

SEARCHING *the* SCRIPTURES

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



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

"DEVOTED TO THE SEARCH FOR DIVINE TRUTH"

VOLUME X

OCTOBER, 1979

NUMBER 10

THINK ON
THESE THINGS

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LET NO MAN DESPISE THY YOUTH

Youth is a vibrant and thrilling period in life. The churning energy for achievement in desired fields, the enthusiastic response to every challenge, the surging curiosity for the unknown, the multicolored imagination and daydreams for all kinds of goals and successes, and the undefeatable pursuit of life in its fullness all combine to constitute that section of life span we call Youth. Of course, I am here speaking of a class of people and not every individual in that class. There are some young people who have no goals, no ambition, no opportunities, no happiness and no desire for the good life. They produce very little that is worth much in the course of their life time. I believe these are in the minority among the youth of America and the world.

Our hopes for the future of the church, the family unit, the nation and the world rests with our youth of today. Just a few more years and those of us at my point in life will "sleep with our fathers" and the youth will take from us the helm to guide civilization and survival of the world. An awesome thought! But we moved into this position when our fathers retired from the scene of action and relinquished their labors and responsibilities to us. Whether we did the kind of job with the world we should have done may be a questionable issue, but we have but one remaining chance to redeem ourselves as the aged in contrast to the youth: we must call their attention to the task before them and give all the instruction and encouragement we can give to them now. We must point out their weakness, failures and mistakes. They expect us to do it, and we owe it to them. It is important also that we give them a good example of personal integrity, individual responsibility, honest

labor and sincere devotion to God. We must emphasize their strength, commend their successes and underscore their outstanding accomplishments.

"These things command and teach. Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity" (1 Tim. 4:11,12). Since Timothy was instructed to "LET NO MAN DESPISE THY YOUTH", we must conclude that youth CAN be despised, and that youth holds responsibility for it. I believe the aged can be despised the same as youth. It all relates to a behavior unbecoming the age period in the life of the person.

The word "despise" here means "to think down upon or against anyone . . . hence, signifies to think slightly of, to despise." (W. E. Vine). Young people ought to avoid any situation that would shame their youth. "Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart" (2 Tim. 2:22).

While youth is a beautiful period in life, it is also the most dangerous period in life. This is true because of the energy, strength and agility packed into a youthful body with a sharp, active mind which often lacks the judgment and proper direction to control and utilize this power. It often results in lifelong physical and mental suffering and even self-destruction.

There are general and specific areas of behavior that may contribute to the "thinking down" or "regarding lightly" young people. "Youth" is a relative term, but for my purpose here I shall classify "youth" as between that age of individual accountability of the beginning teens to about 30 years of age. I recognize the difference between age 15 and age 25, but there are attributes of youth in both. During this period you may expect to find some of the purest hearts, most sincere, humble, thoughtful, generous, honest, kindest, respectful, courteous, gentle, obedient, conscientious, hard working, intelligent, thankful, submissive young people of any generation. You may say, "These are not my kids." Perhaps not, but they are out there and they belong to someone who loved and cared for them.

During this period you may also expect to find arrogance, super-self-esteem, pseudo-intellectual

supremacy, rebellion, and that cocky, conceited, self-assertive attributes that shine through every other characteristic. These general terms describing the behavior of some youth also characterize many aged people who have never grown up as they should.

The last twenty eight years of my preaching life have been spent in college and university cities. My wife and I have had thousands of young men and women in our home throughout these years. Very close and lasting ties have been made during this period. By far the majority of these young men and women have been well mannered, respectful, honest and spiritually minded. A very few have been otherwise. Hundreds have been to my office for hours of talks about problems growing out of their disregard for the proper behavior in life. Most of them were looking for direction and encouragement.

There are three specific causes for youth being despised which I want to mention here. The first is that attitude of an arrogant, conceited, smart aleck who has no respect for authority. His whole life seems devoted to the destruction of the "establishment" and to degrade the honor and dignity of age and maturity. A thoroughly disgusting scene is that young preacher who envisions himself as God's gift to this generation to lead them from darkness to the great light. He extols his deep insight into the mysteries of God and attempts to prove his claims by cute rhetoric, silly questions, and ridiculous and immature exposition of relatively simple passages from God's word. He thinks himself to be an intellectual genius. Young people know he is "faking it" and are unimpressed. All others are disgusted with his hypocritical, self-conceited shows. He is making a fool of himself and causing his youth to be despised. The fruits of his labors are usually the come-as-you-are liberal, social-gospel mixed with the Calvinist-Pentecostal-Cultism. In short, his labors might produce anything but the truth of the gospel.

A second cause for youth being despised is the disrespect for self. He or she has no regard for decency, order, appearance and good manners, but is filthy, unkept, lazy and indecent, a person who has no regard for responsible relationship to other people. He cannot be motivated to learn or take any action to better himself. A young man or woman may think it clever to mock parental or civil law, but it isn't long until they are flouting the law of God. Young people, you may get by with some things for a while, but the prisons of this nation are filled with men and women who thought they could do as they pleased to everybody.

Whatever happened to the "yes sir" and "no sir"? Now it is "yeah" and "naw" to everyone. Such response to the aged by youth reflects poor training and a bad attitude. All my life I have respected age and maturity by my manner of address to them. I was taught to say "Mr." or "Mrs.", "brother" or "sister" instead of "hey, you", or some such casual first name address that would indicate some familiarity with experience and maturity to which one thinks himself equal.

Finally, the specific problem of youth that is so despised is the self-esteemed Goliath who thinks the top is upon the carcasses of those veterans of many

Searching The Scriptures

Volume 20

October, 1979

Number 10

Published Monthly at
BROOKS, KENTUCKY

Second Class Postage Paid at Brooks, Kentucky
and at an Additional Mailing Office
USPS-487-440

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Office of Publication
52 Yearling Drive
Brooks, Kentucky 40109
Phone (502) 957-2257

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spiritual conflicts. This is especially true of some young preachers. He is that disagreeably conceited, cocky, self-assertive, snobbish, loud mouth, who is never wrong about any issue and who can analyze, criticize, and reduce to powder the works of men who have spent a half century or more studying and preaching the gospel. I have no respect for anyone with this disposition, especially in youth. I get a little warm under the collar when I hear some young man lash out at a veteran of many spiritual conflicts, and who was powerfully preaching the gospel years before the young man was born. Usually this youthful criticism is said with cynical and caustic words that obviously hopes to add insult to injury. Really, the youth of this class are never respected by anyone.

Again, I want to keep the air clear. I am not reflecting upon youth as such. Most of them do not have this disposition, but enough do to cause genuine concern. I can tell you this, young people, you will never win a battle spiritually or any other kind by insulting an older, more mature person.

I said in the beginning of this article that youth was a wonderful period of life. It is vanity—soon

Editorial

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PREACHERS, PAY YOUR DEBTS

(EDITOR'S NOTE: This article originally appeared in the November, 1970 issue of TRUTH MAGAZINE, when we were then writing for that paper. It appears that what was said then is much needed now. C.W.A.)

Not long ago, a brother who runs a book and supply business asked me to help him draw up a letter appropriate to send to preachers and others who have bought books and other items which they do not pay for. This was not the first time I had heard complaints from brethren who run publishing businesses. Some preachers will buy books on credit, run up a big bill, and then suddenly begin to avoid the very business which extended to them such courtesy. They ignore statements, and sometimes will move leaving no forwarding address.

It has been a joke in the general world of business for a long time that preachers are poor credit risks. In fact, it is not just a joke. In nationwide surveys furnished to business establishments, their credit rating is near the bottom of the totem pole. A business man told me several years ago that when he first went into the furniture business, other business men warned him about extending credit to the three P's - plumbers, painters and preachers.

This is a sad state of affairs and causes religion in general to be regarded as a mask for hypocrisy. There are many cynics in modern society, and such conduct on the part of those who are supposed to be upright and to be teachers of good things, only serves to confirm their misgivings.

What saith the scriptures? Thieves will not inherit the kingdom of God (1 Cor. 6:9-11). "Let him that stole steal no more: but rather let him labor with his hands the thing which is good, that he may have to give to him that needeth" (Eph. 4:28). "Lie not one to another" (Col. 3:9). When a man buys something, promises to pay for it, and then never does, he is a thief and a liar and shall receive the eternal reward of such. I don't care if he preaches every Sunday!

passes away — and the years will change youth to age and after that physical death. Live to the fullest your days of youth. You will know them only once. But let me urge you, young people, to so live that your youth will not be despised. Live so you can go to heaven when life here is over. Respect, honor, and learn from age, and when the years transfer you from youth to age, you will have qualified to be respected, honored and to teach the youth that will follow you to do the will of God.

"Providing for honest things, not only in the sight of the Lord, but also in the sight of men" (2 Cor. 8:21). For a number of years I have been associated with various papers and publishing businesses run by some of the brethren. No major paper can survive without selling either advertisement, services or supplies unless it is published by the very wealthy. That would let most all of my brethren out. Those in the publishing and book and supply business know well of what I write. Several years ago I had an agency with the GOSPEL GUARDIAN Co. to sell books for them. They gave me a discount and I sold at retail price so that both of us made a profit — theoretically, that is. At one point in this arrangement, my bill got pretty high with the company due to the large number of books I had sold on the promise of different brethren that they would pay me as soon as they could. I trusted them for I thought they were honest and would keep their word. But when I did not get paid, the company did not either and they had bills to pay. It became necessary for me to pay the bill out of my pocket, which I did, because in reality I had created the debt, in good faith, you understand, but it was my responsibility nonetheless.

