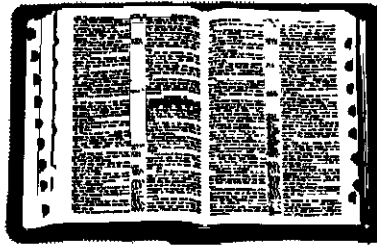


SEARCHING *the* SCRIPTURES

"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 XXII

MAY, 1981

NUMBER 5

THINK ON
THESE THINGS

H. E. Phillips
P.O. Box 17244
Tampa, Florida 33612



CHANGE THE HEART AND CHANGE THE MAN!

Literally hundreds of millions of dollars are being spent each year in an effort to rehabilitate criminals of every kind. Various programs have been set in motion to try to change this blight on our society into a useful segment of responsible citizens. The trouble is that the programs are not working as they were intended to work. Most criminals return to prison within a short time after their release.

The moral corruption and open sexual perversion has swept across America like a prairie fire on a dry, windy day. Law-makers almost hopelessly struggle to enact legislation that will not be struck down by the high court of the land. The executive branch of government on all levels arrest these evil leaches on society, only to have them released by the courts. The judicial system is such that the long delays on bringing the offenders to justice, and the so-called "civil rights" of these criminals against society and the moral degenerates that are bringing down our nation, only encourage the growth of crime and civil disobedience.

What can be done about the continuing moral decline and the growing crime rate? Men are what they are because of the state of their heart. I am speaking of the seat of intellect, emotion and volition, not the physical blood pump of the body. Men are evil because their hearts are evil; they are good because they have good hearts. "Keep thy heart with all diligence; for out of it are the issues of life" (Prov. 4:23). From the heart comes the purposes, actions and words that may be classified either good or evil. The standard of good and

evil is not determined by each individual, but by the word of God. Christ did not send his apostles into all the world with a carnal sword to turn men and women from darkness to light. He sent them with a message designed to change the heart of the hearers and that would change their lives. If any man be in Christ—and he must learn from the word of God how to get into Christ—he is no longer the old creature of sin, but he is a new creature. "Old things are passed away; behold, all things are become new" (2 Cor. 5:17). Of course, it is the heart (that inward part) that is made new, but this is that part of man that directs and brings into submission the outward body to become an instrument of obedience to God. This is what is meant by the statement in Romans 6: "Knowing this, that our **old man** is crucified with him, that the **body of sin might be destroyed**, that henceforth we should not serve sin" (Rom. 6:6). But we must realize that the "old man" (the body of sin) was created by a heart that served Satan rather than God. This heart can only be changed by faith and repentance, which leads to obedience, which changes the life and relationship to God.

When we can change the heart of man, we can change his life. Otherwise no real change takes place. "Know ye not, that to whom ye **yield yourselves servants to obey, his servants ye are to whom ye obey**; whether of sin unto death, or of obedience unto righteousness? But God be thanked, that ye were the servants of sin, but ye **have obeyed from the heart** that form of doctrine which was delivered you. Being then made free from sin, ye **became the servants of righteousness**" (Rom. 6:16-18).

The heart or inward man must be made new before the man is considered a "new creature" in Christ. The gospel itself is an appeal to the heart of man designed to change the entire life for good. We are taught by Christ to "put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be **RENEWED IN THE SPIRIT OF YOUR MIND**; and that ye put on the new man, which after God is **CREATED IN RIGHTEOUSNESS AND TRUE HOLINESS**" (Eph. 4:22-24).

The heart is the control center of one's entire life, including his attitudes, behavior, language and goals. Why is it so difficult to change men from error to

truth? Why do criminals and moral degenerates usually continue in their evil ways regardless of punishment and pleas from family and friends? Why do so many who have professed to have been "born again" never really change their lives? The answer lies in the fact that the heart of man must be changed before his life is changed.

Jesus said that the heart was the place from which flowed the good and evil of man, by word and deed. "O generation of vipers, how can ye, being evil, speak good things? for **out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things; and an evil man out of the evil treasure bringeth forth evil things**" (Matt. 12:34, 35). "But those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things which defile a man; but to eat with unwashen hands defileth not a man" (Matt. 15:18-20).

There are several different states of the heart which produce different attitudes and conducts of life. Some are blinded in heart through ignorance, and are past feeling (Eph. 4:18, 19). One may have an evil heart of unbelief in departing from God (Heb. 3:12). One may have a hard and impenitent heart which will bring him wrath against the day of wrath (Rom. 2:5). Satan filled the heart of Judas Iscariot to betray Christ (John 13:2). Satan filled the hearts of Ananias and Sapphira to lie to the Holy Spirit (Acts 5:3). Simon's heart was not right in the sight of God because of his greed and the thought that he could purchase the gift of God (Acts 8:21). It is that honest and good heart that hears the word of God and brings fruit to the glory of God (Luke 8:15). It is with the heart that man believes the word unto righteousness (Rom. 10:10,17; Acts 8:37).

We need to fill the hearts of our children with the good things of the word of God, and they will act and be good. If they become evil, just mark it down that the influence of evil has filled their hearts. We can change the lust, greed, hate, drugs, drunkenness, fornication and adultery, lying, disobedience, iniquity and all other sins listed in the Book of God, if we change the heart to believe the truth of the gospel and repent. They will obey the gospel of Christ and become servants of Righteousness. That is the only way we will save this nation, our families, and our neighbors. Change the hearts and you can change the man.

War and Conscience

Allen Isbell

This book presents the major arguments both for and against the Christian taking part in war.

231 pages, cloth

\$10.95

Order from: RELIGIOUS SUPPLY CENTER

Searching The Scriptures

Volume 22

May, 1981

Number 5

Published Monthly at
BROOKS, KENTUCKY

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

CONNIE W. ADAMS, Editor

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

SUBSCRIPTION RATES

\$7 per year in advance

Club rate:

\$6 per year for 4 or more

Bundles to one address.

12 for \$ 5.00

24 for \$10.00

Group subscriptions:

12 for \$ 5.00 per month

24 for \$10.00 per month

Address subscriptions and manuscripts to Connie W. Adams, P. O. Box 68, Brooks, Kentucky 40109.

Address supply orders to Religious Supply Center, Inc., P. O. Box 13164, Louisville, Kentucky 40213 Phone (502) 366-9014.

POSTMASTER: Send change of address forms to P. O. Box 68, Brooks, Kentucky 40109

God and Government

Lee Rogers

A three part study of the relationship of Christians to all human governments. Part 1, God and Government states the case for non-participation. Part 2, Andy T. Ritchie states the case for the conscientious objector. Part 3, writings of H. Leo Boles on the Christian and carnal warfare.

\$7.00

The Christian and the Government

Reprints of articles by Wallace, Whiteside, Nichol and others.

336 pages \$9.00

Order from: RELIGIOUS SUPPLY CENTER

Editorial

Connie W. Adams

P. O. Box 68
Brooks, Kentucky 40109



CLEANSING FROM SIN — CONDITIONAL OR UNCONDITIONAL?

Through the years, the major battleground with people of Calvinistic background has been over the question of whether the grace of God that brings salvation is bestowed conditionally or unconditionally. No Bible believer would dare challenge the premise that salvation is by grace. But if it is by grace *unconditionally*, then the result of that position is either universal salvation or else divine responsibility for the lost. From these conclusions there can be no escape.

Grace Appropriated by Human Obedience

The Bible teaches that *man must do something* in order to be saved. It is at this point that false teachers have taken exception and charged gospel preachers with holding to a system of justification by human merit. They have trouble understanding that human obedience to divine requirement does not nullify the grace of God; on the contrary, it expresses confidence in it. If human obedience is not required to receive the benefits of divine grace, then what do these passages mean?

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that *doeth* the will of my Father which is in heaven" (Mt. 7:21).

"And why call ye me, Lord, Lord, and *do not* the things which I say" (Lk. 6:46)?

"By whom we have received grace and apostleship, for *obedience* to the faith among all nations, for his name" (Rom. 1:5).

"But God be thanked, that ye were the servants of sin, but ye have *obeyed* from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness" (Rom. 6:17-18).

"And being made perfect, he became the author of eternal salvation unto all them that *obey* him" (Heb. 5:9).

It has been common for teachers of error to insist on faith as a human response without coming to grips with the fact that faith is an exercise of the human mind based on evidence and producing trust in the object sustained by the evidence. Every passage which indicates that the unbeliever shall perish underlines the urgency of this human response. Furthermore, when it is accepted that faith is mandatory as a human response to receive the favor of God, the question then to be settled is whether or not that faith is dead or

living. Hebrews 11 gives a summary of ancient worthies who stood before God by faith. In each case, their faith was living and active prompting them to do what God commanded. James said "faith without works is dead, being alone" (Jas. 2:24-26). In debate with advocates of salvation by faith only (or at the point of faith), I have always readily accepted every passage they could produce which states that we are saved by faith, but I have asked in each case whether the saving faith of any passage is active or inactive. Is it dead or alive? If it is alive, then it is obedient and includes whatever further acts God requires as essential to salvation.

