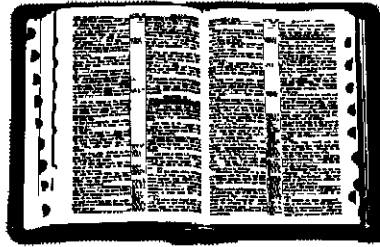


SEARCHING *the* SCRIPTURES

"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 XXIV

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NUMBER 4

THINK ON THESE THINGS

H. E. Phillips

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WOODS' RESPONSE TO TANT'S OPEN LETTER

Guy N. Woods' cunning instincts as a veteran debater compel him to resort to sophistry, ridicule and misrepresentation at the smell of blood in a weak argument or the weakness of an opponent. Brother Tant gave brother Woods a club with which to beat all whom he may align with Tant on the institutional question when he offered him the Vestibule Box. You can be sure that he will squeeze the last drop of advantage he can get from it. I say this on the basis of nearly thirty years of debating and writing on Woods' part on the issues, and I think all who are acquainted with these issues know his methods.

At the very beginning Woods misrepresents history and the position of Tant. He says the "gap" he wants to narrow is the break in Christian fellowship which resulted about the middle of this century when Tant and others with him started "to oppose church cooperation in the field of evangelism and the support of orphan homes from church treasuries, established a few congregations to propagate these views and declare non-fellowship with those of us who continue to adhere to the beliefs and practices formerly characteristic of them and of us."

This statement of Guy Woods is not true. He knows the conflict was not over "church cooperation." It was over "centralized" cooperation, or the working of many churches through one church and eldership.

Woods cannot plead ignorance in the matter of the "quarantine" the Gospel Advocate put on every

preacher who did not have the endorsement of the papal powers at the Gospel Advocate and at David Lipscomb College.

On the editorial page of the December 9, 1954 issue of the *Gospel Advocate*, page 962, there appeared the suggestion of an anonymous "faithful brother" who called upon editor Goodpasture and the writers of the *Gospel Advocate* to "wisely spearhead a movement to 'quarantine' those preachers who today are sowing the seeds of discord among the brotherhood and to thus prevent further division." This meant all the "orphan haters" and "antis," as they libelously labeled us who opposed their human systems.

If Woods denies, as he seems to be doing now, that the *Gospel Advocate* "quarantined" preachers officially from 1954-55, and he was a party to it by endorsement and practice, he is either ignorant of what the *Gospel Advocate* did and said in those years and since, or he is lying about the matter and must repent of it.

In a free state men are free to search for truth and examine error themselves. But in a totalitarian state the first action against the citizenry is to take away their right to free expression of what they believe to be truth and to the full privilege to examine any other position to determine what truth is. It is easier to try to gag one who has the truth than it is to answer his Bible arguments.

Guy Woods affirms that the *Gospel Advocate* has never made the church support of orphan homes a condition precedent to fellowship, but has recognized benevolence "in other ways and by other methods" and has left all free to do as they please without reproach or rebuke "since means and methods are in the area of expediency and ought never to be made tests of fellowship." (*Gospel Advocate*, February 4, 1982, page 89).

Brother Tant has the same problem with brother Woods' response that he does with brother Lemmons' reply. They both in effect reject the "box-in-the-vestibule" idea, and substitute one of their own which puts the church in action instead of the individual, the very thing brother Tant is trying to avoid. Woods shows his perception of Tant's vestibule box when he

says that it would keep "such contributions from entering the church treasury.

Guy N. Woods is not about to surrender his position on church contribution to benevolent institutions and to sponsoring churches in "centralized" cooperation, either in principle or in practice. Brother Tant is very naive to think he will.

Brother Woods contumely but facetiously polishes off brother Tant's "Open Letter." The box in the vestibule does not touch the issue that degenerated into the present breach between brethren. Lemmons knows it, and will not accept the box for the sake of peace. Woods knows it, and he will certainly not accept it for the sake of unity.

Hear Guy, "Why such a diversion? It is to avoid taking money from the church treasury to engage in church cooperation and benevolence as it relates to the support of homes for the needy." Woods is not about to give up his precious theme for Tant's unity appeal through his vestibule box.

I am wondering how Yater will "narrow the gap" if Woods and Lemmons will not yield to his "box-in-the-vestibule" plan as a "method" of funding various institutions for benevolence and evangelism? Brother Tant, will you give your right hand to brother Woods and brother Lemmons on the "special contribution" in the assembly or putting the funds from the "box-in-the-vestibule" through the church treasury as a "method" of funding these institutions? If not, how will you ever "narrow the gap" between you? Neither Woods nor Lemmons will accept the vestibule box to the exclusion of church contribution from its treasury to eleemosynary institutions.

Woods rejects Tant's "solution" in these words: "The 'solution' he proposes is to us objectionable because it improperly seeks to avoid that which is eminently scriptural and divinely approved: **the right of churches to support from their treasuries cooperative evangelism and homes for the fatherless and the aged.** (Matthew 28:18-20; Acts 11:28-30; 1 Corinthians 16:1, 2; James 1:27; 1 Timothy 5:16). Any attempt to avoid this is wrong and must fail and properly so; unity should never be sought nor can it be attained by compromise of truth and the yielding of that which is right." (*Gospel Advocate*, February 4, 1982, pages 89, 90).

Guy Woods said that Florida College could not use the church building to raise funds for the school because they consider that as church support of the school. Does brother Tant agree with that premise? If so, is Woods correct when he says the church which provides a box in its own vestibule constitutes church support of whatever is put into that box?

The "Quarantine"

Brother Tant wants conditions to exist that will bring about in time the lifting of the "quarantine" that B. C. Goodpasture, the *Gospel Advocate* staff and the leading lights in Nashville and Abilene instigated years ago. He thinks this will show "the tie that binds" is strong enough to permit us to discuss our

(Continued on Page 6)

Searching The Scriptures

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Editorial

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SO YOU NEED A PREACHER?

Every few years preachers either decide to move or else the brethren decide it would be best for them to move. This is not all bad. Neither is it all good. It depends on the circumstances. If a man is not teaching the "whole counsel of God," is not continuing to study and stay fresh in his preaching efforts, or is not providing a suitable "example of the believers" then either he ought to decide to change or else move. If he is too lazy to study or is not setting the right example then his problem is not geographical. He has a serious problem before his God and changing locations will not solve it. Repentance is required. Brethren would be well advised to try to help a brother come to repentance before he goes elsewhere and compounds his sin.

Sometimes brethren in all sincerity think it would be best for the work and for a local preacher, to make a change. Such judgments should never be left to the biases of the weak, worldly and untaught brethren. Godly living and straightforward preaching without fear or favor will be an affront to such people and they will feel accused by such combination of living and preaching and will either come to repentance or create discord to have their way.

A Critical Time

The changing of local preachers is always a critical time for congregations. It is critical for the man leaving. He is naturally nostalgic about the work to which he has devoted a sizable part of his life. He is concerned for the future of the work. Pulling up roots is hard for him and his family. The decision to move to another place is not always easy. There are unknowns in every work until you are on the ground and the "honeymoon" is over. It is a critical time for the congregation. Some have become so close to the present preacher and his family that they are determined not to ever "get close to another preacher and family". Nobody else will ever suit them as well. Any man who comes to labor in the gospel will be compared to the standard of the beloved brother now moved away. Every man is different. The personalities of each member of his family are different. Constriction of the heart is a terrible disease. Christians ought to have hearts that expand to receive and accept others who labor in the gospel even as our hearts expand to receive and love additional children in our families.

A Local Preacher's Role

Anytime a congregation changes preachers, serious misconceptions surface concerning the role of a full-time preacher of the gospel in a local church. He is to be provided wages to meet his needs while he labors in the gospel, teaching publicly and from house to house (2 Cor. 11:8-9; Phil. 1:5; 4:15, 16; Acts 5:42). If he spends his life providing spiritual things for others, then he is entitled to receive the material things necessary for living (1 Cor. 9:10-16). His role is not to displace any other Christian in the discharge of his God-given responsibility. He is not to supplant the elders, nor assume the duties of a deacon. He is not to be the vortex around which whirls the social calendar. He is not a church "coach" to coordinate the recreational activities of the young. He is not to be a sponge to soak up all the rumors and gossip of the congregation. He is not a psychiatrist to analyze and solve marital disputes. He is not the official visitor of the sick on behalf of the whole congregation. While as an individual Christian, he may share in common with others in activities which are appropriate for all Christians, none of these involve his role as a preacher of the gospel.

