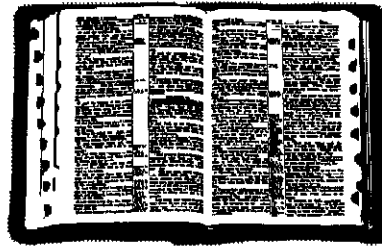


# SEARCHING *the* SCRIPTURES

"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

NOVEMBER 1983

NUMBER 11

## ANSWERS for our hope

Send Bible questions to:

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



### SIN UNTO DEATH

**QUESTION:** Will you please write an article on 1 John 5:16 dealing with the expressions "sin unto death" and "sin not unto death"? What about the position which says "sin unto death" is a willful sin of rebellion which separates from God, but "sin not unto death" is an unintentional sin by a dedicated Christian which does not separate from God?—B.E.

**ANSWER:** I marvel, and I am appalled at the use some are making of this verse. I have observed the same concept in the question submitted in two or three bulletins and other missives that have crossed my desk of late. The position affirmed in the question simply is not so!

It seems to me that even a cursory reading of 1 John 5:16 would show that both the one guilty of "sin unto death" and the one guilty of "sin not unto death" are in need of "life." Obviously, this is spiritual life. In other words both are spiritually dead and in need of "life" or forgiveness. Prayer in behalf of one will bring "life," and prayer in behalf of the other is to no avail, so far as forgiveness is concerned. Surely, it would take an effort of desperation and the zenith of human rationalization to conclude that one spiritually dead is not separated from God.

The subject under discussion in the context is prayer—For what may a Christian pray with the assurance of being heard and answered? "And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: And if we know that he heareth us, whatsoever we ask, we know that we

have the petitions that we desire of him" (1 John 5:14, 15). The conditional phrase, "if we ask any thing according to his will," is very significant and demands a clear understanding in order to arrive at truth on this subject.

It is God's will that all of our petitions be answered to our good. In Him we may have confidence that all our prayers will be answered to our good—maybe not the way we expected, but, nevertheless, in a way which in His wisdom is best for us (Cf. 2 Cor. 12:7-10).

If one should pray for an alien to be saved in his sins, God would not answer by giving "life" or forgiveness—such would not be "according to his will." Such is not God's plan by which aliens are saved.

When it comes to praying for "life" (forgiveness) in behalf of a brother, God's will must be respected as in all other matters. Early in this epistle John has shown God's will concerning forgiveness for the erring brother: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). Thus, one may be cleansed of all unrighteousness, IF he confesses his SINS. Notice the word "sins"—that it is plural. This verse does not say, "If we confess sin." One must confess what he is guilty of. If he is guilty of wholesale abandonment—apostasy, then he should confess such. If his guilt is to a lesser degree, then he should confess accordingly.

This confession, in the light of the context and other passages, necessarily implies a penitent confession. Thus, in the final analysis—no matter how willing and anxious God and all others are to forgive—God has made the erring brother's "life" depend upon his own volition. Of his own will he must repent and confess! Until this is done we need not expect prayer for "life" in his behalf to be answered. No prayer of any person can possibly cancel the erring brother's free will. Such a brother is in rebellion to God, the ultimate end of which is the second death (Rev. 20:14,15). He is "sinning a sin unto death." Such a sin, then, is one of which a person has or will not repent and confess.

However, when the guilty brother repents of his sin and confesses the same unto God, or unto God and the brethren, as the case may demand, his prayer and that of all others in his behalf will be answered. The sin for

U.S. Postal Service STATEMENT OF OWNERSHIP, MANAGEMENT AND CIRCULATION <small>Required by 39 U.S.C. 3685</small>		
1A. TITLE OF PUBLICATION <b>SEARCHING THE SCRIPTURES</b>	1B. PUBLICATION NO. 4 8 7 4 4 0 0 0	2. DATE OF FILING 10/1/83
3. FREQUENCY OF ISSUE Monthly	3A. NO. OF ISSUES PUBLISHED ANNUALLY 12	3B. ANNUAL SUBSCRIPTION PRICE \$7.00
4. COMPLETE MAILING ADDRESS OF KNOWN OFFICE OF PUBLICATION (Street, City, County, State and ZIP Code) (Not printer)		
P. O. Box 69, Brooks, Bullitt County, Kentucky, 40109		
5. COMPLETE MAILING ADDRESS OF THE HEADQUARTERS OF GENERAL BUSINESS OFFICES OF THE PUBLISHER (Not printer)		
Same as #4		
6. FULL NAME AND COMPLETE MAILING ADDRESS OF PUBLISHER, EDITOR AND MANAGING EDITOR (The term MUST NOT be used)		
PUBLISHER (Name and Complete Mailing Address)		
Connie W. Adams, P. O. Box 69, Brooks, Kentucky 40109		
EDITOR (Name and Complete Mailing Address)		
Connie W. Adams, P. O. Box 69, Brooks, KY 40109		
MANAGING EDITOR (Name and Complete Mailing Address)		
Connie W. Adams, P. O. Box 69, Brooks, KY 40109		
7. OWNER (If owned by a corporation its name and address must be stated and also immediately thereafter the names and addresses of stockholders owning or holding 1 percent or more of total amount of stock. If not owned by a corporation, the names and addresses of the individual owners must be given. If owned by a partnership or other unincorporated firm, its name and address as well as that of each individual must be given. If the publication is published by a nonprofit organization, its name and address must be stated. (Form must be completed.)		
FULL NAME		COMPLETE MAILING ADDRESS
Connie W. Adams		P. O. Box 69, Brooks, KY 40109
8. KNOWN BONDHOLDERS, MORTGAGEES AND OTHER SECURITY HOLDERS OWNING OR HOLDING 1 PERCENT OR MORE OF TOTAL AMOUNT OF BONDS, MORTGAGES OR OTHER SECURITIES (If there are none so state)		
FULL NAME		COMPLETE MAILING ADDRESS
None		
9. FOR COMPLETION BY NONPROFIT ORGANIZATIONS AUTHORIZED TO MAIL AT SPECIAL RATES (Section 423.13 GDSM only). The purpose, function, and nonprofit status of the organization and the exempt status for Federal income tax purposes (Check one)		
<input type="checkbox"/> (1) HAS NOT CHANGED DURING PRECEDING 12 MONTHS <input type="checkbox"/> (2) HAS CHANGED DURING PRECEDING 12 MONTHS <input type="checkbox"/> (3) CHANGED PUBLISHER MUST SUBMIT EXPLANATION OF CHANGE WITH THIS STATEMENT		
10. EXTENT AND NATURE OF CIRCULATION	AVERAGE NO. COPIES EACH ISSUE DURING PRECEDING 12 MONTHS	ACTUAL NO. COPIES OF SINGLE ISSUE PUBLISHED NEAREST TO FILING DATE
A. TOTAL NO. COPIES (Net Press Run)	5,921	5,877
B. PAID CIRCULATION		
1. Sales through dealers and carriers, street vendors and counter sales	---	---
2. Mail Subscription	5,323	5,347
C. TOTAL PAID CIRCULATION (Sum of B.1 and B.2)	5,323	5,347
D. FREE DISTRIBUTION BY MAIL, CARRIER OR OTHER MEANS, SAMPLES, COMPLIMENTARY AND OTHER FREE COPIES	386	300
E. TOTAL DISTRIBUTION (Sum of C and D)	5,709	5,647
F. COPIES NOT DISTRIBUTED		
1. Office use, left over, unaccounted, spoiled after printing	212	230
2. Return from News Agents	---	---
G. TOTAL (Sum of E, F.1 and F.2 should equal net press run shown in A.)	5,921	5,877
11. I certify that the statements made by me above are correct and complete	SIGNATURE AND TITLE OF EDITOR, PUBLISHER, BUSINESS MANAGER OR OWNER <i>Connie W. Adams</i> (Owner)	

