The brethren at Newport are doing well and Thornton Pringle is doing outstanding work with these brethren. Also in January I attended the Florida College lectures and spoke on Wednesday at Eureka Springs where John Clark preaches and where my son, Terrell, attends while a student at South Florida University. In February I preached in Athens, Georgia. They are looking for someone to work with them. Contact Fred Thompson at 404-546-8688. March found me in Ft. Walton Beach, FL in a meeting. This is an excellent work under two fine elders and with Bob Dodson doing outstanding work as preacher. The last of March I was with the Southwest church in Seattle, Washington. Again, I found a zealous group of Christians under a most capable eldership. Jim Nelson does his work well as preacher for this church. This meeting was a highlight in my meeting work this first half of the year. Interest and enthusiasm was at a peak and the closing day (Sunday) found new records set in attendance and contribution. There is an unusual spirit about these brethren in the Northwest and it was such a pleasure being with them. I took part on the "Call-In" radio program during the week and was pleased with the response. A number of preachers (some whom I have known before, others new to me except by name) came to each service and about 18 met for a luncheon one day. I was greatly impressed with what I saw in the Seattle area. In July (9-15) I am to be with the Port Clinton, Ohio church and at Benton, Illinois Oct. 8-14 for meetings.

Because of the urgency of the situation in the Washington, D.C. area, and the feeling that I was not accomplishing my goals

in Charleston, I have decided to move to Riverdale, Maryland in June. The Wildercroft church, while being made up of a large number of conservative brethren, has been known as a "liberal" church. Now the brethren want to turn things around for a complete return to the Bible. No longer do they want to lend support, even in a moral way, to the unauthorized functions taking place among the Washington, D.C. churches. No longer do they want preachers who do not respect the all-sufficiency of the Scriptures. I have been asked to work with them and help them. By the grace of God we will get these brethren in spirit and action back to the pattern of the New Testament. Even though this decision has resulted in the loss of several families and possibly some more, control of the building and preacher's house is maintained. The only question of concern is that if others leave over current liberal trends temporary outside support might be necessary. If that time arrives, I am confident that brethren will respond. We will be mailing a bulletin and if you wish to be placed on the mailing list beginning about July, write and let us know. Beginning in June, I can be reached at Wildercroft Church of Christ, 6330 Auburn Avenue, Riverdale, Maryland 20840. Since this will be the nearest church to downtown D.C., you will want to visit with us. Pray that our efforts in Riverdale will succeed.

PREACHERS NEEDED

DEL AND, FLORIDA — The church which meets at 823 N. Woodland Blvd. in Deland is in need of a full time preacher who would be available by mid-summer of this year. Attendance averages 80 and we can offer full support. We would like a preacher between the ages of 30 and 50 with a family at home. Interested individuals should write the church at P.O. Box 1966, DeLand FL 32720, or call Bob Baston (904) 736-7175.

LAWTON, OKLAHOMA — The Brockland church of Christ, 6205 Birch, Lawton, OK 73501, is in need of a gospel preacher. This is a small congregation with attendance of 35-50 in a city of 90,000. We need a man who can handle a difficult work. We can supply about \$600 per month and more may be obtained in the vicinity. Those interested may write to the address above.

WILMINGTON, NORTH CAROLINA - The church here is seeking a preacher to work with them effective August 1, 1979, as I will be relocating with the Eastland congregation in Indianapolis, Indiana. The church here has 43 members, with average attendance in the 50's. Construction of more suitable building is in the making. The church would be able to support a man about \$300-\$350 a month with the remaining amount to be secured from faithful brethren elsewhere. However, there are several churches that would probably continue their support to the next man who comes. Anyone interested may contact Robert E. Hope (919-762-2013), or Carson Hagen (919-686-0234).

ASKS FORGIVENESS

EDUARBO R. RAMIRO, P.O. Box 1313 Pagadian City 7824. Republic of Philippines — May I ask your favor to please publish in *SEARCHING THE SCRIPTURES* that I deeply realized that I misappropriated part of the benevolent funds sent by the brethren in the U.S.A. during the last earthquake and tidal wave in Mindanao, Philippines, 1976. I have sinned. I asked God, the church at Kawit and the brethren who helped to forgive me Please pray for me.

(Editor's note: Since we carried an appeal for help to the brethren in the stricken areas after the 1976 earthquake and tidal wave which caused much damage in Mindanao, and gave the name of brother Eduardo R. Ramiro as one worthy to disperse aid sent from American brethren, we felt this letter should be published here. An audit of the records and testimony received from a number in that area revealed that there had been misappropriation of funds. We carried an article by Wallace H. Little which showed this to be the case and exposed brother Ramiro. His action in the matter has done great harm in undermining the confidence of some brethren in the work in the Philippines. We are glad to receive this letter from brother Ramiro and earnestly hope that he will, as far as possible make restitution. It is always a source of rejoicing to see efforts made to correct wrongs. It is also a serious error to assume that because a few act dishonestly that all workers in a given country are equally dishonest.)

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