Cleansing for the Christian

While most brethren have understood this (some loud voices in recent years have expressed doubt about even this), some today are saying some things about the cleansing blood of Christ applied to the sins of Christians which are surprising to say the least. Appalling might be a more appropriate word! It is being pointed out by some that in 1 John 1:7 the statement "and the blood of Jesus Christ his Son cleanseth us from all sin" has the force of continued action — that the blood *keeps on* cleansing from sin. I was not aware that anyone among brethren had questioned that. As John continued to show in 1 Jno. 2:1-2 "we have an advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." Note the comprehensive nature of the sins under consideration — "our sins" and "the sins of the whole world." We have shown already that alien sinners are saved by the grace of God on certain conditions. Now, are our sins as Christians cleansed conditionally or unconditionally?

"If We Confess"

1 John 1:7 says "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Whom does he promise to forgive and cleanse? Why, those who "confess." Simon was told to "repent of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee" (Acts 8:22). It seems that some brethren are having trouble with this. They have borrowed the language of Baptist debaters who mock us and say we have a "yo-yo" religion, that we are "in and out of grace", "in the light and out of the light." All of a sudden some of the brethren are discomfited with these charges and have sought a means to alleviate their embarrassment. Calvinism is extremely vulnerable on the issue of apostacy. Their dodges to cover the "once in grace, always in grace" dogma ought never embarrass any gospel preacher.

In an attempt to escape this imagined dilemma some brethren have become respecters of sin and attempt to make exceptions for sins of "ignorance" and "weakness" which they avow are automatically covered by the grace of God WITH OR WITHOUT repentance and confession. They have followed the pattern of sectarian debaters who present hypothetical cases of men trapped in caves who can't get to the water to be baptized, or of those on the way to baptism who have the misfortune of having a limb fall from a

tree and kill them. It is a plea for sympathy with one aim in mind and that is to try and prove that saving faith does not have to be obedient faith.

I ask therefore what is the purpose of the hypothetical cases now being presented concerning a Christian whose life is suddenly snuffed out before he repents and confesses his sin to God? Is it to set aside the clear statement of the word of God that this continual cleansing action of the blood of Christ applies to those who "confess" their "sins"? There is a presumptuousness about this whole business which seeks to force divine justice into our own half-bushel of finite human concept "as to what would constitute justice for the Almighty. That is not our business. All we have a right to preach to alien sinners or to the Christian is that which is written. When we argue that God will forgive without repentance or confession because we think we see mitigating circumstances, then we have attempted to unseat the Judge and placed ourselves in his role. The extending or withholding of clemency is not within our control. We are assured that "the judgment of God is according to truth" (Horn. 2:2). Beyond that we dare not go.

The whole discussion tends to minimize sin. Is sin any less sin because it is perpetrated in ignorance, or out of weakness? Was it not in a moment of weakness that Eve was "beguiled" and "deceived"? Who is prepared to argue that she acted highhandedly? Adam was not deceived, but she was (1 Tim. 2:14). Was it not weakness which led Peter to deny his Lord in the court-yard? Yet Jesus had said to him "When thou art converted, strengthen thy brethren." Are not drunkenness and fornication often the result of weakness rather than highhanded intent? What of anger and wrath? Yet, all of these are listed as works of the flesh with the warning that "they which do such things shall not inherit the kingdom of heaven" (Gal. 5:19-21). Have brethren nothing better to do than to dispute as to whether sin (of any kind) is "in" the light or "out" of the light?

Now, back to 1 Jno. 2:2. Jesus is said to be the propitiation for (1) our sins and (2) the sins of the whole world. The question I pose is very simple. If his suitable offering cleanses the sins of the whole world, does it do so conditionally or unconditionally? If this blood cleanses "our sins" does it do so conditionally or unconditionally? In both instances the word of God teaches that there are conditions to be met. If there is any promise of cleansing in either case without satisfying those conditions, then I have failed to discover it from studying the word of God. As a preacher of the gospel, I am content to stay in my place, not minimize sin and create false hope, nor make it appear that God would be unjust if he acted according to exactly what he said instead of my own imagined loop-holes at the judgment. I am content to declare plainly what he said that sinners might be warned of the need to obey the gospel and saints of the need to repent and confess their wrongs so that in both cases the cleansing action of the blood of Christ might accomplish the sublime work of pardon.

MAY A CHRISTIAN KILL FOR HIS GOVERNMENT?

Eugene Britnell

P. O. Box 5624
Little Rock, Arkansas 72215



"All questions on morals and religion, all questions on the origin, relations, obligations, and destiny of man, can be satisfactorily decided only by an appeal to an infallible standard. I need not say that we all, I mean the civilized world, the great, the wise, the good of human kind, concede to the Bible this oracular authority; and, therefore, constitute it the ultimate reason and authority for each and every question of this sort. What, then, says the Bible on the subject of war?"

Thus did Alexander Campbell begin his "Address on War" at Wheeling, W. Virginia in 1848, and printed in the Congressional Record of November 22, 1937.

I appreciate the invitation from the editor of this paper, and the encouragement from many young men, to state what I believe concerning the Christian and carnal warfare. It is better to study this subject when the nation is at peace, so that all may give careful, dispassionate consideration to all that is involved before important decisions must be made should the nation become involved in war.

Let it be understood that I am not debating anyone, answering arguments, or stating the positions of those who hold the opposite view. It is my desire to state, simply and clearly, what I believe on the subject and why I believe it. There are faithful brethren and dear friends who do not agree with my position on this subject. I respect them, and so far as I am concerned they will remain my friends. After all, this is a question which must be decided by each individual, and the action of one does not necessarily affect another or cause someone else to violate his conscience.

We cannot answer this question or learn the truth by our own experiences or those of our relatives, subjective authority, situation ethics, emotions, past convictions, or hypothetical situations and arguments. I certainly do not profess to know all the answers, and I realize that there are situations and areas where it is not easy to determine the proper obligations and actions of a Christian.

I am a firm believer in capital punishment. I do not question the right of civil government to take the life of a murderer. I understand Romans 13 and related passages to so teach. So this is not a question of what the government may do, but rather what a Christian may or may not do. I see no inconsistency here, for we understand that there are differences between the government and the citizens, just as with the church and the Christian.

Some Basic Principles Established

The problem of the Christian and war cannot be viewed simply from the perspective of one's responsibility to his nation. We are now a global community in which we face the question of what violence does to total humanity. In viewing war from the standpoint of one's responsibility to his country, it is difficult to think of a "just war" in a nuclear age with a world community. The arguments for a "just war" in history appear to be quite irrelevant in an age of mechanized and nuclear warfare, and that's the situation we must now face. The Christian must also face the meaning of the Lord's statement, "As thou hast sent me into the world, even so I have also sent them into the world." Ours is a mission of announcing the good news of reconciliation to God, and through Christ to one another.

To affirm that one is a member of the kingdom of Christ means that loyalty to Christ and His kingdom transcends every other loyalty. This stance transcends nationalism, and calls us to identify first of all with our fellow disciples, of whatever nation, as we serve Christ together. This is not a position that can be expected of the world nor asked of the government as such. The Christian respects the government, and must encourage it to stay in its place and let the church do the same. The church enriches society by the many things it brings to it, but the church in its respect for government does not subordinate itself to any particular government. Its allegiance is to its own Lord.

The Christian in a government position serves with a recognition that he can be there only as a witness to the higher values to which he has been called in Jesus Christ; he can never serve as in a position of ultimate power by which he seeks to achieve goals for humanity. For the Christian, the desire to "rule" is wrong; his stance is one of serving.

The Old and The New

Under the law of Moses the kingdom of God and civil government were one and the same. There was no separation between what we might call church and state as we now have under the reign of Christ. God's people back there were sometimes called upon to engage in carnal warfare. Throughout the history of Israel, whenever God sanctioned a war, it was either to chasten His people and bring them back to Him, or to defend and spread His material kingdom of Israel. In either case the aim was the establishment of His spiritual kingdom, the church. To keep the lineage and a religion through which Jesus should come, it was necessary to defend the people of God. But now, Christ will not allow the defense of His kingdom by means of carnal warfare (John 18:36). The conclusion may be stated as follows: 1. The only purpose for which God's people have ever been permitted to fight was in the defense and spread of His kingdom. 2. As already established, Christians are forbidden to engage in carnal warfare in defense of Christ's kingdom. 3. Therefore, Christians are forbidden to engage in carnal warfare for any purpose.

Even during Old Testament times, the prophets spoke of the difference in that system and the spiritual kingdom to come, the kingdom of Christ. Isaiah talked about the establishment of the Lord's house (Isaiah 2), which we understand to be the kingdom or church of Christ (1 Tim. 3:15), into which "all nations" would flow. By "all nations" he **meant men of all nations**, and not nations as such (Matt. 28:18-20). We must keep this in mind as we study Isaiah 2:2, 3, which was fulfilled with the proclamation of the gospel beginning on Pentecost (Acts 2). Remembering that "nations" can mean only individuals of the nations entering the kingdom of Christ, we read: "And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. 2:4). If this be the true meaning of the prophecy, then it follows with all the force of a demonstration that as men of all nations enter the kingdom of Christ they cease to use the literal sword and "learn war" no more. In Isaiah 11:9 the prophet said, "They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." If the "holy mountain" refers to the kingdom of Christ, then it is plain that those in it shall not hurt or destroy, or engage in carnal warfare. As long as nations are largely composed of sinners, we may expect carnal warfare to continue, but as men enter the kingdom which has been established in these last days, they become totally unfit to wield carnal weapons. The spirit of Christ takes all the carnal fight out of a man (Rom. 8:6, 9).