PS Form 3526 July 1982

(See instruction on reverse)

which forgiveness is sought is no longer "unto death" since it is one of which the guilty has repented. For such a person John says ask and "life" (forgiveness) shall be given.

In this verse John would have us to know that prayer will not substitute for repentance on the part of the guilty. There are things we may do and for which we may pray that might lead the erring brother to repent. To this end we should work and pray, but do not expect your prayer to take the place of repentance on his part.

I know of no verse that distinguishes between intentional or unintentional sin so as to condemn one and excuse the other. Sin—any sin—must be repented of. John says in this same epistle, "This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:5-7). We must walk in the light, otherwise we sin. But "God is light, and in him is no darkness at all." This does not leave even a shaded area in which one may walk in sins of ignorance and weaknesses of the flesh and still remain in the light.

# Searching The Scriptures

Volume 24 November, 1983 Number 11

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 69, Brooks, Kentucky 40109-0069.**

Address supply orders to **Religious Supply Center, Inc., 4001 Preston Hwy., Louisville, Kentucky 40213. Phone (502) 366-9014 (Ky. residents), 1-800-626-5348.**

**POSTMASTER: Send change of address forms to P.O. Box 69, Brooks, Kentucky 40109-0069.**

This does not mean that God's law demands of us perfection. God's law does demand perfect obedience to all absolute conditions of faith, as illustrated many times over in both the Old and New Testaments. God's law demands "diligence" (2 Pet. 1:5) in all those matters in which our faithfulness is determined in relation to our time, opportunity, and ability (Matt. 25:14-30). Anything short of this obedience is sin. A penitent confession is necessary before "life" (forgiveness) can be given. There is a difference between absolute conditions of faith and those in which one becomes more proficient with time. A failure to distinguish between the two accounts for much of the confusion on this issue.

*Please Renew Promptly!*

# Editorial

Connie W. Adams

P.O. Box 69

Brooks, Kentucky 40109



## "WE BEHAVED OURSELVES AMONG YOU"

When Paul wrote the young congregation at Thessalonica reviewing his work among them, he made a statement which I fear a number of preachers could not truthfully make these days. Said he "Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe" (1 Thes. 2:10). The context of that chapter shows that he not only spoke the truth, he also practiced what he preached.

Paul viewed preaching the gospel as a trust not to be violated. "But as we were allowed of God to be put in trust with the gospel, even so we speak..." (v. 4). Such a concept precluded "pleasing men" (v. 4). His approach was humble, not pompous. He was not "burdensome" or foreboding in manner, though he was an apostle of Christ (v. 6). He did not come with the attitude of "See here, I am one of the few men chosen as apostles and you had better respect that! After all, do you not know who I am?" On the contrary, he said "But we were gentle among you, even as a nurse cherisheth her children ... we exhorted and comforted and charged every one of you, as a father doth his children" (v. 7, 11). All who preach the truth would do well to remember that the gospel is God's message, not the product of our imagined eloquence or brilliance. We dare not take liberties with the property of God. We shall be called to account for our stewardship.

It would help immeasurably if all of us had Paul's attitude toward the brethren at Thessalonica. He said "ye were dear unto us" (v. 8). For that reason, he was not only willing to preach the truth to them, but ready as well to lay down his life for them (v. 8). That accounts for the fact that he was "gentle" and regarded them as a father does his children. There is all too often an elite attitude found among preachers. It is "us" against "them." "We" are the preachers and "they" are the brethren. A preacher once told me that he kept himself aloof from the brethren and had found it was not best to try to get close to them. His work was a failure and he is no longer preaching. Preachers need to sing with the rest "When each can feel his brothers sigh, and with him bear a part, when sorrow flows from eye to eye, and joy from heart to heart."

### Abundant Misbehaviour

The cause of Christ suffers continually from preachers who do not behave themselves as they ought.

High living on income which does not match expensive tastes only plunges people deeper into debt. It is a shame for preachers to dodge creditors and leave town owing bills they will not pay. How many souls will be blinded to the truth of the gospel because of dishonest preachers?