Then what is he to do? He is to "preach the word in season and out of season with longsuffering and doctrine" (2 Tim. 4:2-4). He is to "give attendance to reading" that he may have something to say, rather than arising having to say something (1 Tim. 4:13). He cannot teach what he does not know and he cannot know without plenty of time in study. He must seek out opportunities to preach the blessed gospel publicly and privately. He needs to get down out of the ivory tower of professionalism and look the people in the face. He needs to have common sense. He needs to know something of the everyday problems with which people live. He must preach, not to please the people, but to seek to elevate them to the standard of divine revelation. He is the Lord's servant and will give account unto Him who stands in the midst of the lampstands. He must speak so as to be understood, not only in volume but in language. Forget trying to impress sophisticates in and out of the church with your great learning and wisdom, fill your mind with the word of the Lord, find out what portion of it the people need, and then get up and speak clearly so all will understand. Feed the babes and stimulate the more mature. Don't be a "specialist." Be a "general practitioner." Preach with fervor and let the sinner know somebody cares about his soul. Gently lead the timid. Reprove and rebuke sin and error and don't bother to ask anybody if they think it is all right for you to do that! Expect some lumps but don't go looking for a fight. If you get mistreatment from some, then "endure hardness as a good soldier of Jesus Christ" (2 Tim. 2:3) and count yourself fortunate to be thought worthy to suffer in the name of him who suffered in your place. Don't get sour and bitter. Just keep on preaching the truth and trusting the Lord for the harvest. The Lord himself did not melt all impenitent hearts and you will not either.

"We Need a Preacher"

Brethren sometimes reveal some very immature, if not unsound, thinking in their efforts to locate a preacher to work with them. Arbitrary standards have been set by some which would make the apostles, were they alive today, unacceptable. Why, the enemies of Paul said "his bodily presence is weak." Some thought he was a better writer than he was a preacher. He wasn't even married and everybody knows that a congregation needs a stable, family man! Besides all that, he had been arrested and imprisoned. And all the brethren know "and Gashmu saith it" that "where there's smoke there is bound to be fire." He was only the ideal age for a short time. And what about Peter? Why it is common knowledge that he was impetuous, sometimes spoke before he thought and acted hypocritically that time at Antioch. Even the Sanhedrin perceived that the apostles were ignorant and unlearned men. Further, they contended for what they believed and some of the brethren just could not have "a fighter." Why Paul even wrote to Timothy and taught him to "fight the good fight of faith." Better mark Timothy off the list! He was probably influenced too much by Paul!

Then there is the "try-out." What folly this has engendered. It is not wrong for brethren to have a man come and preach a few times and meet the congregation. But that becomes the determining factor in all too many cases. Certainly a man who preaches the gospel ought to think enough of the importance of his work to take some pride in his appearance. And what preacher is not going to lay out his best "samples" of sermons under such circumstances? How did the young people like him? Were his eyes set too close together? Did he have the right amount of hair of the right color? Were his clothes the latest fashion? Was his car *so* old the brethren would be ashamed to have it park in their driveway? Or was it so new or sporty looking as to make the brethren envious? What about his handshake? Would you believe that one young preacher was told, after one of these "try-outs" that someone said they did not like his handshake? Well, it happened. Did he have the right number of children? Are they exactly the right ages?

Really brethren, this is all too silly for words. And yet it is either the spoken or unspoken standard in all too many cases.

The Preacher Parade

Some brethren think the only way to go about finding a preacher is to have a parade of 6 or 8 to come in and preach over a period of several weeks. By the time the last one comes, the congregation will have forgotten what the first two or three looked like, or what they said. There are several things wrong with this practice. One is that it makes competitors out of what the Bible calls "fellowservants." Deliver me from such parades! I was only in one in my life, and did not know that was the case until after my visit. Had I known, I would not have taken my time or theirs. It tends to cheapen the work of a gospel preacher. Such practice reduces such brief excursions to public

relations methods. There are some men who can come in for a weekend and absolutely bowl over the audience and greatly impress the elders in private meetings. And if the past is any sign of the future, they can destroy a church in six months and create wounds it will take 50 years to heal.

Would it not be far better for elders to do their homework on a few men whom they either know or who might be recommended to them by brethren they have great confidence in, find out about their work, manner of life and whatever else they feel would be useful to know, and then approach one man at a time? He might not be interested at all. If not, consider another man about whom you have learned as much. Many things can be clarified by letter or telephone. If you find a brother who is seriously interested, invite him to come and meet you and speak a few times. Make plans to spend a good amount of time discussing the Lord's work. Three sermons and one short business meeting are hardly adequate to learn what elders need to know and for the preacher under consideration to know as well. After such a meeting, he may not be interested. Or the elders may decide he would not be suitable. If that is the case, then do the same thing with another. If both parties are interested, then make a decision one way or the other. It is fine to have feedback from a congregation but elders need to "take the oversight" and should be privy to greater information than the rest upon which a wise decision can be made.

I can tell you that the present practice of these preacher parades has been the means of discouraging many fine men. Some of the ablest men who do the most enduring work are left out in these weekend blitzes. Many young men are discouraged. Some of the young men today are well trained, capable and committed to the Lord and his work. What are they to do? Shall we place them on the sidelines until they are 30 years old? Or 40? You can learn a great deal about young men from people who have known them all their lives. It is degrading and downright insulting to any man, young or old, to have to traipse all over the country, at the invitation of brethren just to be paraded before some elders and a congregation to be examined like a horse or cow at an auction. After a couple of rounds of that, some young men may decide to forget preaching on a full-time basis and program computers and teach a few Bible classes somewhere if the brethren will let them. Meanwhile, older brethren are becoming "too old" for some, others are in failing health and some are passing on. Younger men need to know the truth, be committed to it, determined to avoid untaught questions that gender strife, need to live godly lives and NEED A CHANCE. Older men also can contribute much to the work. They have experience which only time and practice can provide. They have studied much, observed much and endured much and are in a unique position to help us all.

So you need a preacher? Are you going to pick him out of a parade? Are you going to idolize him for awhile and then methodically pick him to pieces? Are you going to expect him to do your work for you? Are you going to love him, encourage him and help him, or shun

him, berate him and hinder him? Are you going to set a man-made standard for him to meet which would have disqualified every apostle of our Lord? Or are you looking for a faithful brother who knows the truth, loves it, preaches it in season and out, lives it and is studying to learn more of the word of life? The answer to these questions has much to do with the success of any preacher and the congregation with which he works. At the house of Cornelius, Peter said "I ask therefore for what intent ye have sent for me." That is a valid question for preachers and congregations now. Think about it.

BENTON R. GRAVES
1922—1983



Wilson Adams

6434 Auburn Av.
Riverdale, MD 20737

It is with a great deal of difficulty that we announce the death of Benton R. Graves, a faithful Virginia preacher and very close friend. Born in Portland, Tennessee to a Baptist family, Benton did not obey the gospel until 1949 when he was baptized by Paul Hodges. He spent several years preaching by appointment and from 1965-1967 served as an elder with the Lafayette Heights church in Indianapolis before moving to Ridgeway, Virginia to begin full-time preaching. Over the next fifteen years the Ridgeway church grew to become one of the largest congregations in the Atlantic coast area. Much of their growth was due to this man who never missed an opportunity to "pull out his Testament" and teach.

To his credit, brother Graves was a simple gospel preacher. He wasn't particularly well versed in Greek or Hebrew nor was he the most eloquent orator. He won't be remembered for being a scholarly intellectual or some other such characteristic of high acclaim. He was, however, a gospel preacher who loved God and who held a strong affection for God's people. He was fond of young preachers too. And although there was over thirty years difference in our ages he always treated me as an equal. We worked together in two meetings and in 1981 I moderated for him in a debate on Mormonism. We talked often about the great rewards of preaching and of the need to love the souls of men. He did. He detested preachers who caused division and dissension over matters of individual opinion and equally had no place for those who refused to stand up and be counted.

He was a soldier. In World War II he fought as a courageous Marine and was awarded several medals for his performance including the Silver Star. Although later he espoused a personal belief that a

Christian should not kill for his country, he none-the-less remained a soldier and fought just as bravely in God's army as he had on the islands of the south Pacific.