In his "Address on War," Campbell spoke of the old and new in these words: "But what is most important here and opposite to the occasion is that these wars waged by God's people in their typical character were waged under and in pursuance of a special divine commission. They were, therefore, right. For a divine precept authorizing anything to be done makes it right absolutely and forever. The Judge of all the earth can do only that, or command that to be done, which is right. Let those, then, who now plead a special divine warrant or right for carrying on war by the authority of the Lord Jesus Christ, produce a warrant from the present Monarch of the universe. What the God of Abraham did by Abraham, by Jacob, or by any of his sons, as the moral Governor of the world, before He gave up the scepter and the crown to His Son, Jesus Christ, is of no binding authority now."

Our King has taught the citizens of His kingdom to turn the other cheek when smitten or assaulted. When Peter and John wanted to call down fire from heaven upon their enemies, Jesus said, "Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them" (Luke 9:55, 56). Paul says, "For though we walk in the flesh, we do not war after the flesh: (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds;) Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into cap-

tivity every thought to the obedience of Christ; and having in a readiness to revenge all disobedience, when your obedience is fulfilled" (2 Cor. 10:3-6). As Christians, we are to "revenge all disobedience," not with carnal weapons, but we are commanded to "take the helmet of salvation, and the sword of the Spirit, which is the word of God" (Eph. 6:17). That is the only sword the Christian may use against his enemies.

Instead of Christians joining up with civil governments in executing vengeance on evildoers by bearing the carnal sword, they are requested to simply pay their taxes and obey civil powers. I urge the reader to read Romans 13:1-7. Just before those verses, the apostle said, "Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore, if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good" (Rom. 12:17-21). Is Paul saying that the Christian should feed his enemy and then shoot him? Is he to give him a drink and then draw the sword on him? Is he to "heap coals of fire" on his head by firing at him? Is killing the enemy overcoming evil with good? Is it difficult to answer these questions?

Remember that Jesus said, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence" (John 18:36). If the Christian is not allowed to defend the kingdom of Christ with the sword of carnal warfare, how could he defend a sinful kingdom or government of the world with the use of carnal means?

"But I say unto you, love your enemies, bless them that curse you, do good unto them that hate you, and pray for them who despitefully use you, and persecute you" (Matt. 5:44). In commenting on this verse many years ago, brother Guy N. Woods said: "The spirit of this passage and the spirit of war are hopelessly irreconcilable. No man, whether saint or sinner, imbued with the spirit of these words could go forth to war. It may be objected that the word 'enemy' in this passage means a personal enemy. Be it so. A personal enemy then we must not hate. But if we cannot, with the approval of Christ, hate a personal enemy, then surely we can hate no one. More, if our Lord requires us to love our enemies, we must also love those who are not our enemies. But if a Christian must love his enemy, he must do nothing inconsistent with that love. Can he then while loving him and praying for him, take deliberate aim and shoot him dead on the battle-field? It is impossible. A man can no more shoot another whom he loves and for whom he is praying than he could take the life of his own mother, or the off-spring of his own flesh. The feeling of love must be wholly extinguished and prayers turned to cursing before one can be capable of such a deed. But such a state of mind must never be characteristic of the Christian. He must therefore never go to war."

Whom Can The Christian Kill?

From what we have learned in this study, and the exercise of our common sense, we must face the question: Whom can the Christian kill? If I should have to make this decision, I would follow the process of elimination. I cannot kill my enemies. I have neither the cause nor desire to kill my friends. I certainly don't want to kill those whom I love. Then who is there left for me to kill?

May the Christian Become Totally Subservient to the Government?

Since it is obvious to all that a Christian, acting as an individual, cannot kill anyone with the Lord's approval, the ONLY WAY one can justify a Christian killing in war is to prove that when commanded to so act by the government the Christian is no longer responsible for his actions, but rather can place all blame, guilt and consequences upon the government. Campbell addressed himself to this also, and I now quote from him because he expressed it well:

"But the great question is: Can an individual, not a public functionary, morally do that in obedience to his government which he cannot do in his own case? Suppose a master of an apprenticed youth, or the master of a number of hired or even bond servants, should fall out with one of his neighbors about one of the lines of his plantation, because, as he imagined, his neighbor had trespassed upon his freehold in clearing or cultivating his lands. His neighbor refuses to retire within the precincts insisted on by the complainant; in consequence of which the master calls together his servants and proceeds to avenge himself, or, as he alleges, to defend his property. As the controversy waxes hot, he commands his servants not only to burn and destroy the improvements made on the disputed territory but to fire upon his neighbor, his sons, and servants. They obey orders, and kill several of them. They are, however, finally taken into custody and brought to trial. An attorney for the servants pleads that those servants were bound to obey their master, and quotes these words from the Good Book: 'Servants, obey in all things your masters according to the flesh.' But, on the other side, it is shown that the 'all things' enjoined are only 'all things lawful.' For this obedience is to be rendered 'as to Christ'; and, again, 'as the servants of Christ, doing the will of God from the heart.' No judge or jury could do otherwise than condemn as guilty of murder servants thus acting. Now, as we all, in our political relations to the Government of our country, occupy positions at least inferior to that which a bond servant holds toward his master, we cannot of right as Christian men obey the powers that be in anything not in itself justifiable by the written law of the great King, Lord and Master, Jesus Christ. Indeed, we may advance in all safety one step further, if it were necessary, and affirm that a Christian man can never of right be compelled to do that for the state, in defense of state rights, which he cannot of right do for himself in defense of his personal rights. No Christian man is commanded to love or serve his neighbor, his king, or sovereign more than he loves or serves himself. If this is conceded,

unless a Christian man can go to war for himself, he cannot for the state.

I deny that a Christian loses responsibility and accountability just because the civil government commands him to do something. What if a lady who is a Christian lives under a government which commands that she commit fornication in order to produce children for the state? That has happened! Could she excuse herself and become immoral just because the government requested it of her? I think not. Then could she kill because the government commanded if You see, my friends, when there is a conflict between the Lord and the law of the land, the Christian should know whom to obey. When faced with a similar situation, it didn't take Peter and the apostles long to decide what they should do. They said, "We ought to obey God rather than men" (Acts 5:29).

Christian Against Christian

Christianity is an international religion. There are Christians in all nations. Should a Christian go to war, it is certainly possible that he could kill another Christian, and that is in conflict with such principles as those found in John 17:11, Rom. 12:10; Heb. 13:1 and James 5:9. If not a Christian, he is fighting against people who are often as innocent as he is. On this point, Campbell said:

"But to the common mind, as it seems to me, the most convincing argument against a Christian becoming a soldier may be drawn from the fact that he fights against an innocent person—I say an innocent person, so far as the cause of war is contemplated. The men that fight are not the men that make the war. The soldiers on either side have no enmity against the soldiers on the other side, because with them they have no quarrel. Had they met in any other field, in their citizen dress, other than in battle array, they would, most probably have not only inquired after the welfare of each other, but would have tendered to each other their assistance if called for. But a red coat or a blue coat, a tri-colored or a two-colored cockade, is their only introduction to each other, and the signal that they must kill or be killed! If they think at all, they must feel that there is no personal alienation, or wrong, or variance between them. But they are paid so much for the job; and they go to work, as the day laborer to earn his shilling. Need I ask, how could a Christian man thus volunteer his service, or hire himself out for so paltry a sum, or for any sum, to kill to order his brother man who never offended him in word or deed? What infatuation! What consummate folly and wickedness! Well did Napoleon say, 'War is the trade of barbarians'; and his conqueror, Wellington, 'Men of nice scruples about religion have no business in the army or navy'."

I repeat for emphasis: A Christian cannot leave the answer to this question on killing to another, not even to the government. Governments are not always run on a moral and spiritual basis. They have their own selfish interests, ambitions and alliances. Thus, governments cannot make moral decisions—and this question does indeed involve a moral decision—for a Christian. If a government can make such a decision

for a Christian, any government can do it. Then Christians would be forced to the position that it would be morally right to kill other Christians, or do any other deed, if the government made such a decision for them. No government or majority can make right and moral for the Christian that which is not right. If they could, might and majority make right; a proposition which every Christian rejects. We as persons must give an account for the deeds done in our bodies, and thus we must not allow these deeds which are destructive of Christian principles. The government does not render an account to God for us (Rom. 14:12).

Yes, I know that someone wants to know what I would do if a man broke into my home, attacked my wife, and threatened to kill us. I'm not sure. Suppose I killed him? Does that authorize me to train for, meditate upon, and go out and kill a man or thousands who have not broken into my home nor harmed my wife and me in any way? I don't think so.