The arrogant concept of some is such that they will strive for their own way even if it destroys the church. Their "rights" must be protected. They assume that vengeance is theirs, not the Lord's, and woe be unto that brother who crosses them! Pulpit temper tantrums, petitions seeking redress, house to house calls to muster sympathy and rally supporters and other such ungodly actions reflect everything but the spirit which Paul had toward brethren who were "dear" to him. How many needless divisions have been caused in congregations because of the wounded pride of preachers?

Preachers are not above the law of God. "Thou that teachest another, teachest thou not thyself?" (Rom. 2:21). It is easy to bind heavy burdens to laden others while excusing ourselves. While we are teaching others to study the word, do we continue to study and grow, or are we warming over what we learned when we first started trying to preach? Are we men of prayer? Are we out in front showing brethren how to teach the lost or do we just give lectures to them for their failures?

And what shall we say regarding purity toward the sisters? All over this land the cause of Christ suffers because of preachers who preach one thing and practice another regarding this very matter. Out of "counseling" sessions in the preacher's study affairs have developed, flirtations have matured into inflamed passion, marriage vows have been violated, and then a trail of lies concocted to cover such betrayals of truth and right. When these are brought to light, families are wrecked, children are bewildered, confidence is lost, the weak are made to stumble and only the judgment day will reveal the numbers of souls lost in the wake of such spectacles.

While we are on the subject, does God have a standard of conduct for writing brethren distinct from all the rest? Are we at liberty to misrepresent other brethren? What special insight do we have so that we may judge the motives of those with whom we happen to disagree on some point? Truth is truth and error is error. We ought always to affirm the one and oppose the other. But are we excused from at least being sure that we know what the other fellow believes? Or shall we summarily decide that those of whom we are suspicious in the first place have not been fair and have not tried hard to work with those whose spreading influence is detrimental to soundness in the faith? While we may be convinced that a brother is mistaken in his application on a passage, does it necessarily follow that he accepts without fail all, or any, of the consequences we see down the road? Because we think a brother is at point "A" does that mean that he has already arrived at point "Z" bag and baggage? Is a brother whose life and work have promoted righteousness and truth while opposing error with all his might to be regarded as a sinister force

whose every movement is calculated to strengthen his hand in the nefarious business of dominating the brotherhood?

If we did not believe that papers provide a medium through which to do good, then we would promptly close this one down. Nor do we believe that the abuse of a thing argues against the thing itself. But brethren, from where I sit, it appears that there are abuses in abundance these days. Through the years of attempting to edit this paper, I have been sparing in offering advice to other editors. I have had my hands full trying to attend to my own work along this line. An editor's chair is a very difficult place to sit. Anyone who thinks that he alone occupies it with infallible judgment needs to get down on his knees and pray awhile. What to print and what not to print is a problem month after month. When must an issue be addressed? How far shall a controversy be allowed to go in print before shutting it off? Shall we wait until we have read the latest issues of other papers to write reactionary articles? Do barbs and slurs demand notice? Where is the line between restraint and cowardice? Who is the final judge of the hearts of all men?

With all that said, it needs to be pointed out that these are perilous times for all of us. There are valid issues and questions which demand serious study from the best students of the word among us. But brethren, it is entirely possible for those of us who write to act so imprudently that many sincere people will turn aside in disgust without ever understanding the Bible principles involved. They thus may become vulnerable to smooth tongues and fair speeches through the indiscretions of those of us who only meant to teach the truth. There are serious issues afloat these days. The Bible has the answer to all of them. We are convinced that a major issue RIGHT NOW, is HOW SHALL WE TREAT ONE ANOTHER? Paul said his behaviour was holy, just and unblamable. Can we all say the same?

### *Preach The Word*

**Edited By Earl E. Robertson**

★ *Twenty-one writers contributed to this sermon outline book.*

★ *A large, cloth bound, book of 416 pages.*

★ *There are seven divisions:*

1. Old Testament
2. New Testament
3. First Principles
4. Kingdom Studies
5. Christian Development
6. Individual Favorites
7. General Studies

ORDER FROM:  
Religious Supply Center

★ *Contributors are faithful gospel preachers whose work is time-tested before discerning audiences.*

\$12.95

### INSTITUTIONALISM CLARIFYING THE ISSUE

*A. C. Grider*

Rt. 4, 1617 Bill St.  
Shepherdsville, KY 40165



It is my intention to write a series of articles on the general subject of Institutionalism. I don't want the church to be caught short again on teaching along these lines. Apostasy is not so easy when the brotherhood is informed.

In this article I want to point out what I believe about the points at issue. First of all, I believe in the inspiration and all-sufficiency of the scriptures (2 Tim. 3:16-17, 2 Pet. 1:3). Then I believe that the church is divine and sufficient and suited for all of the work it is commanded to do (Eph. 3:21). I believe the God-given mission of the church is **evangelism, edification, and benevolence** (Eph. 4:12).

I recognize a difference between **individual** and collective action of members and churches (1 Tim. 5:16, Matt. 18:15-17). I believe helping the needy is both an **individual** and a **collective** obligation. I do not believe one can satisfy his individual obligations by meeting his collective ones (James 1:27; Rom. 15:25). I believe it is the duty of the congregation to **care for its own needy**. (Acts 6:1-6).

There is scripture for a church helping a needy sister congregation to care for its own needy (Acts 11:27-30). And it is scriptural for a church to support a preacher (Phil. 4:15-16). More than one congregation can support the same preacher (2 Cor. 11:8).

I believe the **work and the oversight** of elders is limited (Acts 20:28, 1 Pet. 5:2-3). I do not believe the elders can oversee a work, as elders, that is not church work. But I believe the elders must **oversee all church work** (1 Pet. 5:2). Whatever elders **cannot oversee** is not church work. I believe the elders can supply all oversight needed in evangelism. I believe the elders can supply all of the oversight needed in edification. I believe the elders can supply all of the oversight needed in benevolent work of the church.

I believe there should be cooperation among all New Testament churches. This will be one of the keys to these articles. What kind of cooperation is indicated for congregations? I believe each congregation must remain independent, autonomous, and equal in all matters of cooperation. There should be unity of faith, liberty in opinion, and love to all in all things. My main line of argument here will be a certain kind of cooperation between churches.