Funeral services were conducted in Eden, North Carolina on February 7th by Leonard Salyers and Gene Tope. Over 200 people, many of whom he had personally taught and baptized, were present to pay their respects. Among the songs selected that day was J. O. Thompson's, *A Call For Reapers*. Although not usually associated with funeral selections it was one of Benton's favorites and well reflected his attitude toward preaching. We're thankful for the years he spent reaping in the fields. Our hearts go out to his good wife Floe and to their three children. To those who would like to contact the family you may write to R. R. #1, Box 169, Ridgeway, VA 24148. He will be missed but he will not be forgotten and although he is dead, he will continue to speak.

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(Continued from Page 1)

differences as brethren and not as enemies.

I suppose he means that the "quarantine" to be lifted is the permitting of the issues to be discussed through the pages of the Advocate and the Firm Foundation, which have been cut off for several years. But we have had several debates, public and written. Religious journals, magazines and bulletins have carried both sides of the issues that divided the church about thirty years ago. Now the debates and aggressiveness of the "pro-institutional" and otherwise liberal brethren have just about disappeared. Is that evidence that the "quarantine" has been lifted? I think not! I believe brother Tant has in mind a condition wherein the "pro-institutional" and the "anti-institutional" churches will cease all combat activity at all levels, meet together upon some arrangement such as a "box-in-the-vestibule" plan for the support of various programs that brethren want to get into, and gradually enter upon a "discussion" forum of some kind that will bring us together somewhere in the plains.

Brother Tant, it just won't work! You know history too well. This has been tried in every generation in one form or another since the beginning of the "restoration" of the New Testament church in America. Day-dreaming will not change reality. Loving and feeding those that hate us and persecute us for the cause of Christ does not make them our brethren in harmony with God's word. Failure to withdraw ourselves from those who walk disorderly and contrary to the word does not make them orderly and in accord with the word. In the same sense, creating a synthetic atmosphere in the hope of lifting the "quarantine" that the "pro-institutional" and "anti-institutional" churches can worship and work together will not make UNITY in the scriptural sense and it will not bring these groups together. The thing that caused the division—the attitude toward the authority of Christ as revealed in the New Testament—must be removed and then Bible UNITY can once again exist. We will not have to worry about lifting the quarantine; it will be no more.

Finally, Woods presents his substitute for Yater's "box." He had rejected Yater's plan for unity, and here offers his: "Can we not on these matters on which we agree simply agree to work together? If to this the objection is offered that this would require him by his contributions to support that which he cannot in good conscience endorse, let him simply withhold that portion of his money which would normally go through the treasury to the orphan home and send it directly or use it in other areas of benevolence."

If brother Tant withheld ten dollars of his contribution, how does he know but that the brethren will take ten more dollars of what he contributes and send it to an orphan home? Woods' plan is about as unworkable as Yater's plan. Neither acknowledges the real issue which must be addressed if we are to scripturally close the breach.

To Yater's box-in-the-vestibule, Guy Woods rejected it and substituted his own plan that the man who could

not contribute to the church support of an orphan home, should just hold that much of his money and give it directly to the home, while all others in the congregation who wanted to continue to send money from the church treasury to orphan homes would do so. In other words, let all things stay as they are, except Guy Woods will grant that we may hold out that portion of our contribution that we want to send direct to the orphan home, or to some other benevolence. This is UNION by complete compromise! It is worse; it is surrender!

Now Woods concludes: "Here is our hand, brother Tant. What about it?" Brother Tant, what about it? Can you unite with brother Woods upon his plan? If not, how will either of you ever "narrow the gap"? He will not accept your box in the vestibule!

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MISTAKES IN RESTORING THE NEW TESTAMENT CHURCH, Part 4

(Note: This is the last of four articles on the above theme. They are based on a lesson prepared especially for the Manatee County church at Bradenton, Florida, and delivered there November 14, 1982.)

THE FAILURE TO RETAIN THE ALL-SUFFICIENCY OF THE CHURCH

Each of the four major reform groups that attempted to restore the apostolic church in the early nineteenth century arose in rebellion against extra-congregational organizations with judicial authority over local congregations. Each established independent churches and strongly advocated congregational autonomy. In his *Declaration and Address*, published in 1809, Thomas Campbell set forth the principle, as summarized by James D. Murch, that, "Each congregation should have its own internal government by elders and deacons (and be) regarded as an independent body". (James D. Murch, *Christians Only*, p. 88.) *The Last Will and Testament of the Springfield Presbytery*, believed to have been written by Barton W. Stone, willed the demise of such organizations as synods and presbyteries and willed "that the church of Christ resume her native right of internal government", (ibid.)

However, conferences, camp meetings, and cooperatives continued to be held, but not without misgivings on the part of some brethren. These were not viewed generally as organizations, since they carried no authority over the churches and were innocent of those things in denominational organizations that were detested by the restorers. Even so, there was an almost constant fear on the part of some brethren that their "get-togethers" for news and edification would become formal and domineering in nature.

Walter Scott, writing under a pen name, defended conferences and referred to the "very considerable hostility of many of our good brethren, to every convocation in the shape of a Conference". He argued that "the object (of conferences) is alone information and edification, and not legislation". (*Christian Messenger*, 1827, p. 49-51)6. Stone agreed, saying, "We as a Conference meddle not with the government of the church, leaving each church to act according to the New Testament". (Ibid., p. 52.) Yet, both of these influential men believed that conferences should or-

dain preachers.

The fears that some had regarding conferences were soon realized when the conferences began to assume the aspects of organization. The Mad River Conference of Kentucky, in 1827, passed a series of resolutions regarding conferences, affirming their usefulness, stating who should compose them, and declaring it to be "the duty of the Conference to attend to the government of the ministry, and such things as may be interesting to the churches in general, relative to the administration of the gospel and its ordinances". (Ibid., p. 278-279.)

It is not surprising in view of this that objections kept surfacing. Stone raised the specter of legislating conferences when it was reported that some of them had resolved that "Free-masonry is incompatible with the Christian religion". He said:

I am heartily sorry that my fears are at length realized. Some of your conferences have resolved that Masonry is incompatible with the Christian religion—therefore every mason must be excluded from fellowship. This looks so much like legislating that I cannot see the difference. This principle admitted, a creed or a code of laws must soon follow. I blush to write it, yet I do it in hope that the dear brethren will retrace their steps. (Ibid., 1832, p. 59.) In the early 1830s the brethren generally were opposed to extra-congregational organizations, but there is evidence that the informal conferences were beginning to become more than meetings in which brethren from different congregations could worship together and strengthen the bonds of union. Now the winds of change were in the air. Brethren began to clamour for organization and Alexander Campbell threw his powerful influence behind the effort. Alfred T. DeGroot accurately describes the Sage of Bethany, saying, "In 1823 he inveighed against missionary societies, and educational societies; some years later he aided and encouraged these and more". (Alfred T. DeGroot, *The Restoration Principle*, p. 141.)

During the 1830s and 1840s the innocent conferences began to take on the form of missionary societies. Campbell published a series of articles on the subject of cooperation. His underlying thesis was that Christ authorized the church in its universal sense to preach the gospel to the world but did not provide the plan of action. Therefore, he concluded, the churches are free to employ any arrangement of cooperation that seems best. This naturally encouraged brethren to begin organizing their conferences to send out preachers of the gospel. First there were district cooperatives, then states began to organize. Finally, in 1849, the first national organization among the disciples was formed, when the American Christian Missionary Society came into being at Cincinnati, Ohio.

The creation of the missionary society divided the church in the last half of the nineteenth century, but more than the society was involved. It only reflected a change in the aims of the Restoration movement. A. W. Fortune concurs in this view. He writes:

The controversies through which the Disciples have passed from the beginning to the present time have been the result of two different interpretations of their mission. There have been those who believed it is the spirit of the New Testament Church that should be restored, and in our method of working the church must adapt itself to changing conditions. There have been those who regarded the New Testament Church as a fixed pattern for all time, and our business is to hold rigidly to that pattern regardless of the consequences. (A. W. Fortune, *The Disciples in Kentucky*, p. 383.)

So the failure to retain the all-sufficiency of the church as set forth in the Scriptures reveals another mistake: the surrender of the original Restoration ideal of returning to the New Testament order of things. However, this shift in emphasis from the practice to "the spirit" of the apostolic church did not emerge fully until after the time we are now considering, although it had roots in the earlier times.

The failure to maintain the all-sufficiency of the church is also reflected in the building of educational institutions as adjuncts of the church. In a letter to Stone in 1832, Stephen Roach said:

Much time has passed since we talked of a Christian seminary. The Messenger is devoted entirely to religion; and until religion can be taught without education, I shall think that the best way to propagate religion is by founding institutions of learning. If this conclusion be correct, can the Messenger be better filled than devoting a fourth of its columns in favor of a Christian College? (*Christian Messenger*, 1832, p. 60.)