"Whenever Christians come to see war in the light in which Christ and the New Testament treat it, the result will be a decision on their part to suffer, if need be, even martyrdom itself before they will obey any government on this earth commanding them to engage in it. That they will ever come to so view it is more than I can hope for as long as we are in the flesh. Still this should not deter us from working to render the conviction as nearly universal as possible. It may suit the religious demagogue to defend war, and urge that Christians can innocently take part in it; but this is no task for the Christian. His mission is one of peace, not of war; and he should never admit that the emergency can, by possibility, arise when he will abandon it for one of boundless passion and bloodshed. Let all Christians work to give this sentiment currency" (Moses E. Lard, 1867).

How To Serve Best

The best citizen any government has is a genuine Christian. He gives no trouble to the powers that be. He is loving, kind and peaceful. He pays his taxes. He goes about doing good to all men. He is meek and quiet. He is moral. He establishes a good home, the bulwark of the nation. He seeks to unite all people in Christ and his kingdom.

There Is A Way For Everyone

No doubt that some hypocrites have taken advantage of the blessing, but so far, our nation has permitted those who are opposed to combat duty, as Christians, to sign up for some type of service which is of a non-combat nature; in this way permitting such Christians to both serve their country as good citizens and at the same time respect their own conscience in reference to carnal warfare. It is my conviction that a Christian can do in time of war whatever he may do in time of peace. The Bible reads the same in war as in peace. Christians should be honest as to their own convictions and with reference to the government under which they live. And if there be a conflict between civil authorities and the law of Christ, then may we remember, "we ought to obey God rather than men."

Using the SWORD OF THE SPIRIT



Ken Green

2212 Jordan Lane, S.W.
Huntsville, Alabama 35805

The subject assigned is one of undying interest to God's people. Days of national and international distress generally bring it to a more visible place of general concern and discussion, but it is always viewed as a topic worthy of study.

With an unpredictable world situation hovering about us, the subject is, regrettably, timely. A compulsory draft will likely be faced by another generation of young Americans in the not-too-distant future. What decision should a Christian make in such an event? Or in the absence of the draft, does he have the right to volunteer for military service? In either case, must he serve in a non-combatant position in time of war? Or if the taking of human life is always wrong in such a context, would he be aiding and abetting such by serving in a supportive role?

My personal conviction is that a Christian may be employed in the military service of his country. I believe that he may serve in a combatant position or in a supportive one. I'm convinced that there is a restriction to this liberty: i.e. that the government be fighting a war of defense, either of its own borders and/or interests, or in behalf of an ally. I cannot condone aggression and intrusion, either on the part of individuals or governments.

In my published debate with T. N. Thrasher on this subject, I set forth three general arguments:

A Christian May Serve In Civil Government

First: seeing that God authorizes civil governments to be punitive agents, and He authorizes Christians to serve as civil governments (or in them), therefore Christians are authorized to be punitive agents of the government.

If this line of reasoning is valid from a scriptural standpoint, then I consider my position established. It would authorize one to serve his community as a law officer. It would sanction one's serving in capacity of a judge or juror, or executioner. It would authorize him serving his nation as a soldier to bring retribution against international intruders of our peace. One may quibble over the term "punitive agent." But I see no essential difference, so far as our concern goes, in the various offices mentioned above. All fall into that category that Paul described as "the power", "the ordinance of God", and "not a terror to good works, but to the evil"(Rom. 13:2,3).

I think that no one will deny that civil governments, according to this passage, may maintain a retributive power. Even Pilate was told by the Lord that he indeed had power from above to crucify or to release (John

19:10, 11). Pilate's besetting sin was not in the use of his power, but in its misuse. Peter explained that civil officers "are sent . . . for the punishment of evildoers, and for the praise of them that do well" (1 Peter 2:14).

May Christians serve in the civil government? Cornelius was not a Christian when we first meet him, but he was a god fearing man whose sincerity and moral purity were monuments before God (Acts 10:1, 2). He was also a soldier, sworn to protect the Roman Empire even to the taking of life. He was told what he "oughtest to do" to be saved (Acts 10:6; 11:14), but one has to do a lot of unnecessary inferring to reach the conclusion that he severed his military connections. Same with the Philippian jailer (Acts 16), the Ethiopian Treasurer (Acts 8), and Erastus, the treasurer of Corinth (Rom. 16: 23).

A Minister of God

Second: a man cannot become, by virtue of the same act or office, both a minister of God for good and a sinner. But the authorized punitive agent is a minister of God for good. Therefore this office, and the duties of it do not make him a sinner.

Certainly, the first proposition is obvious. All truth is from God. Thus truth cannot oppose truth anymore than God can oppose Himself. Yet Rom. 13:4 declares that "the power" is "the minister of God to thee for good" and "he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil."

The Constitution of the United States is in harmony with this inspired statement. The Preamble states that two of the fundamental reasons for the existence of civil government are: 1) Insuring domestic tranquility; and 2) Providing for the common defense. As Alexander Hamilton put it, ". . . the passions of men will not conform to the dictates of reason and justice without constraint."

If all lived by godly principles, it would be wonderful. But unfortunately, there are many who have no compunctions against breaking into homes and businesses, (as well as the borders of one's land) killing, stealing, raping, destroying. Paul teaches that civil government exists for the discouragement and punishment of all such, and is the minister of God's vengeance in so serving.

Moral Laws

Third: Moral laws are eternal and universal. God had authorized and even commanded civil governments to act as His punitive agents. Therefore no moral law is transgressed when civil government acts as God's punitive agent. There is a presupposition. Assuming God never authorizes or commands the violation of moral laws (which would make Him the author of sin and confusion), the conclusion follows.

Positive laws of God have not been constant through time. The sabbath law was restricted to the Mosaic dispensation, baptism to the Christian age. But moral laws are rooted in the eternal and universal attributes of God Himself.

Yet, King Saul sinned when he failed to utterly destroy Amalek (1 Sam. 15). Samuel, one of the most godly men to grace sacred history, completed the job

as he "hewed Agag in pieces before the Lord in Gilgal."

Did Samuel violate a moral law by doing this? No. Someone may counter with the argument that he broke the sixth commandment, "Thou shalt not kill." But the problem is in the interpretation, not the command. The verse has no application to the subject we're discussing. For one thing, the Hebrew word for "kill" here refers to murder (comp. Matt. 19:18). All taking of life is not murder. This is obvious when we consider that the law of God in this same context said several times that the murderer "shall surely be put to death." It is plainly declared in Num. 35:27 that if "the revenger of blood kill the slayer; he shall not be guilty of blood."

Well then, did Samuel break a positive law? No. He obeyed a positive law in the slaying in Agag.

It seems that the only question left to answer is: does one violate a positive law today if he takes human life in such circumstances as our study entails?

The Law of Love

It is often said in objection to our position that one cannot love his enemy and take his life (Matt. 5:43-48). Yet the same chapter says, "Resist not evil" (v. 39). Would one apply this to a Hitler who would murder millions of innocent, peaceful citizens and take over the world? Should such a one be resisted by peace-loving nations? Should a lawless gunman be resisted in our society? What about a rebellious child? Would this passage dictate against disciplinary measures which would amount to resistance of evil. If a Christian should be in favor of resistance to any of these, would it mean he doesn't have love for his enemies?

Don't overlook the fact that God is set forth as the standard of love (v. 45, 48). Yet God's love does not overrule His justice. This scripture refers to our activities as individuals and not to the proper sphere of civil government in matters of defense and law enforcement.

The Law of Vengeance

If it often pointed out that Christians are not to avenge themselves: "Vengeance is mine; I will repay, saith the Lord" (Rom. 12:19). We certainly agree. But when a policeman in pursuit of his civil duty, kills a man, or a soldier does the same, he is not taking personal vengeance. He is exercising God's vengeance (Rom. 13:1-4).

Christian Against Christian

Sometimes it is argued that if Christians of one nation can serve in combat, then Christians of an opposing nation can likewise serve. Therefore, if those two nations go to war against each other, Christians will be pitted against Christians.

The argument is an emotional one rather than a logical one. I doubt that those who so argue would agree that it is worse to kill a brother than an alien.


As I have already explained, I don't believe that every war is justified, and I would have no part in a war of aggression against a peace-loving people. If I did become involved in such, a brother against whose

borders I became a threat would have every right to shoot me, just as my brother across town would have the right if I broke into his home and threatened the safety of his family. And I don't believe his action would demonstrate a lack of love.

Conclusion

Briefly, I have written a few of my thoughts and convictions on this vital subject. Hopefully, readers will be reasonable in their evaluations and charitable in their disagreements if they have such.

If you feel compelled to write regarding those disagreements, I will read and consider your rebuttals. If I am led to change any position I've advanced, I'll let you know. I do not promise to reply to all such letters, or enter into correspondence with a number of brethren. Please understand that other duties would prohibit such.



New Printing

**Levi
Hedge's
Rules
of
Logic**

You have seen portions of this book quoted in nearly every debate held by the brethren for the last 150 years. It has only been available as a collector's item in used book stores until now. This is a very legible reproduction of the 1860 edition. It consists of 178 pages bound in black and gold hardback, a very attractive book. You will be amazed to discover that some of the rules used in debates and cited from this source are not actually there. Your reference library will find this a good addition.