There are some reasons why preachers have trouble along this line.

(1) **Many are inadequately supported.** Their income does not begin to meet the cost of living. Yet, they feel a need for books in their library. It is hard for a preacher to go into a book store and not buy two or three books, when he realizes how much he needs them in his work. I suppose you could call some of it "impulse buying." Regardless of how well or how poorly one is supported, it is dishonest to create a debt which one knows he cannot pay. Some brethren have been dishonest with themselves and the brethren where they work by agreeing to work for what they know in the beginning is inadequate support.

(2) **Some are just poor managers.** Regardless of how much some make, they are always in debt and close to disaster. They do not know how to save, or to be sparing. Whatever their eye beholds, they must have. Don't worry about the bill, yet! I believe there is as little business judgment manifested among preachers as in any segment of society.

(3) **Some have high-minded families.** There are some evidences of just plain envy on the part of some preachers' wives because the wives of the other brethren have more of this world's goods than they do. Some men are keenly sensitive to this reaction in their wives and in a rash moment, desiring to compensate for this apparent inequity, go on a spending spree without regard for the family budget. Preachers need to know how to teach their children to sacrifice and that they cannot have everything their heart desires.

(4) **Unexpected emergencies can ruin anyone.** Sickness or accident can strike in any family. A man without "fringe benefits" may be ill-prepared for such eventuality. Brethren ought to stand behind preachers in such times of crisis.

(5) **Some just do not practice what they preach.** Paul told Timothy to take "heed to thyself and to the doctrine" (1 Tim. 4:16). "Thou therefore which

teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?" (Rom. 2:21). Have you ever preached a sermon of honesty? Does it apply to you, or are you exempt? There have been preachers who created debts all over town which they knew were beyond their ability when they created them. They then decide to move, and the brethren for the first time come to realize they had been supporting a dishonest man. Some men dare not come back to the town from whence they have moved, in the daylight — they just might meet a creditor!

All of us have had to buy things on credit. We have all had times when our pay did not go as far as we hoped it would. Emergencies arise among the most upright of heart. An honest man can go to his creditor when such a situation arises, face him man to man and explain the circumstances and ask for time, promising to make payment as soon as possible. Then, by all means, let him keep his promise when that time comes. I was born and reared through childhood in the depression years of our country. Money was scarce and times were hard. I have gone with my father to face business men — perhaps to pay \$1 on a debt when the man needed \$10 on account. But I never saw one who was not willing to be patient with an honest man who was doing the best he could and who was willing to face his creditor and discuss the matter openly. They knew they would be paid and they were.

Preachers are always being asked by brethren in different places if they know of a man who can come and work with them. Others can do as they please, but I do not intend to recommend to brethren anywhere any preacher who is known to beat his debts, even with brethren who sell books. I have heard brethren in such businesses say the same thing. There are some brethren who are well known and exceedingly capable who are guilty of this dishonest behaviour. If any of these should read these lines, then don't get angry with me. Just pay your debts!

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A STUDY OF I CORINTHIANS 7:1-15

Conclusion

This study considers the claim that I Cor. 7:11 gives conditional permission to leave a marriage partner, in spite of the plain command of verse ten, "depart not." Having seen four reasonable alternatives to the one interpretation that would grant permission, we are forced to the conclusion that authority to depart cannot be established from this passage. We looked at Bible warnings against the evil results of separation. We will conclude this study with a consideration of some of the more practical aspects of the problem.

Problems of Prohibition

When the question of separation arises and one suggests that it is not justified by the scriptures (rather, forbidden), the objections heard most often have little to do with scripture. These objections are based on what appears to be practical situations that make application of absolute laws seem unreasonable.

We should be reminded from trying to teach what the Bible says on other marriage issues that this is a very dangerous approach. One can always propose "situations" that make any absolute law appear unreasonable.

If you need examples, look to Fletcher's Situation Ethics. He rationalizes a justification of everything from lying to murder by this method. Absolute laws against anything will appear to our human eyes to be impractical in some situations. The alternative to absolute laws (proposed by Fletcher) is even more impractical as well as unscriptural. He would determine morality by human judgment. Relying on human judgment in the midst of difficult, pressure-packed "situations" is not only impractical but actually absurd. Perhaps this is even more apparent in the midst of the emotion of marital problems. They tend to lend themselves to "situations" that make God's law seem unreasonable.

The fact of the matter is that difficult situations are irrelevant in the face of divine command. We recall that the Christians of Asia Minor were told to maintain their obedience unto death (even if they were killed), Rev. 2:10. The writer of Hebrews sets forth as examples those who "were tortured, not accepting their deliverance, that they might obtain a better resurrection" (Heb. 11:35). In Phil. 2:5-8, Paul refers to Christ's example, telling us that He became obedient unto death, "even the death of the cross." He says, "Have this mind in you." Do these passages sound as if the threat of personal suffering might justify not submitting to a divine command?

While experience indicates that claims of mistreatment or suffering in a marriage relationship are often exaggerated or even completely fabricated, still some are very true. "What if he really does beat her up?" It seems that in this situation she should be permitted to depart. However, what seems obvious to us must not be allowed to determine our action (Jer. 10:23). Christians must be guided by the Spirit, no matter how foolish it may seem to our natural in-

clinations (I Cor. 2:13, 14).

In most instances, with the help of brethren, practical solutions to this problem can be found without disobeying the command, "depart not." However a failure to escape from the suffering which may result from obeying this or any other command, does not argue against that obedience. The apostle Peter said, "By no means let any of you suffer as a murderer, or a thief, or evildoer, or troublesome meddler; but if anyone suffers as a Christian, let him not feel ashamed, but in that name let him glorify God" (I Peter 4:15, 16, N.A.S.).

Hopefully, the readers of this study reject the philosophy of "situation ethics" and fully realize that God's laws must be obeyed regardless of the consequences in difficult circumstances.

Problems of Permission

It might be easier for some to appreciate the wisdom of the Holy Spirit in this matter if we consider the fact that there are as many, if not more, practical problems with the position that allows separation.

If one concludes that the law against deserting a spouse is conditional, the conditions that justify departing must be assumed. Matt. 5:32 clearly indicates that there is only one condition. Nevertheless, we often hear, "One should not depart, but if they have to. . . ." What does that entail? She just can't stand him? He just can't take it any more? These expressions could refer to circumstances ranging all the way from squeezing the toothpaste tube in the middle to beating. People get very upset over a wide range of things.

The response of our brethren is just as varied. Some say, "I can't really say that you are wrong in leaving." Others say, "You must have a very good reason" (whatever that means). Still others say, "You are definitely wrong, unless you are threatened with physical harm. That's where I draw the line." Actually they have spoken the truth. They draw the line; not God. When brethren presume to state conditions that justify deserting a spouse, (if they go beyond the one condition that Christ specified) they are speaking where God has not spoken. They can with as much authority add conditions to God's law against adultery or stealing. Can you imagine a gospel preacher saying, "You should not commit adultery or steal unless you have to"?

Experience teaches that if marriage partners get mad enough they can come up with pretty good stories, whether true or not. (Many need to be reminded that the Bible requires that accusations be "established;" Deut. 19:15; Matt. 18:16; 2 Cor. 13:1, 2.) Real circumstances can be presented in a way to make them appear much worse than they actually are. If leaving is justified on the basis of how bad the situation is, a slander campaign is encouraged. If it is effective enough, the deserting partner will maintain an honorable place in the church. With the blessings of brethren, a divine union is severed. Reputations, along with usefulness, are lost. Christ and His bride are dishonored. This is disgusting and tragic, yet most mature Christians can relate several similar stories with real names, places, and tears. Consider the following true example.

An attractive, respectable Christian married at age 15 and found herself the mother of three at age 19. She began to complain to sympathetic sisters about the terrible treatment she was receiving from her husband. The charges were varied, ranging from being inconsiderate to striking her. He affirmed his love for his wife and denied the charges, all to no avail. They were "established" by such unscriptural phrases as "Where there's smoke, there's fire," or "It's common knowledge," etc.

Finally she "had to leave" while assuring everyone that she had no intention of remarrying. She did, however, need the "protection of a legal divorce."

Two weeks after the divorce was final, she married the next-door neighbor. The bewildered eyes of the congregation were finally opened. They began to understand the real source of all that slander. It had little to do with her husband. It had to do with a good looking neighbor.

When the force of church discipline was brought to bear on her, she did repent. She left her unscriptural relationship and publicly confessed her sin.

This situation could have been much worse, but just imagine the terrible heartache that could have been avoided if pressure had been brought to bear by the church at the point of departure from her husband. Instead, she was comforted and encouraged. Throughout the brotherhood hundreds of similar examples have occurred. Most have ended more tragically.

The pragmatic approach will provide no positive answers. Practical problems can be presented in a very emotional setting from both the permissive and the non-permissive positions. This is not the way to settle the problems. The only valid approach is "What do the scriptures teach? Can you establish authority for your action?"

Divine Moral Principle

God's laws regarding marriage set forth a divine moral standard. They do not come under the heading of "positive law" (arbitrary, dispensational, ceremonial). They are inherent and eternal.

Just as the law against stealing is an eternal moral principle, so, the moral principle opposing divorce and remarriage is "from the beginning" (Matt. 19:8). Likewise, God has always hated "putting away" (Mai. 2:16).