Stone promised to reply to the brother's remarks, but he apparently never took his suggestions to heart. Roach's letter does reveal a developing attitude among Christians regarding the church's "need" for a college. Educational enterprises operated by disciples of Christ prior to 1840 were largely private, individual efforts that were primarily concerned with secular education. But when Alexander Campbell founded Bethany College in 1841, he set in motion a precedent for church colleges among the disciples. Campbell's writings indicate that he did not recognize a clear distinction between Bethany and the church. In outlining his plans for "a new institution" in October 1839, he described it as "a literary, moral and religious school, or the union of four institutions in one—the combination of the family, the primary school, the college, and the church in one great system of education". (F. D. Power, *Life of W. K. Pendleton*, p. 46.)

Further explaining the "church institution", Campbell said, it shall, in one cardinal point of view, resemble the West Point Military School. There it is not the theory alone, but military camp, the practice, the daily discipline of the god of war. In this institution it will not be the theory of a church—of Bible reading, Bible criticism, Bible lectures, sermons, church order, Christian discipline—but the daily practice of these. The church will be in session seven days every week.... Thus will the members of

this institution be trained for filling any stations in the church of their ultimate location to which they may be called by the brethren. In one word, the objects of this. . . institution will be to model families, schools, colleges and churches, according to the Divine pattern shown to us in the oracles of reason, of sound philosophy and of Divine truth . . . (Ibid., p. 47-48.)

The views of Campbell did indeed become the model for other schools and colleges operated by disciples of Christ. The line between "brotherhood" educational institutions and the church have rarely been as distinct as they should be. Even where the line has been sharply drawn, at least in word, brethren have tended to look upon the schools as "our schools", and to regard them as essential in the training of "our preachers". But Tolbert Fanning, founder of Franklin College, may have had it about right in 1858 when he said, "It is not positively certain that colleges are destined to be of service to the cause of Christ". (*Millennial Harbinger*, 1858, p. 223.)

The whole range of extra-congregational organizations—including missionary, benevolent, and educational societies—arose from a fallacy in the thinking of some brethren in the first generation of the Restoration: the denial, in fact if not in theory, of the all-sufficiency of the congregation to do the work God requires it to do. This error in thinking has continued to plague the heirs of the movement, not excluding those who oppose the institutional-sponsoring church arrangements of the present.

"Whoever transgresses and does not abide in the doctrine of Christ does not have God" (2 John 9).

Conclusion

Our commitment to "the ancient order of things" must be full and complete, and this involves a constant need to examine ourselves whether we are in "the faith". Mistakes of the past must not become traditions for today. The spirit of Christ must live in us as it did in the first century Christians. Controversy must necessarily attend any effort to uphold the pure gospel of Christ and we should never shun it whenever and wherever it is needed; but the spirit of contention that can grow out of controversy must not be allowed to get hold of us. The preacher is a proclaimer of the gospel, and the elders have the oversight of the congregation. The two roles must not become confused so as to alter the teaching of Christ regarding the place and purpose of each. The church, the congregation under its elders, is all-sufficient for everything the Lord requires of it. It needs no organization other than the independent, autonomous congregations to fulfill its mission on earth.

"If any one speaks, let him speak as the oracles of God" (1 Pet. 4:11).

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The Mystery of Iniquity

Eugene Britnell

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WHY MILLIONS CALL HIM "HOLY FATHER"

Back in the 1940's, the Knights of Columbus of the Catholic Church was running an ad or article under the above heading. In it they said:

"Catholic loyalty to the Pope is the cause of never-ending amazement to many non-Catholics. They wonder how an exclusively spiritual leader can command the devotion of nearly four hundred millions of people. They cannot explain why this vast religious family—representing every race, color, language and political belief on the face of the earth—lives and grows through the ages, while man-made empires have their day of glory and then disappear. What is there about this one man that causes people to speak of him in a hundred tongues as 'Holy Father'? We find the answer, of course, not necessarily in the holiness of the man himself, but in his Christ-given office. The answer is found by tracing the history of the Catholic Church—the history of 262 successive Popes—back through nearly 2,000 years to Jesus Christ Himself. We know as a matter of historical fact that Christ did establish His Church—that he commissioned the Apostle Peter as its first head—that He sent His Apostles forth to teach men to observe all things He had commanded."

During that same period of time, E. C. Fuqua was publishing a paper called "The Vindicator." He was very outspoken and effective in his opposition to both Catholicism and Protestant denominationalism. We judge it very timely, early in this series of studies, to present to our readers what brother Fuqua said in answer to the above teaching.

"The thing that needs 'explaining' is how so many human beings can be so deceived! And that is easy of explanation. Here it is:

"The Roman Catholic Church is a vast organization geared to the determination to deceive the world on the subject of Religion. Auxiliary organizations within the Catholic Church are oath-bound to assist the Pope in holding in bondage every soul to be reached. Therefore, no Catholic, or prospective Catholic, is allowed to have the truth on any religious subject. Every nerve is tensioned to the task of holding in mental and spiritual bondage all that are amenable to such underhand tactics. Every known subterfuge and cunning is employed by Catholic leaders to deceive the people. And the mystery is, how do they do it?

"Well, it was the Apostle Paul who first stood

amazed at the 'mystery of lawlessness,' which was already at work in his day. (2 Thess. 2:7.) It is still a mystery! It is a mystery that people 'love darkness rather than light.' But 'MYSTERY' is the name of Catholicism. 'MYSTERY, Babylon the Great' (Rev. 17:5). It is no credit to Catholicism that four hundred million people can be kept in gross darkness concerning Christ and religion. (They now claim five hundred million, E.B.) It is no credit or honor that four hundred million of people can flagrantly disobey Christ in calling the Pope 'Holy Father.' 'CALL NO MAN YOUR FATHER ON THE EARTH,' said Christ. (Matt. 23:9). It is a mystery how so many people can COMMIT THE VERY SIN that Christ condemned. They are deceived, or they would not do it. But Rome brags that she has so many people following her in disobeying Christ! Is that anything to be proud of? Does it not expose that Church as the very 'Mystery of Lawlessness' or iniquity against which the Holy Spirit warned?

The Church of Rome is an Idol Factory

"Beginning at the Pope, that Church manufactures idols, and teaches millions to worship them.

"The Cardinals create the Pope, then worship him as 'Holy Father.' Thus they make their own 'Father!' This 'Father' of human manufacture, in turn, makes other Cardinals; and all together promote the business of making a multitude of other idols for the veneration or worship of 'four hundred million' of Catholics.

"Before they made him a god, he was plain 'Mr.' But after their creation he was 'Holy Father.' That assumes a power greater than that of true Divinity; for God could not make Christ a Savior until He suffered on the cross (Heb. 5:9). The man-made Pope does nothing but put on a red hat given him; upon which act he is hailed A GOD—'Lord God the Pope.'

" 'Demon worship,' in the form of supplication to dead 'saints,' is the full extent of Roman Catholicism. All else in that system is only a complement to Idolatry as the chief aim of Catholicism. Her so-called 'charitable' organizations; her apparent loyalty to the politics of any nation; her religious face that is purely Pharisaical; her meddling in the affairs of government in the various nations;—all this is 'on the side' and designed to cover up her real purpose—that of bringing the world under idolatry in the name of 'Christianity.' Since the Catholic Church is under the Pope as Head; and their own hands create the Pope; it follows, that the Catholic Church is the product of human hands. God is far from it! It is Satan's kingdom in religion.

"Still it is a 'mystery' how such a system of flagrant idolatry succeeded in deceiving 'four hundred million' human beings. Those millions of human beings are named in the Word of God as 'them that perish.' Hear Paul: 'And with all deceit of unrighteousness for them that perish: because they received not the love of the truth, that they might be saved.' (2 Thess. 2:10.) Thus these people are LOST because they were kept from the Truth which could have saved them. This wicked work was done by the Roman Catholic Church—from the Pope down to the humblest Priest. Keeping the

people from the Truth is what led them into Catholic Idolatry. Still, I say, it is a profound mystery' how the Pope was given that power. This can best be answered by reference to Pharaoh of Old Egypt; concerning whom God said: 'For this very purpose did I raise thee up, that I might show in thee my power, and that my name might be published abroad in the earth.' (See Romans 9:17.) Through the wickedness of Pharaoh God made known His wonderful providence over His people. Had it not been for Romanism, God's releasing to the world His BOUND WORD would not have been given opportunity. Romanism has drawn the line between the saved (or savable) and 'those that perish.' Rome as the 'Mother,' and the Protestant Sects as her Daughters, have drawn the line clearly. Those under the religious influence of either Mother or Daughters constitute 'those that perish.' Don't get excited at this: disprove it, if you can! People that can be taught idolatry by Rome, and Sectarian Traditions by the Protestant Denominations, and who can accept either as the Word of God, are most assuredly 'them that perish.'