\$5.00

in hardback

order from:

Religious Supply Center

P.O. Box 13164
Louisville, Ky. 40213

HOLY SPIRIT BAPTISM: A REPLY

Leslie E. Sloan
4620 Preston Hwy.
Louisville, KY 40213

The reader's attention is called to the January 1981, issue of STS, in which brother Marshall Patton (a very dear and respected friend of mine) answers some questions on this subject. I have too much love, respect and appreciation for Marshall Patton for anyone to get the idea that this little piece is anything but objective. I would do nothing to hurt my friend. In fact, I discussed this review with him before I even attempted it. However, there are some things in the article, and some things in general taught by the advocates of Holy Spirit baptism applying to Cornelius which I would like to question for the consideration of the readers. You should go back, therefore, and read brother Patton's material again.

He makes a valid point, I believe, with reference to the prophecy of Joel, in that the Holy Spirit Himself was not the thing which was poured out, but that the Holy Spirit was indicated as the source from which the power came. I am also in agreement with the conclusion brother Patton draws in the complete fulfillment of the prophecy of Joel in the apostles of Christ, and subsequent manifestations of the Holy Spirit as a result of imposition by the apostles.

Brother Patton points out "While the two cases of Holy Spirit baptism (Acts 2 and Acts 10) are similar, they are not identical." I question the conclusion here that these two cases can be the same thing and not be identical? Similarity does not prove that both cases are the same. In the overall picture, there are more differences in these two cases than there are similarities, and brother Patton points out some of these in the same paragraph. Then brother Patton says, "Nevertheless, it was indeed a "like gift" (Acts 11:17) or equal in that the experience constituted Holy Spirit baptism." The reader surmises that brother Patton automatically assumes without proving that the "like gift" of Acts 11:17 is Holy Spirit baptism. Yet I find no evidence to support the idea. If you go back to Acts 10:44-46, and examine the actual case of the Holy Spirit experience at the house of Cornelius, you will find that what Cornelius received was the "gift of tongues." This constituted the "like gift" received by the apostles (Acts 2) in that it was by the same manner of reception, and administration, and identical to "this same gift" received by the apostles on Pentecost. But the demonstration was not the baptism; it just accompanied or heralded the baptism in it's divine purpose of guiding the apostles into all truth (John 16:13). Cornelius received no promise of Holy Spirit baptism—only the apostles of Christ received this. Since the apostles ONLY received a promise of Holy Spirit baptism, we must conclude that divine purpose relative to Holy Spirit baptism was served by the apostles. Jesus made it emphatic that no one other

than His apostles could receive Holy Spirit baptism (John 14:16-17). I don't believe this passage has been carefully considered by the Cornelius advocates. We must accept the position that Cornelius was in some sense "not of the world" or the position that he did not receive Holy Spirit baptism. For again, Jesus makes it emphatic that the world "cannot receive" this baptism (John 14:16-17). We need to consider also the term "world" in this passage in contrast to the apostles, to whom the Lord made the promise in this passage. Brother Patton points out in the last paragraph of his article that the Holy Spirit's purpose was served in the apostles, and references it with John 16:13.

It cannot be objectively conceived that Peter's statement in Acts 11:16-17 applies to Cornelius in the sense that it encompasses Holy Spirit baptism. If it encompasses Cornelius in this regard, how are we going to protect ourselves against the claims of Holy Spirit baptism by men today? Peter quotes the Lord in Acts 1:5 here, and this promise does not include Cornelius. Then, the question arises (as it did in brother Patton's article—See question No. 2 with his answer) why the words of Christ spoken in Acts 1:5 were called to remembrance by the apostle Peter. Brother Patton said, "Because of the similarity of the events." I think this misses the point entirely, and is an oversimplification of the matter.

I would like to present another point of view for the consideration of our readers. Up until the time of Peter's visit to the house of Cornelius (Acts 10), the gospel had been confined to the nation of Israel, limited to the Jews, but Peter recounts his experience at Caesarea to prove to those in Jerusalem that the time had come to carry the gospel to the whole creation (Acts 10:34-35; 11:17-18). He tells his Jewish brethren that the Spirit fell on Cornelius and his house "as" (in the same manner) it had fallen on the apostles at the beginning. That God had given the Gentiles the "like gift" (The ability to speak in tongues Acts 11:17 cf Acts 2:4; 10:44-46) was a further illustration of God's acceptance of all nations as subjects of the gospel of Christ. Then, Peter told these apostles and brethren, of which all the former, and surely many of the latter, had been personal companions of the Lord, and remembered His instructions to them prior to His ascension, that when he witnessed the Holy Spirit descending on Cornelius, he remembered the promise of the Lord that they (apostles) would be baptized in the Holy Spirit. This surely could not be considered evidence that Cornelius was baptized in the Holy Spirit—that the same thing happened to Cornelius that had happened to the apostles. But, rather, you remember that when Jesus promised to baptize His apostles in the Holy Spirit, He also told them they would be His witnesses in Judea, Jerusalem, Samaria and THE UTTERMOST PART OF THE EARTH (Acts 1:5, 8). Jesus had already made this promise to His apostles (Luke 24:46-49) in connection with their endowment of "power from on high." This was the "Spirit of truth" spoken of in John 14:16-17. This was conspicuous by it's absence in Cornelius' case. Thus it was

clearly indicated to Peter that the very purpose for their (apostles) receiving Holy Spirit baptism was not beginning to be completely carried out. Thus the reception of the Holy Spirit by Cornelius (Gentiles) reminded Peter of THE VERY PURPOSE OF HOLY SPIRIT BAPTISM on the apostles consistent with the Lord's promise of the same to them. The fact that Peter "remembered" these things is certainly not evidence that Cornelius received Holy Spirit baptism.

In closing, we should be consistent in our arguments. We forcefully show our Pentecostal neighbors that Holy Spirit baptism was only promised to the apostles. What does the argument do to Cornelius? We deny to them the privilege of saying "gift of the Holy Spirit" is baptism of the Holy Spirit. Should we not abide within the confines of our own rule? We trust that these few remarks will provoke all of us to greater study of divine revelation.

Scriptural Elders and Deacons

by H. E. Phillips

312 pages Cloth Bound
Back in Print at Last



No study is more needed. H. E. Phillips has done outstanding work on this material. It is scholarly and sound avoiding harmful extremes some writers have taken on the subject. The best book available on the subject.

—Connie W. Adams

Price \$6.95

ORDER FROM: Religious Supply Center
P.O. Box 13164
Louisville, Kentucky 40213
Phone (502) 366-9014

Ky. residents add 5% sales tax

Please Renew Promptly!

ANSWERS for our hope

Send Bible questions to:

Marshall E. Patton
10511 Moonlight Way
Valley Station, KY 40272



A REVIEW

Elsewhere in this issue appears a "Review" by Brother L. E. Sloan of a former article in this column. We are, as he says, "dear personal friends" and our feelings toward each other are mutual.

The issue simply has to do with whether or not the experience at the household of Cornelius (Acts 10) was Holy Spirit baptism. The issue is not whether the experience (Acts 10) was the Holy Spirit baptism promised to the apostles. We both understand that it was not (See my former article).

The Scriptures neither call this experience "Holy Spirit baptism" nor the "gift of tongues." The Scriptures do reveal that the experience constituted a "like gift" (Acts 11:17). The Holy Spirit bestowed many gifts in different forms, e.g., promises, blessings, spiritual gifts, and Holy Spirit baptism (Acts 2:33; Gal. 3:14; Matt. 7:11; Lk. 11:13; I Cor. 12:4f; Acts 1:5; 2:17).

Brother Sloan and I agree that there were similarities in the experiences. He questions "the conclusion that these two cases can be the same thing and not be identical." Would he question the conclusion that two different cases of the impartation of spiritual gifts would be the same thing ("spiritual gifts") even though the gifts were not identical? The fact that two things are the same categorically does not demand the conclusion that they are identical.

I do not have as much trouble explaining to our "Pentecostal neighbors" or others two Holy Spirit baptisms with different power for different purposes as I would have in explaining that "gifts of the Spirit" were received directly and not through the laying on of the apostles hands (Acts 8:18). Brother Sloan's position on Acts 10 parallels exactly the position of our Pentecostal neighbors, namely, the reception of spiritual gifts directly and not through the laying on of the apostles hands.


The argument based upon the expression "whom the world cannot receive" (John 14:17) and the experience of Cornelius (Acts 10:44; 11:15) misses the mark so far as the meaning of "whom the world cannot receive" is concerned. The word "receive" is from the Greek "Lambano" which, according to W. E. Vine "denotes either to take or to receive." Again, it is defined: "I. to take, i.e. 1. to take with the hand, lay hold of. . . . 2. to take in order to carry away: without the notion of violence, i.e. to remove, take away, Matt. 8:17; with the notion of violence, to seize, to take away forcibly: Matt.

5:40; Rev. 3:11" (*Thayer's Greek-English Lexicon*, p. 370).