John Murray makes the point this way:

"The 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.' The prohibition rests upon the same principle as that upon which our Lord's own teaching rests — man and wife are one flesh, and what God has jointed together, let not man put asunder — "Divorce, p.58

The word "joined" chosen by the Holy Spirit to describe this union is from the word for glue (Proskoilao). Thayer defines the verb form to mean ". . . glue together, cement, fasten together. . . ." (p. 353). The word used in this passage includes the prefix (Pros). W. E. Vine says this is a

"strengthened form" of the word. The prefix makes the idea more "intensive," p. 276. In other words, God has joined husband and wife together with a strengthened, intensified form of glue; super glue, if you please. They are so perfectly and completely joined together that they become "one flesh" (v. 5). This is the basis for Jesus' argument that God intends for them to stay together. It is an inherent, eternal principle that underlies the charge.

While this super union is accomplished by God, man is not relieved from responsibility. The word that describes God's action in "joining" is the same word used to describe that which we are to do in "cleaving" (v. 5). Therefore, deserting the marriage partner is seen to be completely opposite to God's eternal divine principles. "Departing" and "cleaving" are opposites!

Looking again to First Corinthians chapter seven, we see the statement, "A wife is bound for so long time as her husband liveth" (v. 39). The word "bound" is defined by Thayer to mean, "to bind, to fasten with chains, to throw into chains . . . to be bound to one . . . of a wife, Rom. 7:2 . . . of a husband, 1 Cor. 7:27. . . ." (p. 131).

Terms like "joined," "cleave," "one flesh," "bound," illustrate the divine eternal principle inherent in the marriage relationship. They form the basis for God's laws concerning marriage. Difficult situations do not invalidate these laws any more than they invalidate laws against stealing. Heartbreaking situations can be described but respect for the wisdom of God and the absence of our own "wise conceits" demand obedience.

The idea that one may charge mistreatment (whether established or not) and thus be considered justified in deserting a marriage partner, makes a mockery of the idea of a marriage "bond." Under this concept, they are not divinely "joined" with super glue. Their union is more like kindergarten paste. They are not bound, except perhaps with paper chains. They are allowed to depart anytime they get mad enough to slander their marriage partner. How many times has this happened with the support and condolences of the church? May God have mercy.

Conclusion

Christians who part from their marriage partner have broken their solemn vow, "till death do us part." They have violated one of the simplest, plainest commands in the Bible, "depart not." This obligation is described by as strong a word as possible ("charge") and attributed to as high a source as possible (Christ, the head of the church). Permission for leaving cannot be established. If permission is not absolutely established, beyond a doubt, then departing is sinful, without a doubt (Rom. 14:23). Paul says defrauding is wrong, except by consent for a season. Jesus says everyone who puts away is guilty, with one exception.

I call on gospel preachers, elders, and teachers to restore the idea of a marriage "bond," showing respect for what God has "joined together." Oppose unscriptural departing as we would oppose un-

scriptural divorce and remarriage or adultery or stealing.

May God help those who have departed to repent and, while remaining unmarried seek to be reconciled.

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*(EDITOR'S NOTE: James D. Bales has recently published a book entitled **Not Under Bondage** in which he advocates what we regard as error on the marriage and divorce question. He devoted much attention to I Cor. 7:1-15. We have carried these four articles from Don R. Patton because we believe this material is a good antidote to Bale's position.*

Also, we have asked Weldon E. Warnock, one of our regular writers, to prepare two articles reviewing the position taken by Bales. These will appear in the November and December issues of this paper. Be watching for them.

C.W.A.)

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SUNDAY MORNING IN MORTON

The morning sun shines in a special way in West Texas. There is a glow about a Spring morning on the South Plains I have not seen anywhere else. I think it's because of the dust. You could endure a dust storm one day and some of the dust particles seemed to get caught suspended in the Spring atmosphere, making the morning glow almost iridescent.

Sunday morning was always special at our house when I was growing up. I can remember how the field larks would sing as they darted back and forth in the Sunday morning sunshine. And how good the covers felt, and how we could smell the newly broken ground from the farms all the way into our town. We had hardwood floors, polished many times with sock feet, and they had a kind of inviting glow about them, especially after the air became filled with the sweet aroma of country fried ham from the kitchen.

We wore the best we had on Sunday. I can still remember the smell of "Shineola" and real shaving soap as we got ready to go to the church building. And I can almost feel how a starched collar felt on a new sunburn. I used to complain a lot about having to wear wool pants that "scratched," but I lost all of my sense of rebellion when Phillis Eaking or Twila Deen Daniel told me I looked "nice" (boys never liked "pretty") between class and church. And there's a graphic picture in my mind of how it felt to "come back" to Mom and Dad after having chased Lonnie Cooper's black dog (the one with the ear that crooked over) back to his house as we walked to church on Sunday morning.

Bible classes were special. We had a little card with a picture on front, a short lesson on the back. But the most important thing on that card was the memory verse. How the class would laugh as you went through almost mortal torture trying to remember the next word! And I was always amazed at how Jay always knew his verse when I never saw him practice at home. After class was fun! We chased the girls, wrestled our buddies and dreaded the sight of one of the parents coming to call us in to services. Some of the time we would bring a friend to church. He would be the "star of the show" between class and church. Later, he would ask about why we didn't have a piano or why we had the Lord's Supper when it was six weeks yet til Easter. And do you know what? We knew! Yes sir, we could tell him why!

The services weren't fancy, but there was a certain dignity about them that gave you a nice feeling about being there. We'd begin with prayer. Brother Abey would lead. Then my Dad (everyone called him "Lefty") would lead songs. He was good. Real good. And how we would sing! Nobody but my Dad and Alvin Ray and a couple of ladies (my Mom included) knew anything about music, but we made the rafters ring!

Some of the time we didn't have a "regular" preacher. A man from Littlefield named Mitchell would come some and once in a while Billy Blackstone's gran-daddy would come. The old man was nearly blind now, but he could preach! He could paint a picture of hell that would scare the life out of you. Sometimes, somebody would come forward to be baptized. When it was all over we'd all gather around and, if it was like Nell Brown or somebody younger, we'd all want to know how it felt to be baptized.

The Lord's Supper was always special somehow. The table was always covered with a heavily starched cloth. The removal and folding of the cloth was almost a ceremony in itself. I remember that R. C. Strickland could do it best. And I have a vivid recollection of how the glass cups sounded when being replaced in the trays. I also fondly remember how a kid who came with Carl Ray tried to put his money in the bread plate when it was passed. We all about died!

There have been times in my life when I wandered away, but I always came back somehow. I think Sunday morning in Morton had something to do with that. I am thankful to God for my parents, my brothers, and Sunday mornings in Morton!

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THE CHRISTIAN AND EMOTIONALISM

Ferrell Jenkins
Florida College
Temple Terrace, FL 33617

THE WAY TO SPIRITUAL SATISFACTION

Introduction:

1. Young man came to me about 24 hours after his baptism: "I don't feel saved . . ."

2. The cold . . . formality of much religious activity coupled with a dullness and lack of joy in their lives has led many to seek evidence from feelings, emotionalism and non-rational behavior.

A. Pat Boone described his life as a Christian as one that had its high points. But he says "There were too many vacant spots in my life, too many unanswered questions, too little joy. I had no real power, my Christian life was too much effort, and the high points too few and far between." For Pat real joy came only after he was baptized in the Holy Spirit and spoke in tongues: "How can I possibly describe the joy of that hour?" (From *Testimony* magazine, quoted in *The Gospel Guardian*, June 25, 1970.)

I. THE REJOICING OF THE SEVENTY. Luke 10:1-20 (esp. vv. 17-20).

A. The seventy had two special reasons for rejoicing.

1. The personal, physical presence of Jesus. They could walk and talk with him face to face.
2. They had miraculous power.

B. Some conclude that we can not have real joy today in the absence of Jesus and/or the absence of miraculous power.

1. The Lord's answer demolishes the logic (?) of those who argue this way.

C. The Lord's answer: "Nevertheless do not rejoice in this, that the spirits are subject to you, but rejoice that your names are recorded in heaven."

D. NOTE CAREFULLY: We do not KNOW we are saved because we REJOICE — have joy, an emotional feeling. Rather, we REJOICE because we know we are saved. There is a place for happiness, joy, reverence, etc. in both private and joint worship. But spirituality should not be imposed; it should be the outcome of knowledge.

II. HOW MAY ONE KNOW HE IS SAVED? HOW MAY ONE KNOW THAT HIS NAME IS WRITTEN IN THE LAMB'S BOOK OF LIFE? Romans 8:16-17 gives the answer: THE SPIRIT BEARETH WITNESS WITH OUR SPIRIT.

A. The Spirit's witness or testimony is borne in the Bible (Eph. 6:17, et. al.).

1. Our feelings, emotions, and impulses must be brought in submission to the Word of God which is the standard by

which we shall be judged. (Jno. 12:48; Rom. 2:16).

2. The feelings of different individuals contradict one another and often the feelings and impulses within an individual may be contradictory.

B. The Spirit beareth witness with our spirit. It does not say "to our spirit."

1. "My spirit must agree with the testimony of the Holy Spirit, and when it does, then the Spirit's testimony agrees with mine. But I must bring the witness of my spirit into harmony with the Spirit's witness; instead of trying to make the Spirit agree with my arbitrary decisions." — James D. Bales, *The Holy Spirit and the Christian*, pp. 57-58. (This book is recommended for reading.)

C. The Spirit witnesses what is essential to becoming and remaining a child of God. When our spirits testify that we have done what God requires — then the two witnesses agree and we can know we are children of God. The same applies to worship. When God in His word tells us what constitutes acceptable worship and we testify that we have done this, then the two witnesses agree that the worship is pleasing to God.