On the subject of evangelism there is really only one issue to be settled and that is, Can one church send

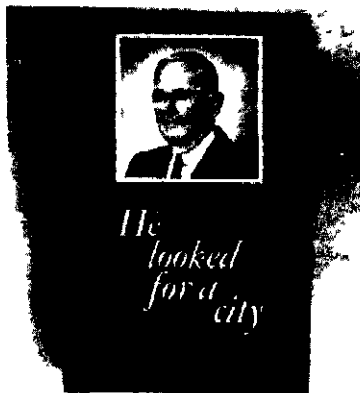
money to another church to preach the gospel. I say it cannot do so. Now let's not have a lot of jumping up and down. Just **send me the passage!** And in the field of benevolence the issue will be, Can a church send money to an institution to care for orphans? I say it cannot do so. Again, no demonstrations. Just a simple verse of scripture will suffice. There has been too much hot air expended in this matter. And yet it is a simple thing to settle. If there is a verse, let's have it. The truth is, that the church is limited in the benevolent work it can do. It is limited to helping SAINTS. That does not include orphans who are not saints. Again, no big demonstration. Just a verse of scripture will suffice. (More Later)

**When you renew, why not subscribe for a friend? All new subscriptions are \$7.**

## A Biography of John T. Lewis

"He Looked For A City"

By Otis Castleberry



This biography of John T. Lewis, written by the biographer of Benjamin Franklin (**They Heard Him Gladly**), details the life and work of the one man most responsible for the strength of the Lord's churches in the Birmingham, Alabama area. The details of his early history, his sacrifices in preaching the gospel, his stand for the truth, and other aspects of his life are related in this biography. Castleberry accurately portrays the qualities in Lewis' life which caused him to be respected by both those who agreed with him and those who disagreed with him. The book is well-written and easy to read. It adds another page to restoration history which you will want to read.

Price.....\$10.95 (plus postage)

Order From

Religious Supply Center  
WATS LINE-800-626-5348

## PAUL ANDREWS PASSES

James R. Cope

About 7:45 Sunday morning, August 28, the spirit of the beloved Paul Andrews took its flight from time to eternity. He was 62. For several years Paul had not been in the robust health characterizing his earlier life. A few months ago phlebitis gave him considerable trouble but he seemingly pulled out of that bout, went back to the pulpit, class-work, and his incessant personal work program. Near midnight of the 24th he returned to the hospital but gradually his heart signaled that it could carry its burden no longer. He fell asleep in Jesus. Some months ago the North Boulevard church asked him to serve as an elder. In many ways he had been one of the shepherds of this flock from its beginning fourteen years ago. He never knew what it was not to try to do more if he thought it would advance the kingdom.

To know Paul Andrews was not only to love him; it was to respect and admire him. Evidence of the esteem in which he was held in the Tampa area was seen the evening before his burial when more than 600 people passed his casket in a Tampa funeral home—a far-and-away record for this home, one of the oldest and most popular in Tampa. The large North Boulevard church building was overflowing for the service the afternoon of August 30. Following the services, not less than 250 persons drove some 15 miles to Garden of Memories, for the burial service conducted by Tommy Andrews, the son of Frank, Paul's brother.

In the meeting house assembly the arrangement was for Sewell Hall to lead the congregation in singing spiritual songs at the beginning and ending of the service and between the remarks made in order by me, Harry Johnson and Ed Harrell. Roland H. Lewis led in prayer. Harry Johnson, very close personal friend, spoke of Paul's influence over him as representative of the great number Paul worked with and encouraged in their lives for Jesus. Ed Harrell used several verses from Hebrews 11 and 12 as reflecting the life of our departed brother to motivate those present to "run with patience the race that is set before us." My efforts were reflective of Paul's wide influence in Hillsborough County over thousands during the 40 years he spent here.

Born in Hazel Green, Alabama, Paul was one of twelve children, divided equally among girls and boys, and each of the males became a gospel preacher. At Dasher, (Ga.) Bible School he met Doris Copeland, a Tampa girl. Tampa soon became their home and, since Paul had earlier lost his father, Lloyd Copeland became a father to his new son-in-law. It was a Ruth — Naomi relationship between two men and continued with a growing devotion.

When Florida College opened its first session in the fall of 1946 Paul Andrews was the first to enroll. He later served in and for awhile voluntarily supervised the physical education program. He promoted and for many years directed the summer camp. Each of his

children grew up in the school.

The College was not Paul's first love. He knew the difference between the role of a Christian as a parent and his role as a simple teacher of God's word in every relationship of life. He was foremost a preacher and teacher of that word and spent the greater portions of his life-span in advancing the kingdom of God.

For just over forty years Paul Andrews lived and labored in Hillsborough County, Florida. He worked on a regular basis with eight different churches and was instrumental in starting others including Drew Park, North Street and North Boulevard. If Tampa had a John T. Lewis within the last 25 years Paul Andrews was that man. In his four decades here, in addition to his labors with Sulphur Springs, Antioch and Dover, he spent six years with Belmont, six with McDill, one with Florence Villa, 14 with North Street and 13 with North Boulevard.

Paul's success in personal work was remarkable. Actually, it was astounding! Shortly before he left North Street he told me that he had baptized more than 600 people while there. It is estimated that he baptized some 300 at North Boulevard. I doubt not that in his years in Hillsborough County Paul Andrews baptized more people into Christ than all of the other preachers combined. Some of these converts fell from grace but not because Paul failed to put forth a determined effort to save them if he knew of their departure. It should be remembered that many of those he baptized moved to other areas, taking with them the gospel learned at Paul's feet and have become forces of spiritual strength in their newly found communities.

Today there are 28 churches in Hillsborough County standing for the simple gospel and the simple organization, work and worship of God's people, free from the innovations and digressive teachings which have turned multitudes from the New Testament pattern in the last 30 years. There is not one of these churches which has not felt the constructive influence of Paul Andrews in the 40-year period he has lived and loved and labored in this area.