"It is vain to 'trace the history of 262 successive Popes back through nearly 2,000 years to Jesus Christ,' for there was no full-fledged Pope before A. D. 606; but if there were, **there is not a doctrine or practice known in the Catholic Church today that can be found in the New Testament.** The very naming of any man Pope ('Father'), when Christ positively forbade it (Matt. 23:9), sets that man before the world as 'The Man of Sin' and the 'Son of Perdition.' That is what people would run into if they undertook to trace the Catholic Church to the New Testament. Since Christ FORBADE A 'HOLY FATHER' on the earth, that gentleman can be no more than 'The Man of Sin.' Such a monster Catholics worship when they 'call him 'Holy Father.' If a man on the earth can be the 'Holy Father' of any religious people, that people thereby **renounce God as their Father**, for they cannot have **two Fathers**."

"It only shows the immense power of Satan over men, when 'four hundred million people' can conscientiously **renounce God as Father**, and that with the Bible within reach of all. This shows that the Roman Catholic Church HAS KEPT THE BIBLE FROM 'four hundred million people.' Now, will Catholics still claim that they do not prohibit the reading of the Bible among their millions? They don't dare!"

This is plain language, but perhaps that's what it is going to take to get people to stop such willful disobedience of a plain command of the Lord Jesus Christ.

There are many more millions who refuse to call any man on earth Father in a spiritual or religious sense, because Jesus told them not to! They respect His authority more than that of any human institution on earth.

Please Renew Promptly!

WAYSIDE

GLEANINGS

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PARENTAL CONTRIBUTIONS TO EXISTING CONDITIONS (Part 3)

In earlier articles we have set forth numerous statistics reflecting the low moral standards and the immoral conduct of millions of Americans. We think these immoralities to be reflective of much of the world, especially the Western World, even though exposed to the gospel. For the most part the youth of this generation did not create the moral tone prevalent today. Modern youngsters inherited it from their parents as did every preceding generation. That there have been periodic moral reformations even among Gentile nations is hardly debatable though such reformations can hardly be attributed to respect for Jehovah. That there were "highs" and "lows" in Israel's history is evident from recurring reformations led by various "judges" and recorded in the book of Judges. Moral and spiritual depressions came and went in later Biblical periods and are reflected in the histories of the kings of Judah and Israel as well as by the Old Testament prophets.

Both the potential affirmative and negative influence of parents is clearly delineated in the exhortation to the fathers of ancient Israel in Deuteronomy 6:6-9. This passage can profitably be memorized by modern parents and stringently observed. As fathers and mothers read it they may well enquire regarding their practice with their own children in these times of moral distress. Notice:

"And these words, which I command thee this day, shall be upon thy heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thy hand, and they shall be for frontlets between thine eyes. And thou shalt write them upon the doorposts of thy house, and upon thy gate."

As we have moved into our present discussion of parental contributions to existing moral conditions (see the two previous articles) we observed that absenteeism from children is constant and repetitive. Interests outside the immediate family often become so enthralling that front-line duties toward their own children distract parents from once-upon-a-time

closeness direly needed by children as well as parents. Insecurity, instability, loneliness and fear among children who direly need security, stability, companionship and assurance which only parents can give to their own, constitute a liability at which thoughtful and loving parents will not wink.

Along with the absenteeism of parents from a domicile referred to as "home" there developed a sort of half-hearted awareness by many of them that their left-behind children needed some degree of consideration from those who begat and bore them. So what was the answer to appease the guilty conscience? Apparently their consciences were appeased by the mistaken concept that "things"—**material** things bought with the money made in their absenteeism from their children—would solve the parent-child question of how to spend time away from their children yet be good parents. So it was and so continues the practice of **both parents working and providing an abundance of material "things" for their offspring but less and less of themselves!**

In the *Tampa Times* (12-13-78) appeared the following in the "Dear Abby" column:

"This is to tell you about a letter you never received. Some time ago I received a call from my son's third grade teacher asking me to stop in at school to discuss a letter my son had written in letter-writing class. It was addressed to YOU. It read:

'Dear Abby,

My dad works all the time. He is never home. He gives me money and lots of toys, but I hardly ever see him. I love him and wish he would not work all the time so I could see him more. Jeff

That was the entire letter. "Abby, I was very poor when I was a boy. I always wanted my children to have it better than I did, so in addition to my regular job, I worked two part-time jobs—almost doubling my income. I managed to provide my wife and two sons with many luxuries, but I realized after reading Jeff's letter that I was depriving them of something far more important—myself. And my time.

For instance, I had never attended a report card conference, nor visited school. I took no part in Scouting, although both sons were Cub Scouts. I had never reprimanded my sons. This responsibility was entirely their mother's. Sometimes days would pass without my seeing the boys awake.

Because of the standard I had set for my family, I felt I couldn't lower those standards without first discussing it with them, so we held a family meeting. The result: I quit both part-time jobs and we adjusted our standard of living accordingly.

That was nearly two years ago, and now I realize what a wonderful family I have. I have earned the respect of my sons. But more important, I have learned that the greatest gift a man can give his children is himself and his time.

Today I am a happier man, and I want to thank you, Abby, because if it were not for the letter my son wrote

to you, I might never have known what I was missing. Sign me—DAD"

In keeping with the same sentiment I believe that my readers will appreciate this poem attributed to Edgar A. Guest:

Orphans of the Living

We think of orphans only as the little girls
and lads,

Who haven't any mothers and who haven't
any dads.

They are grouped with other children and in
groups they're put to bed.

With some stranger paid to listen while their
little prayers are said.

All the grownups look with pity on such
lonely children small,

And declare to be an orphan is the saddest
fate of all.

But sometimes I look about me and with
sorrow hang my head

As I gaze on something sadder than the
orphans of the dead.

For more pitiful and tragic as the long days
come and go,

Are the orphans of the parents they're not
allowed to know.

They're the orphans of the living, left alone
to romp and play,

From their fathers and their mothers by
ambition shut away.

They have fathers who are busy and so
weighted down with cares,

That they haven't time to listen to a little
child's affairs.

They have mothers who imagine, life could
give them, if it would

Something richer, something better than the
joys of motherhood.

So their children learn from strangers, and by
strangers' hands are fed,

And the nurse, for so much money, nightly
tucks them into bed.

Lord, I would not grow so busy that I cannot
drop my task,

To answer every question which that child
of mine may ask.

Let me never serve ambition here so selfishly,
I pray,

That I cannot stop to listen to the things
my children say.

For whatever cares beset them, let them know
I'm standing by.

I don't want to make them orphans till the
day I come to die.

We shall have considerably more to say about parental absenteeism in another article, especially when we deal with "Mothers in the Marketplace."

Behaving Oneself in God's House

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REWARDS OF THE ELDERSHIP

In the last article on the work of elders, we wish to conclude the series on a positive note. The many qualified elders around the world are to be commended for devoting the fruitful years of their lives to what is described in 1 Tim. 3:1 as "a good work." I am thankful for such men. We need some more of them.

Though the work of elders is a big responsibility and sometimes a very unappreciated task, elders who rule well will derive a great deal of personal satisfaction from the knowledge that they have done what they could in a much needed function. Qualified men are not impelled by motives of glory and grandeur. Neither are they bothered with the lust for prestige and power. The work requires a sense of dedication of the highest order. It can be such a demanding work as to shorten one's life span but it will bring forth rewards that are for eternity.

In Heb. 13:17 elders "watch for your souls. . ." What an awesome responsibility! To be one of God's watchmen over the souls of His saints is a stewardship of the highest order. The Hebrew writer further adds that those who serve as elders must "give account" for this stewardship. If members would meditate on this verse a little more they would have more regard for the work done and the men who do it. It might cut down the number of troublesome sheep in the flock. Hopefully elders will be able to give account with joy and not with grief.