The context of John 14:17 shows that Jesus was speaking with a view to His going away. He promised them "another Comforter" which the world could not "lay hold of" or "seize or "take away forcibly" as it had done in crucifying Him. Jesus promised that this Comforter would "abide with you for ever." The very reasons given by Jesus in the same verse as to why the world could not "receive" or "take" this Comforter harmonize with this view. Such view or meaning of "receive" has nothing on earth to do with the experience of Cornelius.

Again I conclude that the experience in Acts 10 was Holy Spirit baptism because of the meaning of the word "baptize" and its effect upon their spirits, the similarities already discussed, especially the manner of reception, the outward manifestations, and the associations made by Peter.

Things Most
Certainly
Believed



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

REDEMPTION (3)

Completion of God's Remedial Plan

We have previously traced the course of redemption through the Patriarchal Age and the Mosaic Age. Hopefully, we have given appropriate attention to the purpose and promise of God as such unfolds within the Old Testament and have kept in focus the typical representation. Our present challenge is to consider certain aspects of completion or the perfection of the plan of redemption.

"That in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him" (Eph. 1:10). "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:" "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (Eph. 1:3, 7). The "fullness of times" saw the advent of Jesus Christ, the promised Messiah. With his birth the sequence of events anticipated more than 4000 years began to unfold. His baptism (Mt. 3) launches his earthly ministry of some three years. The selection of twelve disciples and the special preparation of these by way of teaching, example, and 'impressing their peculiar relationship to the kingdom is climaxed by His promise, "I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shall bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven" (Mt. 16:19; 18:18).

What were the keys here mentioned? To determine what they were and when they began to be used will be to determine when the kingdom came into existence. The keys were the conditions of divine pardon embraced in, "He that believeth and is baptized shall be saved" (Mk. 16:16); "repent and be baptized every one of you in the name of Jesus Christ for the remission of sins" (Acts 2:38); "believe on the Lord Jesus Christ, and thou shall be saved" (Acts 16:31). Peter acted upon his delegated authority on Pentecost and as a result of his and the other apostles preaching, 3000 were added to the church upon obedience to these terms of pardon.

Redemption

The eternal purpose of God was to unite Jew and Gentile in the fullness of time in one body, by the cross (Eph. 2:11-18). At least one facet of this purpose is outstanding on the day of Pentecost and in fact does not

Johnie Edward's
GOSPEL MEETING SERMONS
FIFTY OF HIS BEST OUTLINES

FOREWORD

I know of no greater need than sermon material for gospel meetings. I do not know of any man better qualified to publish this type of material than Johnie Edwards.

I have been acquainted with him for years. He has conducted many meetings. Large crowds attend, and many have obeyed the gospel as a result of his influence.


Johnie's sermons are plain and yet full of material. I am sure this book will be a profit to many preachers.

After reading his material, you will see why he is in such demand for meeting work.

Robert Jackson
Nashville, Tennessee

only \$5.00 in Hardback
ORDER FROM: Religious Supply Center

A Commentary on THE MINOR PROPHETS



"... Homer Hailey has produced a commentary that will be at the top for many years in this field. For forty years he has labored diligently as a preacher, college professor and author. . . . I commend this volume to you as the best on the Minor Prophets yet published."—H. E. Phillips

\$9.95

ORDER FROM: Religious Supply Center

materialize for sometime thereafter. Admittedly, all the ingredients with respect to the law of pardon are from that point evident and available but the transition circumstances have not yet produced general application. The prophet had promised, "It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth" (Isa. 49:6). Jesus had commissioned, "all the world" and "every creature". It would seem that the full import of this was slowly grasped as the Jew alone was object of apostolic preaching for a while and this is accepted as divine order, "Jew first and also the Greek" (Rom. 1:16). Cornelius and his household are the first Gentiles to hear and believe the gospel. Here, practically and in fact, is marked the completion of God's plan of redemption.

The character and identity of Cornelius is a beautiful thing, admired among all, saint and sinner (Acts 10). He is presented as devout, charitable, a soldier, a worshipper of God. All this, but he is not a Christian, not a child of God. "For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ" (Gal. 3:26-27). Cornelius had to be converted to Jesus Christ.

The account divides itself into three parts. First, there is the bringing of Cornelius and the preacher, Peter in this instance, together. The miraculous is in evidence as we hear an angel speak to Cornelius in commendation of his worthiness and in declaring his prayers heard. However, we note the angel as a messenger of God does not directly intervene in affecting God's purpose, redemption. The angel simply told him how the desires of his heart might be fulfilled. Send to Joppa for Simon, "he shall tell thee what thou oughtest to do" (Acts 10:5-6; 11:13-14). God's will is made known only through his word, for Cornelius as well as for you or me. The gospel must be heard, preached to be heard, it is "the power of God unto salvation" (Rom. 1:16) and "faith cometh by hearing and hearing by the word of God" (Rom. 10:17).

Secondly, there is the preparing of Peter (Acts 10:9-16). Perhaps steeped in traditional barriers, to some degree possessed of a limited concept of the commission, Peter was at that moment not ready for the task God had for him. In fact, not until the vision at mid-day upon the housetop in Joppa did Peter fully understand these matters. There he learned that the cleansing power of the blood of Christ would, as had been purposed from the beginning, bring the Gentile into favor with God just like the Jew. He departed with the devout soldier and the two household servants sent by Cornelius along with certain Jewish brethren for Caesarea.

Arriving at the house of Cornelius he found an expectant and receptive audience waiting for him (Acts 10:17-28). Peter preached the gospel to that audience, prefacing his declaration by impressing that "God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him" (Acts 10:34-35). When

he had summarized God's eternal purpose, climaxing his sermon in declaring the death, burial and resurrection of Christ, he closes with a simple statement of requirements in so far as Cornelius and his house are concerned. "Whosoever believeth in him shall receive the remission of sins" (Acts 10:29-43).

At this point a third miracle occurs. "The Holy Ghost fell on all them which heard the word" (Acts 10:44). Upon whom? Those that heard the word. For their salvation? No. Why then? What was the purpose? To convince the Jews that the Gentile as represented in Cornelius, could receive the grace of God upon the same terms and conditions as the Jew (cf. 10:45). The result of this miraculous falling of the Holy Ghost was a convicting and convincing of the Jews that "God also to the Gentiles granted repentance unto life" (Acts 11:18).

The conclusion of this account pinpoints the obedience of Cornelius and his household. Take note again of the concluding and concise statement of Peter (v. 43), "To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." The logical and conclusive act in the obedience of Cornelius toward the remission of sins is expressed in verses 47 and 48. "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord". Salvation from sin in the only way the Spirit has ever revealed. Cornelius, a religious man, yet lost in sin, was saved by the blood of Christ in obedience to the gospel. No man living can hide behind his morality expecting and having it save him. No man lives without sin.

In Cornelius we see the completion of God's remedial system along with a number of other profitable lessons. In him there is the classic example of the gospel in application and the continuing stress upon the unalterable and eternal principle: obey God and be BLESSED; disobey and be CURSED.

Stairway of Teaching

**The
Up**

By Bobbie & Carla Miller

New, Improved Edition

NOW IN STOCK

*A Useful Tool for all
Teachers*

Order from: Religious Supply Center
Price: \$4.50 12 or more-\$4.00

MY SERVANTS THE PROPHETS

Rodney Miller

15 W. Parr St.
Orlando, FL 32804



LET US RISE UP AND BUILD Spiritual Renewal: The Mind, The Heart, The Will & The Result

The people's heart were ready to hear the Word of the Lord because of the example and action of their leaders. Now we are ready to see the renewal itself as it unfolds in three phases pointing toward one result.

Assembled together before the great wooden podium, the multitude stood. Ezra opened the Book and lead the people in prayer. This brings us to the first aspect of spiritual renewal, the INTELLECT. In Chapter 8:1-8, the challenge of Ezra is that of communicating information: V. 8, "they read from the Book. . . . so that they understood the reading." This was the propagation of the Word. The Lord said, "you shall know the truth and the truth will make you free." Spiritual renewal involves wanting to know the will of the Lord to the degree that the people come together as one person; standing from early morning until mid-day to learn God's statutes. What a contrast this is from the prevailing attitude which says today that "if you can't say it in 30 minutes, it ought not be said." These people were not sitting in padded pews and they were not in air-conditioned buildings. They were standing in the street and they were "attentive to the Book of the Law." Ezra appealed to the right authority when he opened the "Book of the Law."