This man was careful to make everything according to the New Testament pattern. He wanted it all straight down the line without compromise in any point. Kind to the core, he was at the same time firm from center to circumference. He was a builder, not a wrecker of God's work; a healer of wounds, not a trouble maker. He knew how to motivate babes in Christ and succeeded unbelievably. He was not a "meddler in other men's matters"; no "gossip". He tended to his work in the church employing him as an evangelist and expected every other church and preacher to do the same. The Lord's business was his business and he was a busy man. His results prove him no sluggard. Withal, the night was never too dark nor the hour too late for his time and attention to be shared with any person needing his consideration and counsel.

Truly, "There is a prince and a great man fallen this day in Israel." The number of Paul's generation is lessening, the ranks are thinning. His example of quiet but effective labors should challenge all ages to a life of

unreserved commitment in work and his pure life should motivate all to holiness of conduct. As we observe his large footprints upon the sands of time we can profitably reflect that a giant walked here!

Things Most  
Certainly  
Believed

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



### ATTITUDE TOWARD THINGS

Previously we have taken note of the proper attitude toward circumstances, critics, crisis and people as depicted in Philippians. The third in this series of articles seeks to stress the attitude of Paul toward the things of this life. One possessed of the "mind of Christ" has an attitude toward the things of this world which is distinctive. We are given an example of the depth of conviction which the proper attitude toward the temporal, physical, material things, will produce as we consider the apostle's words. Throughout this epistle emphasis is on the "single mind", set and unwavering, with Christ as the center and seat, the single object.

Chapter three begins with both exhortation and warning. "Finally" often introduces a practical conclusion following the presentation of doctrine. As previously noted the thread of "joy" and "rejoicing" runs throughout the book and there is no interruption at this point. Repetition, it is observed, is not "grievous" or "irksome". One immediately wonders what the apostle has reference to. Two possibilities seem worth considering. Maybe the admonition to rejoice is what he is writing about. Or, the reference could well be to the problem of circumcision as constantly aggravated by Jewish brethren among the Gentile Christians. At any rate, we conclude it is safe to repeat truth, even if in this case neither of the possibilities is fact.

The warning is introduced, "beware", mark, be on guard against, "dogs". Of whom or what does he speak? Understanding is enhanced as we remember that the Jew called the Gentile "dogs". Reasoning behind this may not be conclusive, but involved is the Gentile lack of distinction between clean and unclean things as the Jew conceived the distinction. The Jew further judged the Gentile as having confidence in flesh rather than spiritual religion as did he, so he shared common interest with dogs. The Jew saw himself as a child of the table, eating a feast while all others, like dogs, had to depend on crumbs dropped from them. "Dog" symbolized to the Jewish mind all that was ignoble and mean, those who bark and rail as they hate (cf. Isa. 59:9-11). Identifying men of canine spirit, ill tempered, snarling

and barking at all who differed with them, is applicable to the term. To say the least, a most uncomplimentary designation.

Not only is the warning of "dogs" but of those noted as "evil workers", and "of the concision"; no doubt a description of Judaizing teachers who are actively at work among the Gentile churches. "Concision" is a term Paul applies to literal circumcision without true spirit and purpose. The word means mutilation and derives from pagan practice as a religious rite. With this effective use of like sounding words, common with Paul, the Judaistic concept of circumcision is indicated and condemned as worthless.

Paul then places in contrast true circumcision with "concision" and identifies the true with the putting off of the body of the flesh (v. 3). Amplification is supplied in these words, "In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: Buried with him in baptism wherein also ye are risen with him through the faith of the operation of God who hath raised him from the dead" (Col. 2:11-12). "Flesh" is the antithesis of "Christ Jesus" and the "Spirit", thus emphasis is upon true circumcision in these words, "For we are the circumcision" (v. 3).

Paul then declares he has every right for confidence in the flesh, in fact more than others: The point being that any condemnation of trust in the fleshly was not because he was deficient and was not a case of "sour grapes". In the course of giving his own spiritual resume (v.4-6), the apostle assumes his opponents view and proves he has a better claim than most. In the process we are treated to his real attitude toward things.

Paul's attitude toward all, except for that represented as "true circumcision" is thus expressed: "But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, And be found in him" (3: 7-9). Within the context, the term "things" deals with the spiritual resume just offered. The principle is broad enough to include not these only but also all things which might serve as barrier to unreserved acceptance of Christ.


Consider the principle in broader application. Jesus impressed his disciples, "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Mt. 6:33). More vividly expressed in, "that in all things he might have the preeminence" (Col. 1:18), illustrated in the application set forth in, "He that loveth father or mother more than me is not worthy of me — He that findeth his life shall lose it: and he that loseth his life for my sake shall find it" (Mt. 10:32-39). When this attitude exists nothing will stand in the way of accepting and serving Christ: neither family, religion of parents, position, prestige or wealth. For the beloved Paul, all previous honors were but "dung", counted "loss", absolutely nothing by compari-

son to Christ and what he had gained in Him. Yet, no regrets burdened his heart.

When his gain is considered we can understand. He had won the ultimate in terms of reward, "That I may win Christ" (v.8). His was an unprecedented relationship, "found in him", in His character, privileged to rest in the peace and comfort of being in covenant relationship. As a theme of life he now knows Him in the most intimate sense, "that I may know him". This was not intellectual knowledge but rather a knowledge of heart. It was to know him by experience, through the "power of resurrection". Paul had gained Christ as a model, being "conformable to his death". Not conformable so as to necessarily die on a cross, rather conformable to the mood of his death, dying for others. The self sacrificing love which is the essence of Christianity is the factor here. Perhaps so very often missed today, but found by Paul.

Serving the Lord involves a "pressing on" (cf. v. 12-16). This requires a forgetting of the things behind. The past can either be a millstone or a stepping stone. Only by forgiveness in Christ can the past be erased and blotted out so as to no longer burden the present and jeopardize eternity. Faith brings acceptance of the efficacy of Christ's blood and enables us to forget. Then there is the reaching out to the things before, goals and ambitions, the greatest of all being, "The high calling of God in Christ" (v. 14). Having reached this degree of maturity, then we are to be of a "single mind" (v. 15-16).