The work of gospel preaching can be most rewarding in the knowledge that one has contributed to the salvation of souls who otherwise would have been lost. Elders are charged with the task of trying to keep the saved in a saved condition. This, too, is most rewarding. This is by far the more difficult task. Thus, in a well-ordered church that is going about the master's business, stable and steady under the firm guidance of the elders, let none think for a moment that this all occurred by some coincidence or big accident. It takes a lot of continuous effort, heartache, midnight oil, soul-searching, and an abundance of prayer to bring this about. The joy experienced when this is true is part of an elder's reward.

By far, however, the greatest reward will be in the hereafter as we all stand before the righteous judge, Jesus Christ, to know that some of those present who will be bidden to "enter into the joys of thy Lord" will be able to do so because of some godly elders who

watched diligently over their souls and would not relent. The eternal rewards of serving in the capacity of an elder will far outweigh the difficulties and painfulness that sometimes accompany the work,

"And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them highly in love for their work's sake. And be at peace among yourselves (1 Thess. 5:12,13).

Using the SWORD OF THE SPIRIT

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SON REMEMBER

"But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented" (Luke 16:25).

"For we must all appear before the judgment seat of Christ; that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad. Knowing therefore the terror of the Lord, we persuade men. . ." (2 Cor. 5:1) Much has been said about the power of positive thinking. But, you know, there's power in negative thinking too. The Lord's servant will be constrained by God's love. And he will also live in full awareness of the terror of the Lord. He will behold the goodness and the severity of God (Rom. 11:22).

Jesus related a story of two men who lived and died (Luke 16:19-31). The situations of both men were reversed 180 degrees at the time of their deaths. Lazarus, the poor, hungry, sick beggar found himself at the banquet table, his head resting upon the bosom of faithful Abraham. The rich man awoke in a place of torment, and pleaded for a drop of water, for, said he, "I am tormented in this flame."

I see no reason to consider this a parable. It is not so identified. Neither does it possess the normal characteristics of a parable. If it is a parable, it is the only one in which a man is actually named, and details of family life revealed of another. I look upon this narrative as a momentary unveiling of hell itself.

Future Punishment Is Real

"And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. . . . Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: For I have five brethren; that he may testify unto them, lest

they also come into this place of torment" (v. 23, 27, 28).

The Greek word here is **hades**. This term refers to the unseen realm of the dead. We learn in this place that the wicked go to a place of torment at death. Such does not contradict Bible teaching concerning a day of general resurrection and judgment. It does reveal that the purpose of judgment will not be to determine our eternal destinies. That matter is determined at death.

Hell is real. It is a place, not just a state or condition (as if that would not be bad enough!).

The senses of this condemned man were in full operation. He could see, for "in hell he lifted his eyes." He could speak, for he cried out to Abraham. He could feel, for he was tormented. He could **hear**, for he conversed with Abraham. He could **think** and **reason** and **remember**.

Abraham said, "**Son remember.**" And he remembered his five brothers and suffered an overwhelming burden that they might escape the flames that were tormenting him.

"Son, remember!"

Memories of opportunities you've let slip by; of gospel invitations you've spurned; of sinful pleasures you have relished; these will but multiply the torment of hell.

Future Punishment Is Eternal

The eternity of future punishment is emphasized more than perhaps any other facet concerning it. One can stand almost anything if hope abides. Hunger, sickness, loneliness, anguish, bereavement, heavy to be borne though they may be, are not unbearable if there be a hope of better days. But write "All Hope Lost" for those who enter "this place of torment."

The Greek word, **aionios**, which is used over ninety times in the New Testament, means "age-lasting" and is predominantly used of the age of eternity conveying the thought of eternal, everlasting, unbounded duration without cessation.

The question of whether the flames of hell are literal or symbolic of torment is of secondary importance. The paramount facts are that future punishment is real and it will continue forever. Years, decades, centuries, and ages shall pass, but the agony and hopelessness of hell shall not abate.

"And these shall go away into everlasting (aionios) punishment: but the righteous into life eternal (aionios)" (Matt. 25:46).

So long as life for the righteous shall endure, punishment for the unrighteous shall proceed. So long as God (Rom. 16:26), His power (1 Tim. 6:16), and His glory (1 Pet. 5:10) shall last, eternal punishment shall continue.

Future Punishment Is Escapable

Through the sacrificial death of our Lord Jesus Christ on the tree of shame, yea, through his matchless grace and incomprehensible love, we can escape the just punishment for our sins.

The sufferings of Christ for us have probably never been adequately described. Isaiah prophesied that His

body was so marred He hardly bore resemblance to man (52:14). How can one be indifferent to such grace and love?

Though it was by lawless men that Jesus died, the deed was performed in keeping with the predetermined purpose of God (Acts 2:23). In the garden, our Lord cried out of His soul's anguish, "**O my Father, if it be possible, let this cup pass from me.**" But the very silence of the Father gave mute testimony that there was no other way for guilty sinners to be justified. Thus suffered and died "the just for the unjust that he might bring us to God" (1 Peter 3:18).

From the cross He cried, "**My God, my God, why hast thou forsaken me?"**

Again, ominous silence was the reply.

Jesus, who had never committed a sin in thought, word, or deed, became sin for us. And the Father, being "of purer eyes than to behold evil" (Hab. 1:13), turned His back.

Through such unfathomable suffering, the way of glory has been opened through the rent veil of His flesh (Heb. 10:19-22).

Let us praise His name with ten thousand hallelujahs that we can escape hell through Him who suffered and died in our place!

But, "**How shall we escape, if we neglect so great a salvation?"** (Heb. 2:3).

Son remember! Remember the reality of future punishment. Remember the eternity of future punishment! Remember the way of escape! Remember in time! Remember now!

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SOME THINGS WORTH REPEATING

While reading through some of the old issues of the Gospel Advocate, I came across some material that I think is worth repeating. Specifically, there were three articles from which I take some excerpts.

Children's Behavior At Worship

Brother Fred E. Dennis wrote some pertinent things about the behavior of children before, during and after worship. The problem brother Dennis dealt with lingers with us still. In fact, it seems to be getting worse instead of better. Dennis wrote:

"When one travels among the churches year after year he notices many things that should not be. One of the alarming things of late is the bad behavior of so many youngsters during the services, before the services, and after the services. Mothers will allow their babies to almost disrupt divine services. Children of two and three years of age and older are allowed to run all over the meetinghouse before and after the services, turning it into a bedlam with their noise. When to this is added the loud and boisterous talking and laughing of the members it is a disgraceful scene. People who think may be turned away from the truth by such antics upon the part of those professing to be Christians.

"There is no excuse for such conduct. Children of tender years can be taught reverence and respect. They should not be allowed to run wild outside the meetinghouse nor inside it. It is a reflection upon the parents to allow such. I have been many places where the children of preachers and of elders take the lead in rowdyism. If the older ones would set the example of reverence and quietness it would go a long way in helping to keep the children quiet.

"Parents should know what their children are doing while the services are in progress. It would be a good idea to have the little ones (and some not so little) to sit with the parents. It is a lovely sight to see a father, mother and their children sitting quietly in the place of worship. And this seating should be done some few minutes before the services start. Don't forget that the first song is worship. It is almost inexcusable to come bolting into the place of worship, disturbing those who would worship, after the services have started. There are very few occasions when we need to be late. On those rare occasions the least we can do is to wait until there is a pause in the worship and then quietly be seated." (June 5, 1952.)

I trust we will take to heart all that brother Dennis said.

"Doctors" and Brethren

Writing about Central Christian College, brother G. K. Wallace said: "The faculty of Central Christian College is composed of a fine group of Christian men and women who are well prepared for their tasks. They hold degrees which vary from the lowest to the highest. In spite of this there is no pride among them. You do not hear these professors or the students going about the campus or in their chapel services referring to one teacher as 'Bachelor,' another as 'Master,' or another as 'Doctor.' The spirit of Christian humility is an outstanding characteristic among this fine group of leaders. Personally, I have often wondered why it is that we call one man 'Doctor' when he has just a few more hours of school-work than another, and at the same time we don't go about calling some man with a Bachelor degree 'Bachelor So and So.' How would it sound to introduce the faculty after this fashion? This is Bachelor Jones, Master Smith, and Doctor Brown? It is refreshing to visit the campus of a school where this spirit of humility is ever manifested" (May 31, 1951).

Brother Wallace said it well. Many of us are tired of hearing and reading of egotistical preachers and professors parading their "doctor's" degree (some honorary) around the brotherhood. Some of the too liberal churches cannot conduct a meeting (they are calling them seminars and crusades now) without advertising the speaker as "Doctor." These men are so full of themselves, so puffed up with pride and vanity, that they make no effort to stop it. They love to have it so. I wonder if they don't demand their wives and children to address them as "Doctor."