1. The Spirit says:

Acts 2: Believers told to repent and be baptized for remission of sins. Those who obey know they have remission of sins. Remember the man who didn't feel like he had been saved. A failure to believe that God has forgiven us is a failure to trust Him.

THE (HOLY) SPIRIT SAYS:
Believe, Repent, Be Baptized for Remission of Sins - Acts 2:38

MY SPIRIT SAYS:* *I have believed, repented and been baptized. Therefore, I know that I have remission of sins.*

THE TWO WITNESSES AGREE

**My spirit is capable of testifying to what I have done.*
I Cor. 2:11.

D. When a person knows he has obeyed the teaching of God there is reason for rejoicing. Note the man of Ethiopia (Acts 8:26-40). See also Phil. 4:3-4.

III. SPIRITUALITY IS TO BE MEASURED IN TERMS OF THE OUTCOME IN LIFE AND NOT BY FEELINGS, EMOTIONALISM AND NON-RATIONAL BEHAVIOR.

A. The FRUIT of the Spirit. Gal. 5:22-23.

B. The Christian is to be filled with the Spirit. Eph. 5:18-21.

1. Note the contrast: Be not drunk with wine — which results in riot or

dissipation. Rather, be filled (present tense — be continually filled) with the Spirit. Christians drink of one spirit (I Cor. 12:13). The result of being filled with the Spirit will be:

- a. Speaking to one another in psalms, hymns, and spiritual songs, etc.
 - b. Giving thanks to God.
 - c. Subjecting yourself to one another in the fear of Christ.
2. Additional examples of the outcome of the Spirit-filled life can be seen in the remaining portion of Ephesians. Being filled with the Spirit is not an occasional "high" that one reaches.
- a. Wives will be subject to their husbands; Husbands will love their wives (5:22-33).
 - b. Children will obey their parents; Fathers will bring up their children properly (6:1-4).
 - c. Slaves will be obedient to their masters; Masters will treat their slaves properly (6:5-9).
 - d. Christians will be strong in the Lord and will stand firm against the Devil (6:10-17). **THIS IS TRUE SPIRITUALITY!** Evidenced in life!

IV. THE WAY TO SPIRITUAL SATISFACTION IS ONE OF GREAT SIMPLICITY.

- A. Talk to God each day — Prayer
 1. Pray without ceasing. (I Thess. 5: :7-18).
 2. In everything by prayer and supplication with thanksgiving let your requests be made known unto God. (Phil. 4:6).
- B. Listen to God each day — Bible study and meditation.
 1. The Bereans received the word with all readiness of mind and searched the Scriptures daily. (Acts 17:11).
 2. Let the word of Christ dwell in you richly. (Col. 3:16).
 3. The blessed and prosperous man delights in the law of the Lord and in it he meditates day and night. (Ps. 1:1-2).

Conclusion: The spiritual weakness in any life can usually be traced to a general lack of personal devotion to prayer and Bible study. Here we have a "secret" formula explaining the way to spiritual maturity, strength and satisfaction as old as man. Talk and listen to God each day.

Hebrews

By I. B. Grubbs

Class notes given verbatim by I. B. Grubbs in the *College of the Bible* at Lexington, Kentucky, Class of 1891 and 1892. A brief commentary and workbook.

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THE ORDER OF THE LORD'S SUPPER

QUESTION: In our Bible class . . . a matter was raised concerning the order of the Lord's Supper. If Paul preached till midnight (Acts 20:7) and the disciples broke bread on the first day of the week, we necessarily infer that they must have broken bread before Paul's preaching. Since there is no passage that would "loose" this example should we follow this order in our worship today, that is, have the Lord's Supper before the preaching?

ANSWER: Recognizing the binding power of approved examples is worthy of commendation, especially in a time when such is denied by some. However, while recognizing approved examples as a means of establishing authority, one must be careful not to bind more than God intended. This demands a careful study of the rules of hermeneutics — principles by which the meaning of Scripture is determined. Time and space preclude a full study of such just here.

Among these rules is what is frequently called "the law of materiality." The utility of this rule in secular matters is often demonstrated in the courts of our land. In determining an issue, the judge must often determine what is relevant or irrelevant, material or immaterial. According to this rule, unless otherwise specified, nothing in an example should be made binding except that to which spiritual significance may be attached. If this rule is not followed, then consistency would demand that the Lord's Supper be observed at night on the third floor of some building in a room with lights, and that the preaching following the Lord's Supper continue till midnight, etc. Obviously, the day specified in the example under study is significant — surely no proof is needed here. However, neither the physical circumstances under which they assembled, the hour of the day specified, the number of assemblies on this day, nor the order or sequence of things done in worship have any spiritual significance. The law of materiality excludes such as binding exclusively.

Another rule of hermeneutics is called "the law of harmony." When and wherever variation occurs in a particular practice, that variation shows the practice to be generic — not specific. That means the practice in one instance cannot be made binding to the exclusion of the same practice which varies in another instance. Harmony, consistency, no variation in all references must prevail, if such is to be bound exclusively.

Concerning the order or sequence of items of

worship, I find variation in the Scriptures. Sometimes only one item of worship was engaged in. Some items of worship are specific in relation to day (Acts 20:7; 1 Cor. 16:1, 2); others are not. In the reference of Acts 20:7 preaching followed the Lord's Supper (the opinions of some, based upon verse eleven, to the contrary notwithstanding — This common meal should not be confused with the Lord's Supper). In Acts 2:42 the reference to worship varies the order so that the Lord's Supper follows the "doctrine" or teaching and preaching. Thus, both the rule of materiality and of harmony preclude our binding any particular order or sequence for items of worship.

NOETIC AND VERBAL INSPIRATION

QUESTION: I have recently heard the expressions "noetic inspiration" and "verbal inspiration" used. Will you explain the difference and present the Bible view? — C.L.

ANSWER: There are different and conflicting views of the inspiration of the Bible. Without attempting to discuss these at length, I shall comment on the two mentioned above and show that the Bible view is that of verbal inspiration.

While some hold that the Bible was written by men who were inspired only in the sense that one may be inspired to write a poem, song, etc., there are others who admit that supernatural power was involved, but that it was limited. According to this view such power revealed the thoughts but not the words to the men who wrote. The words used by the writers were selected according to their own judgment, wisdom, and knowledge. This is the noetic view. In the final analysis, that written depends upon man's intellectual powers.

The Bible teaches that both the thoughts and the very words used by these writers must be attributed to the Holy Spirit — He bears responsibility for every word. This is verbal inspiration. Such does not (as some have supposed) rob the word of the personality of the writer. If the Holy Spirit could move a man to write anything, He could move him to write consistent with his own personality. Consider the following:

"And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: That your faith should not stand in the wisdom of men, but in the power of God" (1 Cor. 2:3-5). Here Paul affirms that the words which he used in his preaching were void of man's wisdom; that they demonstrated the power of the Holy Spirit — not man's power. There was a reason, namely, "That your faith should not stand in the wisdom of men, but in the power of God." If the Holy Spirit revealed only the thoughts to these men and they in turn selected words, according to their own wisdom, our faith, in the final analysis, would stand in their wisdom — It would depend upon their knowledge and wisdom in selecting the right words. Paul affirms that it was otherwise. Furthermore, the following verses in the context affords further proof of verbal inspiration, especially verse thirteen: "which things (thoughts — mp) also

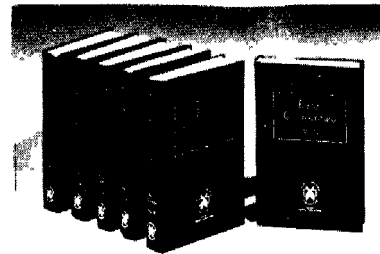
speak, not in words which man's wisdom teacheth, but which the Spirit teacheth: combining spiritual things (thoughts — mp) with spiritual words" (ASV).

Peter declared the universal nature of the gospel on Pentecost (Acts 2:39), yet it took the miraculous experience at Joppa (Acts 10:9-28, 34, 35) to bring him to a full understanding of that declaration. How could any man select the right words when he did not even understand the full import of what he was saying? The only answer is that he was verbally inspired.

Again, Peter wrote: "Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you: Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow" (1 Pet. 1:10, 11). Thus, the prophets who "testified beforehand the sufferings of Christ, and the glory that should follow" turned right around and searched diligently trying to figure out the full meaning of their own prophecies. How could such men select the proper words when they did not understand fully what they were writing about? The only answer is "no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by will of man: but holy men of God spake as they were moved by the Holy Ghost" (2 Pet. 1:20, 21). This demands verbal inspiration! Verbal inspiration is the view the Bible affirms in its own behalf.

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THE REST OF THE STORY

A goodly portion of this month's column is given over to the pen of Dick Blackford. I believe that his letter to news analyst, Paul Harvey, is worthy of wide circulation.

Hello Paul Harvey, This Is An American,

On three occasions I have heard you in person and was in the chorus that sang for you at Florida College when you spoke there several years ago. I listen to your program and purchase many of the products you advertise. Having established myself as a faithful fan, allow me to kindly disagree with your recent endorsement of the E.R.A. in your syndicated column, May 24, 1979. Paul Harvey needs to hear "the rest of the story."

You scoffed at opponents who feared the "merging of toilets." The truth is, no leading proponents have denied that sexually mixed rest rooms would result. In fact, an exception in the E.R.A. to the right of privacy was defeated in the Senate on March 22, 1972. Proponents had a chance to make an exception for public accommodations but passed it by. As a husband and father, I feel a responsibility to oppose the forcing of mixed rest rooms on my wife and three children (1 Tim. 2:9; Mt. 5:28).