Proper attitude toward "things" is essential to heaven and is vital to peace and happiness here. As with Paul, ours must be a counting all things "loss", "dung", or, trash if you will, that we may win Christ and maintain that relationship. "Things" will be considered as insignificant by comparison where the "mind of Christ", exists.



**Kenneth  
N. Taylor**

**The Bible  
in Pictures  
for Little Eyes**

Kenneth N. Taylor

**0595-9,**  
cloth, \$10.95

"Even little children can understand great truths when told to them in simple words. And when pictures are added, doubly indelible impressions are made that can last forever." Such is the premise of this bestselling classic, a favorite for more than twenty five years. For ages three to six

**ORDER FROM: Religious Supply Center**

## The Mystery of Iniquity

Eugene Britnell

P.O. Box 5624  
Little Rock, Arkansas 72215



### "THE CHURCH CANNOT BLUSH"— BUT SHOULD!

Note: In a previous column, we mentioned the confrontation between the church of Christ and the Catholic Church in Italy years ago. The priest whose article we were reviewing had denied that Catholics ever deny religious freedom to any people in any place. In view of this, we judge the following material to be timely and revealing. This was written by brother Yater Tant as an editorial in the *Gospel Guardian*, August 11, 1955—E.B.

Under the title, "The Church Cannot Blush," TIME Magazine quoted some frank admissions of Catholic intolerance as they appeared in *La Vicilita Cattolica*, leading organ of the Jesuits, published fortnightly in Rome.

Openly acknowledging Catholicism's absolute intolerance of other religions, this publication declares, "As to other religions, the church . . . will require that by legitimate means they shall not be allowed to propagate false doctrine. Consequently, in a state where the majority of the people are Catholic, the church will require that legal existence be denied to error, and that if religious minorities actually exist, they shall have only a de facto existence without opportunity to spread their beliefs.

"In some countries, Catholics will be obliged to ask full religious freedom for all, resigned to being forced to cohabitate where they alone should rightfully be allowed to live. But in doing this the church does not renounce her thesis... but merely adapts herself... The church cannot blush for her own want of tolerance, as she asserts it in principle and applies it in practice."

#### Catholicism versus Americanism

The above pronouncements of the official Catholic attitude are a viciously anti-American and as violently opposed to our national constitution as the reddest Russian Communism ever dreamed of being. The Jesuits boldly declare that once they are in the majority, and can do so by "legal" means, they will immediately prohibit and restrict all religious teaching other than Catholicism.

Non-Catholic churches could exist, but could not propagate their views. No new congregations could be started. The existing churches could not teach their doctrine—could only hold it themselves. Any non-Catholic father or mother, attempting to teach his child

even in the privacy of his own home, would be doing so in defiance of the "legal" prohibition against teaching, and would undoubtedly be dealt with as an enemy of the state. If the verdict from history is to be an indication at all as to the future, that would mean imprisonment or perhaps execution.

In the light of that program what would become of our "freedom of religion" for which so many valiant American boys poured out their blood on far-flung battlefields? Yes, even Catholic boys, unfamiliar with the corrupt ambitions of their ecclesiastical leaders, have sacrificed their lives for this American ideal of religious liberty, never dreaming how their sacrifice would be turned into a hollow mockery once the priests gained control.

#### Catholicism versus Christianity

If this blatant declaration of purpose is openly and defiantly antagonistic to our American philosophy of religious freedom, it is even more violently opposed to the principles of Christianity.

The New Testament church is intolerant of error. She has always been so. By her very nature she is aggressively and of necessity opposed to all falsehood. Being the "pillar and ground of the truth," she is uncompromising in her opposition to all the errors and traditions and "isms" of human opinion. The church of Jesus Christ can never, never settle down to a placid "live and let live" companionship with error.

But once this similarity is admitted, all kinship between the two bodies ceases. For Catholicism both in principle and in practice is dedicated to the violent, physical, militaristic suppression of dissenting opinions. Christianity, on the contrary, has always recognized that error must be combated with truth—not with the sword and the dungeon. The way to overcome error is to teach the truth to those who are in error, not to imprison them, torture them, and execute them. The heretic must be overcome by conversion, not by coercion.

Catholicism in principle is wedded to the same blind, tragic sophistry that brought Jesus to the cross—the belief that the way to destroy an idea is to destroy the man that holds it. The Pharisees, being unable to overcome the truth of Jesus' teachings, tried to put an end to them by crucifying the teacher. Catholicism, being unable to withstand the truth of the Bible, would end her embarrassment by "liquidating" all those who teach the Bible alone.

#### She Cannot Blush

In defense of her position Catholicism blandly says, "The church cannot blush for her want of tolerance." We opine she is right. She cannot blush. Her wanton crimes have long since so hardened her conscience that she is incapable of feeling shame at anything. Even a bold and boorish flaunting of the very religious freedom that makes it possible for her to live here in America is not enough to bring a blush to her cheeks.

Millions of humble Americans whose father fled from Europe to escape this tyrannical priestly oppression will breathe a prayer of gratitude to God that America



is not Catholic. Not only will they thank God for that, but they will henceforth re-dedicate themselves anew to the formidable task of seeing that she does not become Catholic. If we submit supinely to her tyrannies, refuse to oppose her with every ounce of our strength, we will deserve the fate she intends and declares for us—our liberties destroyed, our churches closed, our very thoughts policed.

Let us not plead that we had no warning. Catholicism herself has warned us. So confident is she of ultimate triumph that she is almost arrogant and contemptuous in her declaration of intent. She even declares that she "cannot blush" for her policy.