Education is fine. The world needs educated people. I appreciate the humble Christians among us who have worked hard for their doctorates (and masters and bachelors) and use them to the benefit of man and the glory of God. But many let their educational achievements go to their head and make fools out of them. Jesus said: "... and all ye are brethren" (Matt. 23:8). What has happened to just plain old "brother?"

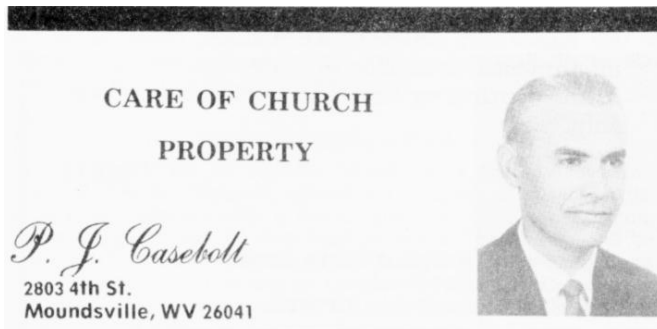
Preachers and the Sisters

Brother Marshall Keeble addressed a growing problem among us today when he wrote of the proper relationship of preachers to the sisters. I can name several married preachers who have become romantically involved with some sister in the church and, consequently, destroyed their usefulness in the kingdom of God. What a price to pay for a moment of folly! Brother Keeble wrote in the Sept. 18, 1952 issue:

"Another thing I wish to say a word of warning about is, preachers must not let beautiful and weak women lead them into sin. I am sorry to say that it seems like there are some women who take a great liking to preachers, and there are some preachers who seem to be looking for them. Now these women have found out that most of us like nice gifts, and this is the first step they make to test the preacher. In some cases

they fail to accomplish their purpose, and the preacher refuses to be attracted by such tactics. Then the preacher is called a fool or accused of not having good sense. But the real fool is the man who falls under the temptation. Paul talked about some who have a 'form of godliness, but denying the power thereof: from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts.' (2 Tim. 3:5, 6.)

A preacher must be "an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity" (1 Tim. 4:12). May we strive to so live.



Most people view the vandalism of church property more seriously than other acts of vandalism, and some even consider such disregard for church buildings as desecration or profanism. And, while any act of vandalism is a disgrace, I think some brethren (including some preachers), are guilty of vandalism by neglect.

Some governments allow churches to erect and own places of worship. Some churches also provide a residence for the preacher, and most of my brethren agree that such is authorized under the heading of support for the gospel of Christ. We generally agree that the command to assemble also authorizes a place for such an assembly, and whether that place is owned, rented, or donated becomes a matter of judgment.

In this article, I will not enter into the pros or cons of purchasing vs. renting, and believe that is a matter to be decided on a local basis by those involved. Some may use my remarks to "prove" churches should not own buildings for worship, or houses for preachers, while others may claim just the opposite. This serves to prove that no set procedure is going to apply in every instance, and what is expedient in one place may not be in another. So, back to the subject at hand.

Church Buildings

Most of us have seen examples of poor construction or maintenance with regard to church buildings, or poor locations selected for the erection of church buildings. But, the least brethren can do is to take proper care of a building after it has been purchased or erected. This may take some time if the building was already in need of maintenance when purchased, and funds or skilled labor are limited. But, I have seen

doors rotting off the hinges, leaves in buildings due to open or broken windows, "junk" rooms filled with just that—junk—and molded song books, baptisteries not fit for pigs to wallow in, poor (and even dangerous) heating and lighting, and blackboards with no appeal to the eye, much less to a piece of chalk. (By the way, brethren, while your local preacher may prefer projectors or magic markers, there are still some preachers who prefer a chalkboard. At least, keep it usable and handy).

While I sympathize with congregations which are hard pressed financially to own or maintain a building, most of the "vandalism by neglect" mentioned above was simply a case of unconcern on the part of those responsible. In one meeting, I succeeded in provoking brethren to straighten an outdoor toilet which was leaning precariously downhill, and all it took was a little material and time. On another occasion, I told brethren it appeared like Ahaz had been around their building, and we needed a Hezekiah to restore order. They responded commendably, after two sermons based on 2 Chron. 28-32. I believe such passages as 1 Cor. 4:2 and Col. 3:23 are also applicable and effective.

Preachers' Houses

I have lived in four different houses which belonged to the church, and have seen many more. I have both rented and owned property while preaching for the church, so I am not a champion for one particular method of housing the preacher. I have seen brethren purchase a house for the preacher in a community which was being vacated by the brethren as fast as they could move away from it! Brethren tried to persuade me to locate with them on one occasion where plaster was falling from the dining room ceiling due to a leaky bathroom commode upstairs, but would not give any assurance that they intended to remedy that situation, along with other needed repairs. Another preacher was forced to move during the winter months, because brethren couldn't decide what to do about a malfunctioning furnace.

But, all this doesn't explain some shameful neglect on the part of preachers who allow church property to deteriorate while they are stewards of that property. Maybe some congregations will begin to require a security deposit if preachers don't take better care of church property.

I have had the opportunity to acquire a working knowledge of building construction and maintenance, both commercial and residential. I have been gainfully employed in this field, as well as donating my knowledge and ability on other occasions. I enjoy doing what I am able to do if it helps others, and I have especially enjoyed opportunities to help congregations with their building or maintenance problems. And, I realize that all preachers are not proficient in some of these things, nor should a congregation require a preacher so to be. But, if a preacher doesn't have the time, knowledge, or ability to take care of church property, the least he can do is notify the church that such needs to be done.

Brethren are understandably reluctant to invade a preacher's privacy by performing monthly inspection tours of his residence, but it may have to come to that if the sense of sight or smell indicate that someone isn't being a good steward of that which has been entrusted to them. Now, a congregation may decide on a different course as to how they will provide a place of worship for the saints, and a residence for those who preach the gospel, but brethren, if you decide to use the Lord's money to obtain such property, purchase wisely, care for it industriously, and be prepared to give an account of your stewardship joyfully.

To those brethren who have conscientiously provided comfortable places of worship and residence in their efforts to preach the gospel and edify the saints, I express my gratitude and appreciation. To those in this country, and in foreign countries, who are unable to provide such places, take comfort in the fact that our spiritual needs come first, after all. But to the rest, I say, it is a good thing we don't embrace the premillennial doctrine that Christ will return to set up a kingdom on earth and that the redeemed will continue to dwell here, else both we and the Lord would have a housing problem which would not be conducive to a premillennial paradise.

Foy E. Wallace Jr. *Publications*

The Instrumental Music Question

This large volume contains not only debate notes on the subject by Wallace, a review of debates of significance on the issue, also by Wallace, but also includes material from M. C. Kurfees, Adam Clark, Don H. Morris, Moses E. Lard and John L. Girardeau. This is a monumental collection of material ever needed in the continuing battle to preserve pure worship.

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THE NEWS LETTER REPORTS

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

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FIELD REPORTS

BILL CAVENDER, 906 Lakeview Ave. N.W., Cullman, AL 35055. Brother Harold Trimble, the preacher and one of the elders of the church in Bremerton, Washington, and brother Rick Lanning, preacher of the Imhoff Avenue church in Port Arthur, Texas, will be making a trip to the Philippines in early April. The purpose of their trip is to teach and strengthen faithful brethren regarding the false doctrines of Premillennialism and to combat false teachers of that theory when and wherever opportunities arise. They plan to be there from four to six weeks. Premillennial teachers from the Louisville, Kentucky area have been to the Philippines in recent years spreading their doctrine both orally and in writing. They have distributed much of their propoganda in tract form throughout the islands. A number of churches and brethren have been influenced by these errors and some preachers have departed from the truth and defected to this error. Brother Trimble has preached in the Philippines before when he and Jady Copeland made a trip there five years ago. A number of Filipino brethren have called upon him to come there again to help them. This will be brother Lanning's first trip. Brother Trimble is 67 years of age and brother Lanning is 30 years of age. Both men are in good health, well versed in the scriptures and have studied and exposed the falsehoods of the Premillennial theory.

KEITH CLAYTON, 55 East St., Bristol, VT 05443. This is to announce that the Addison County church of Christ has changed the night of her mid-week Bible study. From now on we will meet on Thursday evenings at 7:30. Anyone traveling may contact me for directions to our rented meetings quarters.