This example says that there must be a zest for learning both on the part of the audience and the teacher. Ezra's dedication (Ezra 7:10), was discussed in our last study, so we know his zeal as well as enthusiasm to add to that of the people. The result is that information will be communicated and received. Brethren, in many areas and places our knowledge is woefully failing. The Old Testament remains a vast unknown source to the majority of Christians. Recently, while away from home and teaching a typical auditorium class of adults, not one person in the assembly had even one idea what happened to the nation of Israel, who, when, or how, nor what happened to the nation of Judah, who, when or how. And, not one person knew the order of world kingdoms that God used in the Old Testament. As another example, one dear sister that taught a ladies' class at a particular congregation, told the class that they ought not to study the Old Testament at church because it was "nailed to the cross:" that are the assemblies we ought to study only the New Testament, and that if they wanted to they could read it at home. These two separate examples

only serve to further demonstrate an all too common weakness in the church, which proclaims that we must have knowledge to effect spiritual renewal. The burden must fall equally upon the shoulders of the teachers and the learners. As teachers we must have something to say. The reason that many demand the sermon to be over in 30 minutes, or that the class finish the entire Book of Revelation in 13 lessons, is that oftentimes all the lessons are a boring rehash of what everybody else has heard over and over. This represents a failure to study on the part of the teacher. Ezra has said first, I must know it, then practice it, and finally teach it. Our classes can't be a dusted off, warmed over, run through of the same old left-overs time after time. One Bible student gave in response to the question, "What do you think makes brother so-and-so such a good teacher?", "I learn something new ever time I go to class." The teacher was putting out the information. Therefore, the student said, "I can't wait to get to class!" This double responsibility will enhance the first step in effecting spiritual renewal.

Secondly, after the intellect has been stimulated with divine knowledge, then 8:9-12 demonstrates the next step in renewal, the effect on the Emotions. Verse 9, "... for all the people were weeping when they heard the Words of the Law." It moved them emotionally when they realized their condition and conduct as compared to what the Law had set forth as a standard. The knowledge they had received had hit home hard when they heard about their failures. The response of Ezra was to encourage them not to mourn and weep; they had turned from their failures; and that now was not the time to continually dwell on them; that now it was time for joy and thanksgiving because they could be set aside.

We are so afraid of the emotionalism of Pentecostalism, or of the Charismatic Movement, that we have sought to carve the heart out of Christianity and deny the emotions altogether. We want our sermons to be conversations in monotone. We ask that our preaching be done with detachment and void of intensity. Recently, following a meeting two non-members were overheard discussing the lesson which was delivered in a detached, conversational monotone. One visitor asked the other: "Did you hear him say you had to be baptized to be saved."

"Sure," the second replied, "but he didn't mean it. You could tell by the way he said it." Another visitor said, "they are afraid they would look like Pentecostals if they raised their voices." Brethren, there must be some emotion in what we say and how we say it, because if it makes an impact on the mind, it will move the heart. It must be our goal as teachers, elders and preachers to move people to obey. "Chalk talks" are fine, but we must seek to touch the heart of the person in the pew. They need to feel the pain of sin and the joy of forgiveness. Paul said in 2 Cor. 5:9, "Knowing the fear of the Lord we persuade men." This means to take the Word into the mind and reach the heart of man because of the consequences. Brethren, if we want others to "bleed", we that teach need to

"hemorrhage." Spiritual renewal touches the **heart**.

Finally, in Chapter 8:13-18, spiritual renewal affects the will. On the second day they had come back for more. They were still seeking to "gain insight to the Word of the Lord." Now they were to find out what they needed to do. Obedience is the key now. First, the Word goes into the MIND, then it touches the HEART, and the last step is that it manifests itself in the WILL, and/or in **simple obedience**. They found out that they had not lived in the booths or observed the feast of the Tabernacle. This feast of booths was a memorial of the time of the Exodus and of living in the wilderness. This they had neglected to do, so when they found out what they needed to do, because of their attitude they are ready to observe this feast as God would have it.

You can see by this example that we "know to do" a lot of things that we do not do. This is true because, while it is head accepted, it is heart rejected. Once the head and the heart accepts, the obedience is swift. This then is called submission. It brings man "full circle" to the foot of the throne, except when the process began man was on the throne, and when it is completed, Jesus is on the throne. In Acts 2, when they were cut "to the heart", obedience was but a question away.

The result of this renewal is seen in the unity of those whose minds were opened, whose hearts were pricked, and whose will reacted in obedience. So often the local congregation is a hotbed of gossip, criticism and cliques. Paul, speaking of this factious attitude in Corinth, asked: "Are you not carnal?" He goes on to say that, "I cannot speak to you as spiritual men but as fleshly." There can be no basics for unity aside from spirituality. When spiritual renewal has taken place then and only then can a people be ONE in Christ. The bone-deep desire to learn, practice and teach is the KEY to spirituality. Until people attend Bible study because they eagerly expect to learn something new, until they express sorrow and joy, until this new attitude influences a change in behavior, spirituality is a dream with no chance of fulfillment.

EXPOSITION:
TEXT and
CONTEXT

Weldon E. Warnock

491 E. Woodsdale
Akron, Ohio 44301



THE BEATITUDES—NO. 1

The Beatitudes are a part of the memorable Sermon on the Mount. They must be viewed in light of the fact that Jesus was preaching the gospel of the kingdom. Prior to the Sermon on the Mount Matthew states: "And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the

kingdom.." (4:23). When Jesus closed his sermon "the people were astonished at his doctrine: For he taught them as one having authority, and not as the scribes" (7:28-29).

Hence, Jesus was preaching the gospel or teaching New Testament doctrine in his presentation of the Beatitudes. They point toward the Christian dispensation that began on Pentecost and characterize the citizens that would compose Jesus' kingdom. Let us now consider each one of them specifically.

Blessed Are the Poor in Spirit

"Blessed are the poor in spirit: for theirs is the kingdom of Heaven" (Matt. 5:3). Luke's account states: "Blessed be ye poor" (Lk. 6:20). The "poor" describes not what a man HAS, but rather describes what a man IS. There is no merit in being poor, physically, nor is there dishonor in being rich. Both can be dangerous, however. The wise man said: "Give me neither poverty nor riches . . . lest I be full, and deny thee, and say, Who is the Lord? or lest I be poor, and steal and take the name of my God in Vain" (Prov. 30:8-9).

There were two Greek Words used to show degrees of poorness. One word was *ptochos*. It meant destitution; total poverty, as a beggar. The other word was *penes*. It meant the bare necessities without any luxuries. Jesus chose the word *ptochos* in our text under study. He was saying: "Blessed are those who are spiritually destitute, utterly helpless, for they shall gain access into my kingdom.

Man must feel his total dependence on God rather than himself. He must come to the place where he can say, "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps" (Jer. 12:23). This is what Paul meant when he wrote: "If any man among you seemeth to be wise in this world, Let him become a fool, that he may be wise" (1 Cor. 3:18).

Those who are not willing to bow in humble submission to the will of God will never enjoy the blessings of citizenship in the kingdom of heaven. Entrance into the kingdom (by process of the new birth, Jn. 3:3,5) cannot be gained by arrogance and self-righteousness, but by a feeling of complete deprivation and insufficiency. May we realize that we need the Lord Jesus Christ!

Blessed Are They That Mourn

"Blessed are they that mourn: for they shall be comforted" (Matt. 5:4). This is not a consolatory text for the loss of loved ones. Neither is it a text for the "mourner's bench" or "altar." Alien sinners going to the "mourner's bench" to "pray through" is not taught in the Bible. But rather the text has reference to the mourning of those over their lost condition because of sin. This is the man with the broken heart. He is moved to bitter sorrow because of the realization of sin. He is dissatisfied with life the way it is. This initiates change.

Jesus said that those in grief and sorrow would be comforted. The comfort came when the glad news of the gospel was announced and received. This was the

fulfillment of Isaiah's Prophecy: "The spirit of the Lord is upon me, because the Lord hath anointed me to preach good tidings unto the meek: he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn" (Isa. 61:1-2). Jesus quoted his prophecy in Lk. 4:18 and applied it to His ministry. The "comfort" of Isaiah and the "comfort" of the second beatitude are the same thing, both referring to the gospel.

In contrast to those who have godly sorrow that brings about comfort, Jesus said: "Woe unto you that laugh now! for ye shall mourn and weep" (Lk. 6:25). These are the persons who do not realize their souls' needs, because they are indifferent toward sin and labor under the delusion that they have no need of Christ. They are delighted in the things of the earth, running after pleasures and riches, but Jesus said they shall mourn and weep, but too late!

(To be continued)

ATTENTION: YOUNG PEOPLE!

**A LETTER FROM A PRISONER
SO YOU'RE DOING DRUGS?**

(EDITOR'S Note: This letter comes from one of 15 converts in the Westville Correctional Center in northern Indiana where Arthur W. Adams of Portage, Indiana has been doing successful work through classes and a correspondence course. Please read it carefully and then make sure every teenager you know reads it. Our prayers and best wishes are with this young man and the others who have recently obeyed the gospel.)

Dear Friend and Brother,

I am writing you as a concerned friend and Christian brother. I don't know a lot about you and you don't know me. But take what I am about to say as a voice of experience. I would hate to have what happened to me happen to you.

I am 25 years old and I've already spent about 8 years in prison. I have been in and out of institutions most of my life. You name it, I've done it except for rape and murder. Even though I've come close to committing both.

Have you ever been in jail or prison or even a mental hospital? If you haven't, take a tour of one, ask an ex-con, find out what it's like. You may end up there one day.

I hear you've been involved in narcotics? So have I. I've used drugs since I was 11 years old— from marijuana to heroin, all inclusive. I've drunk every kind of alcohol invented. Do you know what it is like to go through withdrawal from drugs or alcohol? It is the

worst experience a man can go through, next to going to prison.