## MY SERVANTS THE PROPHETS

*Rodney Miller*  
15 W. Par St.  
Orlando, FL 32804



### NEHEMIAH: RISE UP AND BUILD The Place of Growth in Spiritual Revival Part 4—Accepting One Another Lesson 2

In Nehemiah the 11th chapter, the major problem that Nehemiah faces is the re-population of the city of Jerusalem. There are not enough Jews to live within the walls of Jerusalem. There are several disadvantages, as we have pointed out in previous articles, to living in Jerusalem. The taxes are higher, the workload is greater, and then there is the problem of insecurity. When the enemy surrounds Jerusalem, those within the walls will surely die. So Nehemiah must now motivate the people of Judea to leave the rural towns and villages and farms and come to live within the walls. We find ourselves much in the same predicament as in Nehemiah. The church, or the city of Jerusalem today, needs people to live within her walls. We must find the means to reach those that are outside the walls of the city of Jerusalem. In the last series of articles, we talked about how to make the church grow. We said that, in the first one of these articles, we must know God. We have said, secondly, that we must rejoice in the Lord. And thirdly, we must become a people of love. Our last article was, "Becoming A People of Love." We said in this article that Christ gave the world the right to judge whether we are of God or not by the one factor of our love for each other as brethren. If we do not love each other as brethren, then God gives the world the right to say we are not of God. One factor of loving each other as brethren is accepting one another in the Lord. In Romans 15:7 Paul says, "wherefore accept one another, just as

Christ also accepted us to the glory of God." One great drawback to the growth of a local congregation is the failure to accept one another.

Each particular local church has a personality. This is generally true because it is comprised of a homogeneous group of people. It is a group of people that come together to fellowship that feel comfortable with each other. But the only way they can really feel comfortable with each other is to be almost exactly alike: They come from the same economic level; they come from the same educational level; they come from one or two major families; maybe they're all kinfolks; and they come from the same cultural background, either rural or urban. And finally and most importantly, they are all about the same age. When a local church becomes a homogeneous group, we find that they are on their road to extinction. They lose the ability to appeal to the broad spectrum of society who, in fact, the Lord has commissioned them to convert. The only people that they really can appeal to are those that are exactly like them as far as their economic level, educational level, family background, cultural level, or age level. And so anyone else really does not fit very well into their group. In other words, they have lost the ability to accept one another. One of the greatest dangers that a church can face is that it can become homogeneous in regard to age. We find that there are models of congregations. And each model is constructed according to age. The greatly expanding model has the vast majority of its people under 14 years old. The second model is the expanding model. It has some people under 14 years old, but more people over 14. The stable model has about equal numbers of all different ages. The declining model has almost no one under 14 years of age and almost everyone over 45 years of age. This, the declining model, is headed for extinction within a few years' time. Thus, we find that while it is difficult sometimes to mix ages, we find that we must mix ages in a local congregation if it is to grow. You take a local congregation comprised mainly of elderly, retired people; they may find the bluejeans of younger people very disgusting. But they must learn to accept some of the habits, some of the dress, and some of the things that young people are noted for to make them feel comfortable and welcome in their group. The homogeneous church can appeal only to the one section of society that is exactly like itself. They can not accept people from other portions of society and make them feel welcome within their walls. Dr. Yeakley in his book on church growth says this about homogeneous churches and heterogeneous churches. "In the survey, the greater the similarity between congregation and community in the average socio-economic status, the higher the net rate of growth." In other words, if the church is just like the community in its socio-economic status, then it will grow. If the members are not like the community, the church will not grow. That is simply the members will not have contact, daily contact, with the people of that community. Concerning a heterogeneous church, Dr. Yeakley says, "If a congregation has a very homogeneous membership in regard to age, socio-economic status or educational level, then the congrega-

tion would be similar only to a small segment of the community. In a heterogeneous congregation, almost everyone in the community would find some people with whom he already has at least partly identified because of similarity in such things as age, socio-economic status and educational level.... These survey results, however, indicate that the more the heterogeneous congregation is in regard to its age of its members, the higher rate of conversion and the higher net growth rate." You see, what he's saying is that if you have a heterogeneous congregation, that is people from many different levels, educationally, economically, culturally, then there will be someone there when an outsider comes in automatically with whom he can identify and form a friendship. We are told that when an individual comes to Jesus Christ, if he takes five friendships and make no new friendships in Jesus Christ—and by friendship, we mean a relationship—that individual will not make it as a Christian. If he gives up one old one and assumes one new one, there is a possibility that he may make it. If he gives up two old ones and assumes two new ones, then that individual's chances of survival have greatly increased. If he gives up three old ones, makes three new ones, there is a great possibility that that individual will reach his other two friends for Jesus Christ. There has to be someone within the local congregation with whom this individual can identify for the church to grow.

The problem is that many local congregations do not identify very well with people that are of their own socio-economic group. If they are rural people, they can not accept the urban way of life. If they are urban people, they do not accept the rural way of life. If they are union people, they do not accept non-union people. If they are non-union people, they do not accept union people. And we find that there is a closeness about our fellowship. If we are white, we do not accept black. If we are black, we do not accept white. There is a closeness about our fellowship. And when we become comfortable with each other as white middle-class citizens, then this comfortableness is translated into less than full acceptance to any one who is not of our group. The individual trying to find fellowship in our group can very easily feel the coolness of the group. He feels that he is not accepted because they are different than he is. And so, as a result, the individual becomes discouraged and gives up and quits the group. Now the group, in righteous indignation, can fold their arms and say, "We knew that fellow would not make it. He was not like us." This unconsciousness now can turn to a superiority and it can actually feed upon itself. The next individual that seeks to crack the shell of the group will feel less acceptance than the first, will not last as long as the first, and further vindicate the closeness of the group. Nobody wants to go through a beltline to become a Christian. When an individual is baptized into Christ, many of his habits, maybe his dress, maybe his occupation, many things about his life are going to be as a babe in Christ. The real question is, "Can we accept this individual with the love that God has for him and accept him under-

standing that habits and factors will change in his life as he matures in Jesus Christ."