GARY EUBANKS, 313 Washington Ave., Valparaiso, FL 32580. The Twin Cities church of Christ is desirous of selling about three dozen song books. They are the Christian Hymns No. III and are in excellent condition. They can be purchased for a reasonable price. If interested, please write me at the above address, or phone (904) 678-5596.

JOHN W. PITMAN, 2730 Inca Lane, Winston-Salem, NC 27103. I have worked with the church that meets at 2801 Wooleight St. since November, 1976. The church still remains small in number with attendance running in the teens. We own our meeting place and they are able to give me \$225 per month support. Due to the employment situation some support has been lost. The total amount of my support after February of this year will be \$750 per month. If any could help it would be appreciated. Contact the Dennis Way church of Christ at P.O. Box 1, Toronto, OH 43964 for references.

DAVID E. PRATTE, 721 Omaha Ct., Fort Wayne, IN 46804. The North church in Fort Wayne will be supporting brother Dale Smelser in a debate with "Buster" Dobbs on the subjects of sponsoring churches and benevolent institutions. The debate will be conducted August 1, 2, 4, 5 in the Founder's Hall auditorium of the Fort Wayne Bible College in Fort Wayne, Indiana. People in the area may want to make plans to attend. Also, we would appreciate very much anyone who has copies of any material "Buster" Dobbs has written on these subjects or anyone who has tapes of any of his previous debates on the subjects. Please contact me at the above address or call (219) 432-4432 for further information.

BILL SEXTON, 4502 South Seneca, Wichita, KS 67217. After

three and a half years in Manhattan, Kansas, we have decided to move to Wichita to work with the Southside church meeting at 4502 South Seneca. The contact for the church in Manhattan will be Burt Lockwood, 2829 Edwards St., Manhattan, KS 66502. Phone (913) 539-1550. Or Earl Harris, P.O. Box 24, Woodbine, KS 67492. Phone (913) 257-3579. Anyone coming to Wichita is encouraged to worship with us. We are located just a few blocks off of I-235 in the southwest part of town. Get off at the Seneca exit and come south to 44th Street and we are located on the southeast corner. Services are at 9:30 and 10:30 a.m. and 6:00 p.m. on Sundays and at 7:00 p.m. on Wednesdays. The office number is (316) 524-5491.

ROY DIESTELKAMP, Box 1411, St. Catharines, Ontario L2R 7J8 Canada. Brother John S. Whitfield died January 8, 1983, at the age of 74. He had preached for the past many years in Ontario at such places as St. Catharines, Meaford, Owen Sound, Wellandport, Bancroft, and lastly Glencoe. He was a faithful preacher who made a courageous stand for the truth against institutionalism and was well respected for this by sound brethren. His funeral was in Vineland, Ontario and was conducted by Bill Hall, Peter McPherson, Brian Sullivan and myself.

NEW CONGREGATION

ST. CATHARINES, ONTARIO, CANADA—A friendly "swarm" from the Jordan, Ontario church has begun to meet in St. Catharines. Together with a few members who have come from another congregation we now total 33 souls. The church will be known as the Garden City church of Christ and is now meeting in the Applewood Public School at 130 Woodrow St., St. Catharines. Our hours of services are at 10:00 a.m. for Sunday Bible Study and 11:00 a.m. and 6:00 p.m. for periods of worship. Wednesday Bible Study is at 7:00 p.m. Roy Diestelkamp has left the Jordan church after working with them for the past five years and is now working with the new congregation. For tourists visiting Niagara Falls, the new church is by far the closest sound church (about 15 minutes drive) and we would be encouraged by your presence. Write for directions to: Box 1411, St. Catharines, Ontario L2R 7J8, Canada. Or call (416) 562-5519.

NEW PAPER

WALTON WEAVER, P.O. Box 10730, Jackson, MS 39209. In November, 1983 I began a paper, *The Apostolic Messenger*, which is published with the non-Christian in mind. It is an 8 page monthly. Regular writers are Colly Caldwell, Don Bassett, Dick Blackford, Ed Brand, Horace Huggins, Glenn Melton, Billy James and Robert Harkrider. I am getting top quality material and even the mature Christian would profit. Subscriptions are being offered at \$4.00 per year for a limited time. In a club of five or more the price is \$2.00 each. I am also making this paper available to churches in large quantities. Write me for more information.

PREACHER'S NEEDED

RAMSTEIN, WEST GERMANY—The congregation in Ramstein is a small congregation of military people in the western part of West Germany. The town of Ramstein is near Ramstein Air Base, the largest air base in Europe and the headquarters of the United States Air Forces in Europe. Ramstein is also a suburb of the city of Kaiserslautern, a city of over 100,000 and where several major U.S. Army installations are located. In this metropolitan area there are over 55,000 American service-men and their families, the largest concentration of Americans outside the U.S. Within a 45 minute drive that number increases to over 125,000 Americans at military installations at Sembach, Zweibruecken, Baumholder, and Pirmasens. To our knowledge we are the only conservative congregation of the Lord's church meeting in this area. We feel that a full-time evangelist is much needed here. At present we are eleven in number and meet in a rented building off base. The men rotate the preaching. We send a total of \$950 per month to four preachers in four countries. Since the cost of living in Germany is higher than in the states, a man will require more financial support than we are now able to provide. We, however, anticipate growth. We have notified the men we now support that our financial aid will end in July, 1983, so we can begin to support a man here. We would like to bring a man here this summer to begin helping us in the work.

Contact Ted Buselmeier, PSC Box 10301, APO NEW YORK 09012. Phone 06371-42135. Or John Baxter at PSC Box 7049, APO New York 09012. Phone 06371-42708.

ALLIANCE, OH—The Homeworth Road church of Christ in Alliance, Ohio is in need of a full-time preacher. Partial support can be provided. For further information contact Bob Bollinger at (216) 821-8773 or write the church at 822 Homeworth Rd., Alliance, OH 44601.

CAMDEN, SC—The church that meets in Camden, South Carolina is in need of a preacher. We are fully self supporting. Contact Dick Sullivan at (803) 432-5384, or write 403 Bruce Dr., Camden, SC 29020.

BLACKSTONE, VA—The church which meets in Blackstone, Virginia is in need of a preacher. Blackstone is a small town of about five thousand. Within a 25 mile radius there are about four other small towns with about the same population. The nearest sound congregation is in Richmond, some fifty miles away. We have recently completed a new building in which to meet. It has a seating capacity of 145. The members did most of the work and saved quite a bit of money on the cost. We should be free of debt in five years. Attendance averages about 25 on Sundays. We are seeking a sound gospel preacher to help us in this area. Age is of no consequence. A person who enjoys doing personal work would be of greatest benefit. For information please contact Bill Mabe at (804) 949-7676, or write to the church at P.O. Box 551, Blackstone, VA 23824.

CROSS LANES, WV—The Stewart Park church of Christ is in need of a full-time preacher. The congregation is fairly young and began when several Christians from various liberal congregations separated themselves and began meeting together. The church now enjoys the comfort of a nice building located on a spacious lot with plenty of room for expansion. Cross Lanes is located about 18 miles west of Charleston, West Virginia, towards Huntington, just off I-64. Only partial support can be provided at this time. For further information please contact Bill Priddy at (304) 755-2730, or Bill Williams at (304) 727-0683.

PREACHERS AVAILABLE

JACK D. NUNN, 95 Leonard Rd., Butler, NJ 07405. I am interested in relocating on or about June 1st. I am 53 years old with 20 years preaching experience. References will be sent upon request. Phone (201)838-6101.

KEITH STORMENT, Rt. 1, Box 409, Logansport, LA 71049. I am 29 years old and married. I have been preaching about 14 years and would like to relocate before August 1, 1983 with a spiritually stable church, preferably with elders. Please contact me at the above address or phone (318) 697-2722.

MIKE TOBIAS, c/o Florida College, Box 2352, Temple Terrace, FL 33617. I am 24 years old and am studying Bible at Florida College. I would like to work at a congregation from May through August with an older man in order that I might gain some experience. I have only been preaching a year and a half and think this would be helpful. Most of my sermons have been preached in Rochester, Minnesota. Feel free to contact Brent Hunter, Harry Pickup Sr., or Charles Goodall at the school or you may write the Gates Dr. church of Christ at 2309 Gates Drive, Rochester, MN 55901.

PREACHER NEEDED

PALMETTO, FLORIDA—The church here will be in need of a full-time preacher in June of this year. Full support is available. If interested, please write: Elders, Church of Christ, 1575 14th Ave. W., Palmetto, Florida 33561 providing sufficient information and references in letter.

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(Taken from bulletins and papers received by the editor)