Regarding homosexual marriages, where were you during the Houston meeting of the International Women's Year, 1977? Lesbians appeared in droves to support the E.R.A. You cannot name a leading supporter who has denied that such would become legal. On the contrary, many constitutional authorities have admitted that it would do so, even giving homosexuals the right to adopt children (See *Yale Law Journal* January, 1973). Such children would be reared to believe that homosexuality is normal. Does no one have an obligation to "defend the fatherless" (Is a. 1:17)? Homosexuals have become very evangelistic. They cannot reproduce so they have to recruit. And whom do they want to recruit? Our children!

President Carter appointed Jean O' Leary, an admitted lesbian to the National Commission for the Observance of International Women's Year. In her position paper, "Lesbians And The Schools," she wrote that schools should offer sex education courses, "to encourage students to explore alternative lifestyles including lesbianism." She calls for schools to set up special studies "to foster pride in adolescent homosexuals." Such is already being done in San Francisco, where young people are being taught the doctrine of "once gay, always gay." If every person

became a homosexual, what would happen to the human race? Queerism is a running sore on the face of our society. On your program we have heard you defend the rights of homosexuals. We are concerned about the uncertain sounds that are creeping into some of your broadcasts. Your native state, Oklahoma, is still O.K., but what about Paul Harvey? Has he been reading too much bumper sticker theology? When homosexual marriages are legal, what will become of Paul Harvey's "Tournament of Roses?"

Prostitutes believe the E.R.A. will legalize their occupations and have formed an organization to promote ratification (COYOTE — Cast Off Your Old Tired Ethics). Pro-abortionists also believe the E.R.A. will finalize abortion on demand. When one looks at the language of the amendment he cannot argue otherwise, with a straight face. The E.R.A. is a "package deal." The proponents are following the philosophy of "get all you can, and can all you get."

We live in a time of what C.S. Lewis called "chronological snobbery". This generation is so much smarter than the ones before us. Since the IWY in Houston we have learned that it is not farfetched at all to expect the worst possible interpretation to be placed on the E.R.A. The precedent has been set in recent times by those who interpret the law and who support the E.R.A. We have seen what happened to the first amendment (Freedom of speech: obscenities, pornography; Freedom of Religion: Church of Satan, People's Temple, etc.). These were not what the founders of this nation had in mind. While battles are being fought on this issue and that, when the dust is cleared it will show what the real issue is: a clash of philosophies — Belief in God VS. Secular Humanism!

The cry often is heard, "You can't legislate morality!" It is time we started asking "Why not?" It was done before but some folks fell out with the Legislator, God. He said "Righteousness exalteth a nation, but sin is a reproach to any people" (Prov. 14:34). "Blessed is the nation whose God is Jehovah . . ." (Ps. 33:12). We have laws against murder, theft, rape, lying under oath, and failure to practice the Golden Rule regarding property rights. By what law of reason can we NOT legislate morality but we CAN legislate immorality? Legalizing homosexuality, prostitution, abortion, etc. is simply permissive legislation in the area of morality. Please Paul Harvey, get hold of yourself and don't let what is happening, happen!

Now, I must confess that my American citizenship is not the only one I hold. That may sound like divided allegiance. Further, I must confess that more and more, it is. For I mainly am a citizen of the "city which hath foundations, whose builder and maker is God (Heb. 11:9). If you would like to know more about this heavenly kingdom, please write.

And now you know the REST of the story . . .

ADD IT TO THE APOCRYPHA

According to an AP article in the Owensboro Messenger-Inquirer, Sun. Aug. 19, 1979, a group of black ministers from across the country aims to add a new book to the Bible — a letter by the late Dr. Martin Luther King, Jr.

The letter was written by King while he was incarcerated in the Birmingham jail in 1963. He responded, therein, to a group of white Alabama clergymen who criticized him as an outside agitator and termed his actions as "unwise and untimely."

The proposal to add the book as another epistle in the New Testament was approved this month by about 40 black ministers, theologians, and lay people at the third annual conference of the Black Theology Project 1963 held in Cleveland.

Spokesman, Muhammad Kenyatta said, "People generally do not realize that the process of deciding what is or is not Holy Scripture has been an ongoing one. The last major change was in the 16th century when Protestant churches dropped from the Old Testament the books and portions of books that Protestants now call the Apocrypha ..."

I can certainly understand the appreciation that most black people have for Martin Luther King as a civil rights leader. While not endorsing all his methods, I'm thankful for the progress that has taken place in the area of civil rights for those of the black race.

But when it comes to Martin Luther King as a religious leader, and even a medium of modern day revelation, that's a horse of a different color! (No offense intended, please!) King was a dyed in the wool modernist. He rejected the doctrine of the virgin birth and many other cardinal tenets of the New Testament.

It's not difficult, however, to understand how this group would vote to add King's letter to God's complete revelation (John 16:13; Jude 3) when we consider the totally inaccurate statement concerning the Apocrypha.

The fact is, the canon of the Old Testament was determined long before the 16th century, and the Apocryphal books were not included. The Palestinian Jews never accepted these books as part of the Hebrew canon. Though Jesus and the apostles quoted from the Septuagint translation which did contain these additions, they never quoted or referred to one of these books. Jerome, who translated the Latin Vulgate, the official Catholic text, emphatically rejected these books as part of the Bible. It wasn't until the Council of Trent in the 16th century that these books were declared canonical, even in the Catholic Church.

So, far from these books being dropped in the 16th century, it was not until then that they were added by the Catholics. Unlike the true scriptures, these books do not even claim inspiration, and neither did Martin Luther King. We suggest that this group vote again' on adding King's epistle to the Apocrypha. They fall into the same category so far as the matter of inspiration goes.

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HAGGAI—GOD'S PREACHER:

The Method — Part II

I. Having in our last study noticed that Haggai began with the leaders of Israel to move the people into activity, we will look again at his success in preaching. Remember that in some 23 days the people were actively complying with God's will whereas before they had been inactive for 16 years. This, brethren, is some preacher! Therefore it is important to us to observe not only what he says but how he says it as well.

II. Following his address to the leaders we find that he has the proper use of authority in his preaching.

Haggai began at the top but when he went to these men, Zerubbabel and Joshua, he didn't do it with "I think so's" but with "thus SAITH THE WORD OF JEHOVAH OF HOSTS." As a matter of fact, he used this expression some 26 times in these two brief chapters. Many regard his work as one of the most potent uses of DIVINE AUTHORITY in Holy Writ. He started in the right place, but this would have made little difference if it was a house in Baal's honor that he urged to be built. When he spoke he did so with the word of Jehovah. The greatest power that we can possess is the word of the Lord. Yet, for us to speak that way today we must study.

This directs us squarely into the face of our teaching and our preparation for that teaching. Haggai spoke (wrote by inspiration) but we must do so by effort, not inspiration. A phrase often used is "by perspiration, not inspiration!" No teacher is any better than his material. No sermon is any better than the effort used to prepare it! When we that teach and preach cover the same old worn-out outlines from outline books, we are no longer preaching the word of the Lord; we are rather teaching from the tradition of Church of Christ preachers' creed books. Then we wonder why the lesson has little power. Might it be simply that we have not put in the time, effort and study to develop or expand our knowledge of God's truth in which we are thrilled, excited and zealous to proclaim. The power is in God's book. This is where the teacher needs to return hour after hour, day after day. Then when he speaks it will be TRUTH FROM GOD. Common sense will validate our thought if we will consider which meal we had rather eat: left-overs warmed up 10 minutes before supper, or a meal which a dedicated person had worked all day to prepare and was composed of the finest cuts of meat and of the freshest of vegetables? The answer is obvious! Study of God's word will motivate us to obey Him as

nothing else will.

III. Haggai had a specific Goal or Objective in mind.

His one desire was to rebuild the temple. As a gospel preacher, teacher, or leader, what is your goal? Not some general, fuzzy, nebulous goal, much like that found in reading your horoscope that is so general that no matter what happens you can say "that's it." Haggai had ONE goal in mind. Now consider with me your Sunday morning Bible Class. What is your goal for that class? What do you want them to do that they can't do now? What changes will occur in their lives as a result of that class? Really, what goal have you set by which you will be able to measure the end result to see if you have succeeded?

When Haggai finished preaching he knew if he had been a success or a failure by looking at the temple. Why? Because that was his goal; that was his objective. Now, how can you know if last Wednesday night's Bible class was a success or failure? There first has to be an objective and then some evaluation to see if it was reached. When you finish the book of Romans, how will you know if you did a good job teaching this most important epistle? You won't until you have stated in your mind and before your class what objectives you want them to complete. Then check and evaluate to see if they were realized or not. Only then will you be able to do what Haggai did, see the temple.

IV. Haggai Realized the Value of Small Things.

Even when the temple was constructed it certainly wasn't what Israel thought it ought to be. It did not have the glory of Solomon's temple, nor its gold and silver. It was a small imitation of what the older men had seen. But Haggai knew its TRUE value and that it was really worth the work of motivating the people to build it. Too many do not want to work for the smaller, more insignificant job, because unless it is the biggest, shiniest, the loudest and the most successful, they don't want any part of the effort. Zechariah 4:10, when speaking about the temple, asked: "who has despised the day of small things." The answer: some of Israel had despised the day of small things, but Haggai knew that even if the temple was not what it used to be, it was worth every bit of his zeal, enthusiasm and effort to see that it was completed.