Do you know what the penalty for dealing or using and possession of drugs is? It carries about 15 years to life imprisonment. Is it worth 15 years or so of your life for a few cheap thrills?

Being in prison is a horrible thing to happen to anyone. First you are processed in and placed in a cell alone or with another man. You stay there 7 to 10 days. You are then placed on a job. You are told when to work, when to quit, when to eat, when you are through, when to get up, when to go to bed. You live a life of orders.

Your first test of survival inside is when several inmates confront you. You either fight or back away. When you turn away, you are then forced to submit to homosexual acts. You are then a queen. Believe me, I've seen it happen to many young kids in prison. The code is "only the strong survive", the weak ones are in big trouble.

I heard you said you claimed to be a Christian. If you are, you would not do what you are doing. You may think it is "cool" to do what you are doing, but it isn't. You are a pawn in someone's game to make money. Someone who would sell drugs to innocent kids is sick.

Sure I've done it, but I paid a stiff price because of it. If I were free now, I would see that anyone I caught selling drugs at all would be thoroughly prosecuted for it.

I am presently serving a 10 year sentence in prison in Indiana and I wish I could change my circumstances, but I can't. I've got to live with it.

But even though I am in prison, I am a free man because Jesus has given me a freedom I've never known. He has given me a guarantee of eternal life if I remain faithful. He has forgiven me every wrong I've ever committed and the chance if I sin in the future to be forgiven then.

As someone who is deeply concerned for your future, your life and your soul, give up what you are doing and return unto God. Your path right now only leads to Hell and eternal torment.

I don't want you to do what I've done and end up where I am. You have a long life ahead of you. Do something about it, give yourself a chance before you don't have one.

If I had the chances you've got now I would take advantage of them. I can't, but you can. Stop now before it is too late. You will only end up on the short end of the stick.

For your sake, I hope you will make the right decision. I would hate for you to end up in prison and experience the tortures of confinement. I love you, my brother, and I will be praying for you.

In Christian love, Ken

Please Renew Promptly

Bound Volumes

Searching the Scriptures

We have limited supply of the following:

- Vol. 7-8
- Vol. 9-10
- Vol. 11-12
- Vol. 13-14
- Vol. 15-16
- Vol. 17-18
- Vol. 19-20

All bound volumes

\$9.50

(plus postage)

Order direct from:
Searching the Scriptures
P. O. Box 68
Brooks, KY 40109

Will You Help Us?

Friends of *Searching The Scriptures* can help us in several ways:

- (1) Renew your subscription on time.
- (2) Pay for a list of subscriptions to be sent to relatives or friends. For \$5.00 a month we will mail the paper to 12 friends.
- (3) Get up a club of 4 or more at the reduced rate of \$6.00 each per year.
- (4) Send gift subscriptions to your children away in school, in the military or those newly married.
- (5) Show your copy to other Christians. Please help us to help others.

P.O. Box 68, Brooks, KY 40109

Editor's Meeting Schedule

- June 1-7—Houston, Mississippi
- June 8-14—Bruce, Mississippi
- July 6-12—Warner Robins, Georgia
- July 20-26—Buckhorn, Mississippi
- August 9-14—Dade City, Florida
- August 23-28—Kansas City, MO (Nashua)
- September 7-13—Wellsburg, WV
- September 20-25—Bowling Green, KY (Eastside)
- October 5-11—Martinez, Georgia
- October 19-25—Akron, Ohio (S.E.)
- November 1-6—Paden City, WV
- November 16-22—Lake City, Florida

It would be a pleasure to greet any of our readers during these meetings.

THE NEWS LETTER REPORTS

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

Send all News Items to: Wilson Adams, 317 Trinkle Ave., N.E., Roanoke, VA 24012

JAMES R. COPE, Temple Terrace, FL 33617. When I read in your January issue about Ken Green's account of the woman from Philadelphia who requested help from the church but could furnish no identification references, I was reminded of a similar incident of several years past.

Upon arriving at the Brandon, FL meeting house early Sunday morning, the brother who opened and closed the building told me of a man awaiting me inside. His was a hard-luck, out-of-gas-and-food story. When he was unable to furnish preaching and elder acquaintances in the city which was allegedly his home, I asked, "Since you are unable to recall the name of neither preacher or elders, maybe you can furnish me information regarding the organist. Do you recall her name?" He replied, "You know for the life of me, I can't remember that woman's name either." Whereupon I suggested, "I believe your folks are about a mile south of here on this same road!"

PREACHERS NEEDED

HOLLY HILL, FL—The Flomich Ave. church meeting at 1234 Flomich Ave. in Holly Hill (Daytona Beach area) is in need of a preacher. Whoever comes will need to raise a good deal of support since the church is small. If interested contact: Thomas Thornhill at (904) 672-2872 or (904) 253-1821. Or contact Charles Lindsey at (904) 749-2040 after 6 p.m.

SAVANNAH, GA—Preacher needed to work with the church here. We are fully supporting with an attendance of 44 to 54. If interested contact Cliff Nance at 4 Cottingham Dr., Savannah, GA 31406. Or church of Christ 11808 Middleground Rd., Savannah, GA 31406.

NEWPORT NEWS, VA—The church here seeks a full-time preacher. Local support is available to the extent of \$250 per month plus insurance. Contact Bob Mallard at (804) 464-9495 or write to 1925 Sunrise Dr., Virginia Beach, VA 23455.

SOUTH AMERICA & MEXICO

FERNANDO VENEGAS, Casilla #122 C.C., 5500 Mendoza, Argentina. This is to report that in January I received an invitation to preach in a meeting at the church in Pde, Derqui. We made the trip from Mendoza to Buenos Aires by train taking 17 hours. The congregation was well prepared for the meeting. Many visitors were present. During the meeting two precious souls obeyed the gospel. Thank you for your love and confidence with us. May God bless you richly.

EFRAIN F. PEREZ, Casilla 1317, Valparaiso, Chile. We continue to rejoice that there were three more baptized into Christ at the Quilpue congregation. The work here at Quilpue is going very well. The attendance is about 18 each meeting day. We have two more families who are taking classes with us. On the dates of February 9-16 we took a trip to Chilean, Los Alamos, and Valdivia to visit those taking the Bible Correspondence Course. One family in Chilean is very close to obeying the gospel. Also in March we conducted a preacher training program here at Quillota church. We have nine students. Like last year we will have classes each Friday for four hours in the evening. The work at Vina del Mar continues well with 14 members. There are presently five home studies conducted there. At the present we are planning for three gospel meetings this year and are busy distributing the Bible Correspondence Course. Please pray for us.

ENRIQUE M. CISNEROS, Hermosillo, Sonora, Mexico—February 8-13 the church in Hermosillo, Sonora had a gospel meeting with Bro. Mack Kercheville from El Paso, TX. This series was successful and we rejoiced that two souls were baptized into Christ.

JIM GABBARD, 176 B Street, Brawley, CA 92227. I am now in my fourth year with the good church at 2nd and B Streets and the time

has been wonderful. The church is blessed with four good men who serve as overseers. The church is made up of people with solid morals who know the value of the human soul. In addition to my support the church also helps contribute to the support of eight other preachers in California, the Northwest, and Mexico. We recently completed a meeting with Bro. Hoyt Houchen preaching the gospel in a very fine way We invite all readers of this great publication to come and worship with us if ever in the Imperial Valley.

DUELL HARBISON, Jr., Rt. 6, Box 75A, Cullman, AL 35055. I am a faithful young man with a wife and two children who would like to preach. I need to grow in knowledge and experience and would like to work with an older preacher in a two preacher arrangement. At present I attend the Fourth St. church here in Cullman. For a reference contact Bro. Quentin McCay at (205) 739-4483 Bro. Mc-Cay preaches for the Fourth St. congregation. If interested please write to me at the above address or call (205) 739-4361.

GREEN—PRATT DEBATE REVIEWED

ROBERT F. HENDRIX, 2215 Linde St. NW, Huntsville, AL 35810. The Green—Pratt debate conducted March 2-5 in Huntsville, AL is now history. Ken Green of the Jordan Park church did a remarkable job of upholding the truth on the subjects of Miracles, Instrumental

Music, Religious Titles, and Footwashing. I moderated for Bro. Green and A. C. Grider was the timekeeper. Attendance was estimated at between 2,000 and 3,000. The crowd was composed of a majority of Mr. Pratts people and we were grateful for such an opportunity to set forth the truth to so many who had not heard it before. Ken taught the truth thoroughly on all four issues, dealing with the need to "rightly divide the word" and "how to establish Bible authority." It was in evidence that these people were ignorant of the Bible and how to study it. There was no evidence of Bibles among them at any time during the debate, and one of their people states that they were not encouraged to read their Bibles, as Mr. Pratt was to interpret the scripture for them. We are grateful to God that the truth was presented in such an able manner by Ken, and that so many heard the truth. As Ken Green stated, "The victory goes neither to Mr. Pratt nor myself—but to every person present, who with an open heart and Bible measures what was said and puts his life in harmony with what God's word teaches on these subjects "

IN THE NEWS THIS MONTH

BAPTISMS	483
RESTORATIONS	10 ³

"Taken from bulletins and papers received by the editor)