Brethren, too often if we can't baptize the world, we won't baptize anybody! If we are not able to teach the whole world, we won't bother to cross the yard to teach our neighbor. But Haggai was able to motivate the people to work even when the end result was going to be less in their eyes than what they expected. Why? Because he supported, confirmed and assured them their effort was important before God. Notice the ratio of 3 to 1 of encouragement over the condemnation found in the arousal section, too much preaching with too much negation. Yes, Haggai condemned, but after that it was 3-part positive encouragement for the long haul. Too many have been brow-beaten until they have decided that there is no hope because great things have not been accomplished. Sometimes we want too much and workers are not praised for the small strides in the

right direction toward what they have begun.

These are some of the obvious reasons for development that Haggai employed. Ought we not give the more earnest heed?

THE PARADOX OF UNBELIEF

Part II

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In a previous article under the above title, it was pointed out that the atheist, while rejecting theism because it is essentially a faith, adopts an hypothesis concerning the origin of the universe and life on earth that must also be regarded as a faith. He also holds up to ridicule, difficulties inherent in theism, while overlooking the fact that the philosophy he espouses is fraught with much greater difficulties. It is to some of these difficulties that I now direct the reader's attention.

Difficulties Of Agnosticism

The agnostic, as pointed out earlier, accepts as having existence only such things as are discernible by the physical senses of seeing, hearing, tasting, smelling, and touching. Since God, being a Spirit, (John 4:24) cannot be discerned by the physical senses, the agnostic says that he does not know that God exists, therefore cannot accept as a fact his existence. He does not go as far as to say that he knows that there is no God. He just says that he does not know that God is.

Apart from the difficulties that he encounters when he tries to explain, or account for the universe without God, the agnostic involves himself in a glaring inconsistency. For there are many things that he does accept without question that are no more discernible to the physical senses than God is.

Take, for example, the fact of life. Or consider the fact of the mind of man. Even the most radical agnostic must admit that both exist. Yet neither can be perceived by the physical senses. They cannot be seen even under the most powerful microscope, nor can they be touched, tasted, or smelled. They cannot be weighed, even on the most sensitive scales. Thus, on the basis that the agnostic refuses to accept the existence of God, he must, to be consistent, reject the existence of both mind and life.

Of course the agnostic will be quick to point out that there is an abundance of evidence that life and mind do exist. He can point to the skill with which the artist uses his brush in painting a masterpiece, and the dexterity with which the surgeon uses his instruments in performing surgery as evidence of mind, or intelligence.

It is on the basis of equally convincing evidence that the theist believes that God is. Accepting that time-honored axiom of science that every effect is the result of an adequate cause, the theist is led to the

irresistible conclusion that life comes from a life-giving source. And the fact that man has a mind with a capacity for learning that is almost unlimited, calls for a source that is possessed of mind. The fact that we find in the universe a high degree of design, with amazing law and order, calls for a designer and law-giver of supreme intelligence. But when we combine all the above attributes, logic forces us to conclude the existence of a personal being since it is impossible to conceive of intelligence without personality. The Bible reveals God as that personality. And with that explanation we are satisfied until unbelief can offer us a better one.

So in his refusal to accept the fact of the existence of God because he cannot be perceived by the physical senses, the agnostic presents a strange paradox. He will concede that the various accomplishments of man call for intelligence on his part, while refusing to concede the existence of an intelligent being as the creator of man. He is thus neither honest nor consistent.

Difficulties Of Atheism

The atheist, who denies the existence of God, and his role of creator of the universe, affirms that the universe is the product of unintelligent forces. (Bales-Teller Debate. Page 5). His theory is that all is the result of chance. It is difficult to understand how anyone who claims to be a rational thinker can believe anything so irrational as the idea that the universe with all its harmony and order is the result of unintelligent forces acting on dead matter. In any other realm the atheist will scornfully reject as incredible the concept of mere chance as the cause of even the most simple things. An often-told story illustrates that fact.

An astronomer who was a devout believer in God, one time built a small model of our solar system. It was a cleverly constructed piece of handiwork, with a model of the sun at its center and orbited by models of the nine planets with their satellites. The model of the earth rotated on an axis after the manner of the earth on which we live.

One day a friend who was an atheist visited the astronomer, and was shown this model. The atheist was much impressed, and very profuse in his exclamations of praise and admiration for such a remarkable piece of handiwork. Then came the inevitable question, Who made it? The astronomer, knowing the infidelity of his friend, and wanting to show him the irrationality of his unbelief, replied with a seemingly nonchalant air that nobody had made it, that it had just happened. "Nonsense" replied the atheist. "You can't tell me that something as marvelous as that just happened! Some one made it."

Here was a man who professed to be a rational thinker. He considered it an insult to his intelligence for anyone to try to convince him that anything as wonderful as a model of the universe "just happened". Yet that same man would look out into the universe, made up of not just one, but hundreds of solar systems, all operating with strict mathematical precision, and without as much as a blush he will tell us that nobody made it; it just happened. Yet such a

one will sneer at what he calls the blind faith of the Christian.

No Room For Chance

In pursuing further the difficulties of the theory of unintelligent forces as the cause that produced the universe with its order, I shall point out next that it is the simplest of logic to conclude that wherever design is present in a combination of factors or components, the possibility of mere chance is ruled out. We know that intelligence was necessary to produce such a combination.

As one example, we know that in the field of mathematics, and as the basis of our whole mathematical system, we have ten numerals. Strictly speaking, it is nine numerals with the zero added for convenience. Every equation in mathematics is the result of intelligent combination of various numerals. Only a disordered imagination would conceive of a group of numerals arranging themselves by mere chance into a correct answer to a mathematical problem.

As another example we point out that in the literary field we have as the basis of our language the twenty six letters of the alphabet. Every word in our language, from the single syllable to the multisyllable, is the result of an intelligent combination of these letters. These words, formed by letters, are then combined into sentences, paragraphs, and chapters to form a book. Books are then gathered to form libraries. So the great libraries of the world are the result of various combinations of letters of the alphabet. The point is, however, that it took intelligence to combine them. Only sheer fantasy could ever conceive of a situation where letters unaided by guiding intelligence arranged themselves into even one correctly spelled word, to say nothing of a book composed of thousands of words.

All this illustrates the point that where there is an orderly combination of components or factors it required the intelligence of a personal being to produce such combination.

In the application of the above principal we note that water is a combination of two chemical elements. Known to the chemist as H₂O, it is a combination of two parts of hydrogen and one part oxygen. The strange thing is that hydrogen is a highly inflammable substance, while oxygen is necessary to produce combustion. Can anyone believe mere chance worked here? It is well known that accidents with chemicals often result in explosions that destroy life and property. Let the atheist explain, if he can, how chance gave us a safe and useful product from a chance combination of two chemicals that are so potentially dangerous.

The air that we breathe is, we are told, a combination of seventy nine parts of nitrogen, and twenty one parts of oxygen. This combination meets the needs of all living creatures excepting marine life. So well adapted is this combination that a substantial decrease in the oxygen content could result in suffocation. That is why planes flying at high altitudes have their passenger compartments pressurized, — to compensate for the lower supply of oxygen at that height. On the other hand, a major increase of the oxygen content of the air would result in a speeding

up of the processes of the body to the point where it could burn itself out. It would be like sending two hundred and twenty volts of electricity through a light bulb that was designed for one hundred and ten volts. True, the light would burn more brightly for a time, but would soon burn out. Shall we believe that this combination of nitrogen and oxygen that constitutes the air that we breathe is the result of mere chance?

A Summary

In rejecting the concept of an omnipotent, omniscient God as the creator of the universe, the atheist accepts in its place the following unproved hypothesis:

1. That unintelligent forces produced the universe, and are now responsible for the harmony and order witnessed in the movements of the heavenly bodies.

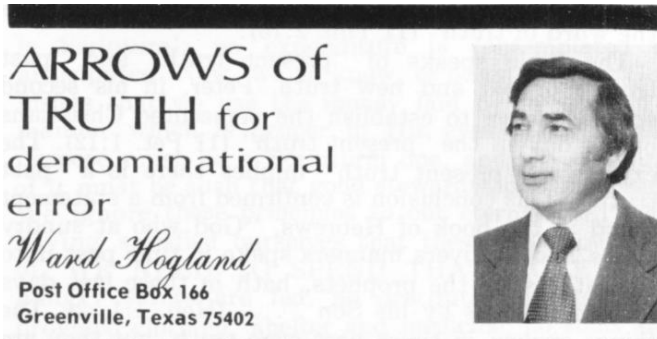
2. That mere chance first produced matter, and from that dead matter subsequently produced various forms of life.

3. That mere chance produced the combination of potentially dangerous elements in various commodities that we use with comparative safety.

4. That unintelligent forces produced man with a high degree of intelligence that has enabled him to accomplish the many wonders that have marked our progress.

5. That mere chance forces acting on non-moral matter produced a being with moral concepts, and acting on non-religious matter produced a being with religious aspirations such as are possessed by man.

In an article to follow, I shall discuss some of the difficulties encountered by those who attempt to account for things as they now are in terms of materialistic evolution.



THE TREASURY OF THE LORD

Incredible arguments come from intelligent men when they have espoused false doctrine. In a former study in *Searching the Scriptures*, I pointed out the weakness of men like Foy E. Wallace Jr. in his so-called "Preacher and poor saint" argument. Remember, I do not charge these men with weakness, either in body or mind. To the contrary, I respect them for their astuteness both as preachers and polemicists.

Our study this month is similar to the Wallace assertion. This one comes from my friend, Roy Deaver. It seems that Roy can come up with these quibbles about as fast as I can answer them. Both in the Freed-Hardeman lectures and our debate, he asserted that since money is sent from one church to

another in the field of benevolence, that a preacher is inconsistent in taking money from that church because all the money comes from the same treasury. In our debate, he argued that since money for benevolence is sent from one treasury to another, and that the receiving church has the responsibility to preach the gospel; when it fulfills that responsibility, it becomes a sponsoring church! If this sounds a little confusing, remember it is his argument, not mine.

Personally, I think the argument is absurd, but obviously he feels it is a sound argument, so we must give it some attention. Remember friend, it doesn't matter what one thinks of an argument if it leads men astray, it must be considered. It is true as far as I know, that all churches have but one treasury. I have never heard of a church having a treasury for evangelism and another for benevolence. If a church has indigent saints, the Bible makes it clear that other churches may send to that church. However, if the receiving church uses that money for anything other than benevolence, it becomes dishonest! Furthermore, the giving church has been deceived. It would also put the receiving church in a sinful condition, because they sent out a distress signal for assistance in benevolence but cheated by using the money for something else! There can be no doubt that money sent from one church to another is "Earmarked" for benevolence only. Brother Deaver argues that if an evangelist receives money from that church (receiving church) for preaching the gospel he has put his approval on the sponsoring church concept. Not so, brother Deaver assumes the point to be proven. It is not true that everything paid out of a treasury comes through a sponsoring church. Frankly, I have never heard of a church doing what brother Deaver claims but if one offered me money, out of funds sent for benevolence, I would refuse! The reason being, it would make both me and the giving church dishonest. Just because a church has one treasury for both benevolence and evangelism means absolutely nothing.

To illustrate, I recall several years ago a preacher sent me money to purchase books. Since the books were not available, at the time, I deposited the money in my bank account! Did I have the right to take that money and buy myself a suit of clothes? Would it have been honest to have purchased myself some books? According to brother Deaver's argument, I could have done as I desired since, after all, the money was in one treasury! One doesn't have to be astute to see the fallacy in such reasoning. The money sent to me by my friend was "Earmarked" for books only. I understood this and so did he. Any other currency, I might have had in my account could be used as I might choose. The same is true of the church. Since both brother Wallace and Deaver believe money was sent from one church to another in the fields of benevolence, it follows as the night follows the day that the money must be used for that purpose only. If the church has other money for evangelism, it does not negate the fact that the Bible pattern is to be followed.

While I lived in Ft. Smith, Arkansas, a call came to the elders of the Park Hill church for help. It

seems that a tornado had hit a certain place in Arkansas and they needed help in caring for their indigent saints. The brethren responded and sent assistance. It was understood by both the brethren in Ft. Smith and the receiving church that this money was to be used for BENEVOLENCE ONLY. It is true the money went into the treasury of the receiving church but that did not give them the right to use the funds for EVANGELISM! Brother Deaver's argument is that if money is used out of that general treasury, presto, you have a sponsoring church! Who could believe it? The truth of the matter is, I have never heard of this being done in the first place. It is not likely that a church poor enough to ask for assistance will have much money for evangelism!

Gentle friend, one can see that this entire argument is based on deception. There has to be deception on the part of the giving church, receiving church, and sometimes even the preacher. In any case, someone will lose his soul. It vexes me to have to answer such foolishness. However, there are many young preachers and others who feel that such argumentation is valid. One would have to be naive, indeed, not to see the fallacy in such reasoning. Remember these arguments do not demonstrate a weakness in the man but rather in his doctrine.

Let No Man Despise
Thy Youth

John H. Hitt

2219 Buckeye Drive
Jeffersonville, IN 47130



(EDITOR'S NOTE: John Hitt was baptized by Gene Frost in 1972 at the age of 23. Before that he had been in drugs and into crime. He finished high school in night classes and studied at Jefferson Community College in Louisville. He began preaching twice monthly at the Kansas Congregation in Southern Indiana. He is married to the former Karen Mc-Millin, daughter of an elder of the Slively Congregation. He began fulltime work in January, 1978 with the Memphis, Indiana Church where he is doing fine work. He is dedicated and talented and we are pleased to introduce him to our readers. C.W.A.)

CALLING ON THE NAME OF THE LORD

Faith is more than a recognition that God is; it is more than merely realizing Jesus as the saviour of the world from sin. The faith of the Bible is a working faith, "Not by works of our own righteousness"; (Titus 3:5 also Eph. 2:9) but by works of *His* righteousness, "which God hath before ordained that we should walk in them" (Eph. 2:10). Thus the faith of John 3:16 is an obedient faith; a faith that prompts one to obey God or "Call on the name of the Lord".

"Calling on the name of the Lord" is an expression used in the scriptures which, like faith denotes obedience. The Apostle Peter recalls the prophecy of Joel in his sermon on the day of pentecost, "And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved" (Acts 2:21). Thus Joel and Peter both affirm that one is brought from an unsaved, to a saved condition by calling on the name of the Lord. "For whosoever shall call on the name of the Lord shall be saved" (Romans 10:13). Again we conclude that one is brought from an unsaved condition, into a covenant relationship with God by calling on the name of the Lord. Paul continues with, "How then shall they call on him in whom they have not believed? and how shall they believe in him whom they have not heard? and how shall they hear without a preacher" (Romans 10:14)?

Here Paul is setting forth the order in which one is to call on the name of the Lord. Before one can call on the name of the Lord certain things must precede his calling. Let's back up and note the essentials to one's calling on the name of the Lord. (1) The preacher must come, (2) One must hear the truth, (3) One must believe the truth, and (4) His belief in the truth must prompt him to obey the gospel by calling on the name of the Lord. This corresponds to Acts 8:12, Acts 18:8 (also see Mark 16:15-16).

Calling on the name of the Lord from this context is not prayer. Romans 10:13 is stating what the alien sinner must do to be reconciled to God. Alien sinners have not the privilege of prayer; "Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth" (John 9:31). There are a number of passages that teach this truth in the Old Testament (Prov. 15:29: cf. Ps. 34:15, 66:18, Prov. 28:9, Isa. 1:15, etc.). Also in the New Testament (1 John 3:22, 5:14-15, 1 Peter 3:12). Thus the conclusion is that calling on the name of the Lord is not prayer. Neither is it a mere recognition of Jesus as the Christ, or verbally saying aloud, "Lord", "Lord". "Not everyone that sayeth Lord, Lord, shall enter into the kingdom of heaven; But he that doeth the will of my Father which is in heaven" (Matt. 7:21).

If salvation comes through prayer and calling on the name of the Lord means praying for salvation, then why wasn't Saul (The Apostle Paul) saved by his prayers. Consider: "And he was three days without sight, and neither did eat nor drink" (Acts 9:9). Verse eleven says, "behold, he prayeth". Saul had prayed for three days with fasting. What better candidate could there have been for salvation by

prayer than Saul, However, according to Luke's account recorded in Acts 22:16 Ananias came unto him and told him what he needed to do, "And now why tarriest thou? Arise, and be baptized, and wash away thy sins, CALLING ON THE NAME OF THE LORD." The phrase "calling on the name of the Lord" is descriptive of the action of baptism. By being baptized and washing away his sins he was in effect calling on God to give what only God could give i.e. remission of sins and transferal from an unsaved, to

saved condition. Jesus said, "Go ye into all the world, preach the gospel to every creature. He that believeth and is baptized shall be saved" (Mark 16:15-16). By completing obedience to the commands of the gospel one is "Calling on the name of the Lord". Have you called on the name of the Lord?

Please Renew Promptly!

THE NEWS LETTER REPORTS

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

HORIZONS — A NEW PUBLICATION

JEFFERY KINGRY has sent us the prospectus for a new publication called *Horizons*. It is to appear ten times a year at an annual subscription price of \$6.00. The prospectus contains 20 pages. It is especially well done from an artistic standpoint, bearing evidence of brother Kingry's talents in that direction. He is a perceptive writer with an independent spirit. He plans for each issue to be somewhat like the "specials" some of the papers have occasionally. Brother Kingry will provide some of the material with the rest furnished by others. He shies away from the word "editor" and prefers to refer to himself as a "compiler." We wish him well with this new venture. The address is: 641 Elma St., Akron, Ohio 44310.

SPOKEN WORD PURCHASES TEACHER'S VOICE

THOMAS G. O'NEAL, 1729 5th Ave., Bessemer, Alabama 35020 — The *Spoken Word* announces that we have purchased the complete inventory and marketing rights of *The Teacher's Voice* of Louisville, Kentucky. This is the inventory of tapes formerly belonging to H. E. Phillips of Tampa, Florida and advertised by him in *Searching The Scriptures* several years ago while he was its editor. This inventory includes all past Florida College Lectures and material of class room lectures by brother Homer Hailey. For a copy of the *Spoken Word* catalog, write the home office, *The Spoken Word*, P.O. Box 127, Greenville, Indiana 47124. The *Spoken Word* has a reputation of putting orders back in the mail to the customer within 48 hours of receiving it. Orders received by the *Teacher's Voice* before this purchase will be their responsibility; the *Spoken Word* will be responsible only for orders received by them.

OLEN HOLDERBY, Fresno, California — Last spring a notice was carried of the beginning of a new congregation in Fresno meeting at 2010 N. Sierra Vista. Perhaps brethren would like to know of our progress. Though we have not accomplished all that we had hoped, we do rejoice in a measure of success. At our regular business meeting July 1, the brethren decided that the congregation was now able to furnish all of my support, such decision becoming effective August 1, 1979. We have had 35 additions since our beginning, with 12 of these being baptisms. We continue to try and improve our teaching program. Peter Wilson will hold us a meeting in December of this year with James R. Cope holding our spring meeting in 1980.

NEW CONGREGATION

GERALD GOODSON, Merritt Island, Florida — A number of Christians have seen the need for a congregation on North Merritt Island where there is a large part of the population of this island with current building trends in this direction. To meet the spiritual needs of those already there, and those who will move to this area, beginning August 5, 1979, a number of families will be meeting at Courtenay Square and will be formally known as the North Courtenay Church of Christ. We earnestly solicit your prayers for success to the glory of the Lord.

VESTAL CHAFFIN, 877 E. Archwood Ave., Akron, Ohio 44306 — On August 26, I will have completed five years and four months work with the Southeast church here in Akron. I plan at that time to move to work with the Perrine congregation in Miami, Florida.

As of this writing (July 30), my successor in the work here has not been chosen. Any faithful gospel preacher interested in the work here should write the church, 853 E. Archwood Ave., Akron, Ohio 44306. Or he may call Willey Woodroof at 216-733-5696; or Robert Bills at 216-724-8041; or Gerald Daily at 216-628-9870.

I recently closed a meeting with the Southside church in Mansfield, Ohio. Two were baptized and one restored. I am still in need of about \$200 per month outside support in the work I will be doing with the Perrine church in Miami. Any church that would like to have fellowship with me in that work, would be appreciated. My new address will be: 19601 S.W. 99th Court, Miami, Florida 33157.

ON THE ROAD LECTURESHIPS

RONNY MILLINER, Middlebourne, West Virginia — One of the reporters for CBS News has a regular feature in which he travels "On the Road" telling of interesting stories of people in this country. While his being "on the road" is intentional, many of us find ourselves in this same position a lot of the time. Many people spend one to two hours a day in just traveling back and forth to work. At this time of year many are "on the road" enjoying vacations or visits to relatives. Some of us have even found ourselves waiting in gas lines a great deal of the time so we can get back "on the road."

We just recently returned from a visit to our parents. The trip could be somewhat boring as we have travelled it a number of times. But while going down I learned things about spiritual matters I have not considered before, for I had taken along my cassette recorder and found myself enjoying a spiritual feast. We as Christians have the responsibility to "grow in the grace and knowledge of our Lord and Saviour Jesus Christ" (2 Pet. 3:18). In many places the church is hindered because of the spiritual immaturity of its members (cf. Heb. 5:12-14). We have also been told to be "making the most of your time, because the days are evil" (Eph. 5:16). The excuse often given by some Christians for not studying the Bible more is that they don't have time. Maybe it is because we have not taken the time.

There is a means by which we can "plug in" to hear and meditate upon many good lessons presented by some of the great Bible students of our day, and even before our day. We can turn time which is otherwise spent in doing routine things to our spiritual edification. We could be studying lessons on the Holy Spirit by the late Franklin T. Puckett, or hear Connie W. Adams expound on the book of Titus. We could hear the truth defended by Roy Cogdill, Eugene Britnell, or A. C. Grider in some of their debates. Or we could just listen to someone read the New Testament. It depends on the effort we want to put forth.

A group of brethren who offer the service of providing such tapes and lessons run *The Spoken Word*, P.O. Box 127, Greenville, Indiana 47124. Why not write them for a copy of their catalog and make the most of your time?

LARRY R. DEVORE, 1839 Burbank Rd., Wooster, Ohio 44691 — We have had one baptized and two confessions of sin since my last report. Our attendance is running about 65 on Lord's Day morning.

JAMES C. JONES, Rt. 1, Chicopee Rd., Gorham, Maine — The Lord's church in the Portland, Maine Metro area has been

meeting in its building at 248 Pine Pt. Rd., Scarborough, since last December. Attendance is in the high 20's, contribution averaging \$125 per week, Brother Ralph Smart of Bangor, Maine did an outstanding job of preaching the Word in our gospel meeting, August 6-12. Approximately 300 personal invitations to non-Christians were given. Brother Smart is a working preacher and considerable visiting was done during the meeting with us. Visitors were present from the community. We believe much good was done. On August 15th, I completed 9 years with the church here, and Lord willing, plan to stay here and work with the church many more. Note our ad in *Searching the Scriptures* and visit with us when you are in New England. **BILL PIERCE**, Thomasville, Georgia. The last of August we left Hillsboro, Ohio and began work with the Moultrie Rd., church in Thomasville, Georgia. This congregation was started last September, 1978 when a group of brethren took their stand for truth against liberal practices and teachings of the Clay St. congregation in that city. F. W. Bassett and his family were instrumental in starting this new congregation. They are now in a new building, with average attendance around 30 and contributions averaging \$300 each week. I will be supported mainly by the North Blvd. congregation in Tampa, Florida. We look forward to working with these brethren. Thomasville is just off I-75 on SR 319. When passing this way, come worship with us. We meet at 10 and 6 on Sundays and Wed. at 7:30. We leave a good congregation in Hillsboro which has been our home for more than 10 years. They are looking for a sound preacher and anyone would be fortunate to locate with them.

VERNON JUDY, 890 Bondsville Rd., Downingtown, PA 19335 — The church in Sussex, New Jersey has asked me to come and work with them. However I will need to raise \$1400 support before I can make that move. Any help in that direction will be appreciated.

TOM OGLESBY, 415 Mooresville Pike, Columbia, TN 38401 — This past June, I preached in one of the most enjoyable meetings I've ever experienced in the little town of Belfast, Virginia. The church there has weathered many storms, but I detected a sense of dedication and a rare love for the Lord. Dover Stacey is a dedicated and determined servant of the Lord and has done a good work in this area of Virginia. Unfortunately for the area and for the church, the Staceys will be moving this summer, leaving David Back in Richlands as the only full time faithful preacher in the area. And David Back is inadequately supported. Any congregation able and willing to fill a burning need can contact him at P.O. Box 515, Richlands, VA 24641. I can heartily recommend both the man and the work.

Now, a note on the work at Mooresville Pike. Our diligent elders have planned a fall meeting dealing with the subject of Institutional. Many Christians, especially the young, have little or no conception of these issues that have divided the church in the last 25 years. Our goal will be to reaffirm the sufficiency of the church and the authority of the Scriptures. The dates are October 7-12 each evening at 7:30. Jimmy Thomas will preach on Sunday and I will speak Monday through Friday evenings. The subjects are in order: The History of Liberalism, The Attitudes of Liberalism, The Orphan Home Controversy, The Herald of Truth: Abuses and Principle; Fellowship and Institutionalism; Schools and the Church; A Plea and a Plan for Unity.

LUPE M. ALVAREZ, JR., 3227 Weisenberger Dr., Dallas, Texas 75212 — Back in the summer we had a fine gospel meeting with Emiliano Trevino from Reynosa, Tamp., Mexico preaching. We had good attendance and a number of visitors. I was in a meeting in Lansing, Michigan recently, accompanied by Abelardo Montanez and Joaguin Blengio. In a way brother Montanez is responsible for the work there. Brother Almanza and his family have been working for the Lord up there.

PREACHERS NEEDED

MIDWAY, BELL, FLORIDA — The church at Midway, a rural congregation about 30 miles west of Gainesville, Florida, desires a full-time preacher. For more information contact David Mikell, Rt. 1, Box 250, Bell, FL 32619, phone 904-463-2036. **BLACKSTONE, VIRGINIA** — The church meeting on Hwy. 46 is in need of a sound preacher, preferably someone interested in doing personal work. Full support can be arranged. We are located in a small town with 5 other small towns within a 30 mile radius. This is the only church we know of in this area standing for the truth. The potential is truly great. Average attendance is about 25. Please write to: Church of Christ, P.O. Box 551, Blackstone, VA 23824 or call Lemuel Wright at 804-561-4245. **BELFAST, VIRGINIA** — The church here needs a preacher. We are located between Richlands and Rosedale, VA. The church is small and can provide \$100 per week in support with the rest having to be raised elsewhere. Those interested may call 703-964-9336 or 703-963-9431.

ROUNDHILL, KENTUCKY — We are in need of a full-time preacher and prefer an experienced man, one retired and on Social Security. The church has a nice 3 bedroom house for a preacher and a nice brick meeting house. Our attendance is about 50. There is good harmony among the members. We are wanting someone to work with us, not for us! For more information, call or write: H. H. Clark (502-843-3731 or 842-4829), 1027 31-W By Pass, Bowling Green, KY 42101.

JESUP, GEORGIA — The church needs a preacher. Those interested may write to: Jesup Church of Christ, 1055 E. Plum St., Jesup, GA 31545.

SEMINOLE, TEXAS — JACK GILLILAND, P.O. Box 83, Tuckerman, Arkansas — After almost six years of working with the N.W. Avenue B church in Seminole, Texas, I have moved to Tuckerman, Arkansas. If anyone is interested in the work at Seminole, they may contact the elders at P.O. Box 526, Seminole, Texas 79360. I would appreciate being placed on the mailing list of any who mail out their bulletin. Note my new address above at Tuckerman, Arkansas.

DANVILLE, INDIANA — We need a minister of the gospel to work with the Danville church to replace Stan Caldwell who has moved to Pulaski, Tennessee after 4 years service. Send resume to Stanley Bumgardner, 1 Woodridge Dr., Plainfield, Indiana 46168, or call 317-272-3067 after 6:00 P.M.

IN THE NEWS THIS MONTH	
BAPTISMS	436
RESTORATIONS	105
(Taken from bulletins and papers received by the editor)	