The greatest asset to growth that any local congregation can have is a population that cuts across economic barriers, that cuts across racial barriers, that cuts across political barriers, that cuts across racial barriers, that cuts across political barriers, that cuts across cultural barriers, that cuts across ethnic barriers. But now then, we find ourselves with the problem like the Democratic Party. The Democratic Party is a party of many diverse elements. Indeed, those that are successful as Democrats are those that can unite the great coalition. This is exactly the problem of the New Testament Church. We find that in the New Testament Church, even when there were only Jews as New Testament Christians, there were ethnic problems immediately. In Acts the 6th chapter, we find the problem between the Grecian Jews, or Hellenistic Jews, and those Jews that were Hebrews that lived in the city of Jerusalem. Now, if this problem had taken place in most congregations, the congregation would have split along cultural lines. The Hellenistic Jews would have been one homogeneous group and the Hebraistic Jews would have been another homogeneous group. But this was not God's plan. It was God's plan for the two diverse elements to stay together and work together appealing to every kind of Jew. We see that this is even more true as the gospel spreads to the Gentile. By the time that we reach the 11th chapter of the book of Acts, in verse 19, because of the conversion of Cornelius, they began to preach the gospel to the Gentiles. Immediately the church in Jerusalem sent Barnabas off to Antioch to preach the gospel. Then the church in Antioch sends Paul and Barnabas on their first journey to reach the Gentile World. We find that converts were coming from many different areas and walks of life. And, as a result, by the time we reach 15:1, a reaction has occurred. Many people did not like these that were not like themselves in the church of our Lord. They said we're drifting. They said the Gentiles are not being circumcised and they felt uncomfortable with them. They said you must become just like us if you are going to be saved. The problem is the failure to accept those that are different than we are. You consider this problem in the New Testament Church. The Jew and the Gentile did not eat the same kind of food. They did not keep the same kind of days. They did not talk the same kind of language and many of the Jews would not accept the Gentiles. The answer to church growth is full acceptance. A babe in Christ comes to the Lord and he may have many rough edges that need to be removed, but the question is, "Can the church accept this babe in Christ as he is with unconditional love and seek to change him by love, rather than by hammering a code of social or economic or ethnic or cultural barriers upon this individual?" We must be ready to appeal to the entire scope of our population. In days gone by, the neighborhoods around church buildings have changed. They have changed from white neighborhoods to black neighborhoods. We have seen no need to convert any of the black people. So,

as a result, we find that many white people are driving from miles around to attend a church in a black neighborhood. They cannot convert the black neighborhood now because they have no social contact with those people at all. Thus, they must move or the church will die. When the neighborhood begins to change around a church building, we must either move the church building or convert the neighborhood. If we have no social contact with the neighborhood, we will not be able to convert them. Church growth depends upon having a heterogeneous mixture that can appeal to every class to every group. In most cities that have more than one congregation, you will find that each congregation is made up basically of a homogeneous mixture. There will be all of the blue-collar workers at one congregation, all the white-collar workers and management at another congregation, all the factory workers at one congregation, all of the union members at one congregation, all of the white members at another congregation. You will find that we tend to segregate ourselves socially and economically because we will not accept someone else. Our failure to accept others is most often not in overt behavior, but it's in our private attitudes. We will not do for these people what they need. We will demand things of them that should not be demanded. We will not fully take them in an unconditional love into our hearts. Thus, it produces an unspoken lack of acceptance. It is a lack of acceptance in the heart. A lack of acceptance in the heart will mean that a church will die rather than grow. Many churches have become so picky that no one can be accepted by their hearts unless they are 100% in line with every picky little belief that they have — these churches are doomed for extinction.

### The Search for the Ancient Order

By Earl Irvin West

This three-volume work on the search for the landmarks of primitive Christianity covers the Restoration Movement from 1849—1918. Volume I traces the history from the early beginnings through the movements of Stone, Campbell, the early pioneer preachers, Lard, McGarvey and others. Volume II, carries on from the Civil War to "Horizons of Destiny." Volume III takes us to the end of World War I.

Vol. I \$16.95  
Vol. II \$16.95  
Vol. III \$16.95

Religious Supply Center, 4001 Preston  
Louisville, KY 40213

WATS LINE 1-800-626-5348

**WHEN YOU MOVE**—Please allow two months for change of address notices. We have a cut-off date for changes each month. *Thanks for your help.*

### UNDERSTANDING THE TRUTH

Oscar Ellison

1125 11th Ave., S.W.  
Albany, Oregon 97121



The sweet singer of Israel, in that immortal treatise on truth wrote: "Through thy precepts I get understanding; therefore I hate every false way" (Psalms 119:104). And Jesus taught the people of His day: "And ye shall know the truth, and the truth shall make you free" (John 8:32). It is no wonder then that the prophet Jeremiah exclaimed: "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. 10:23). This truth is revealed in it's wholeness in the word of God. Men spoke the words of God as they were moved by the Holy Spirit. So, Paul declared: "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual" (I Cor. 2:13). In words of God's own choosing these inspired persons gave us the will of God in the scriptures. Jesus said to the Father: "Thy word is truth" (John 17:17). The Apostle Paul sums it all up in a single statement: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (II Tim. 3:16,17). It is complete, perfect, whole, and is therefore adequate for all our needs. Thanks be to God for this unspeakable gift.

#### It Must Be Understood

But, the truth must be understood. And, understanding comes from the study of the truth. Paul instructed young Timothy: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2:15). Giving diligence to present one's self approved before God is to be diligent in learning what God wants one to be and do. So Jesus said: "If ye know these things, happy are ye if ye do them" (John 13:17). Knowing the truth is without profit if one does not practice it. Likewise, doing what is not the direction of the truth is also without profit. We must know and then do to please the Lord. Therefore, let us think on the matter of what is involved in knowing the truth.

#### Vital Principles Involved

First, to truly know the truth, **one must come to believe that it is indeed the truth.** He must believe that it is the whole truth, and nothing but the truth. In other words, one must believe that he is indeed dealing with the very word of the living God. God is all wise. He knows all our needs and how to supply them. A recogni-

tion of these things will restrain man from taking liberties with the word of God. It will cause him to treat it with reverence and awe. Then, and only then, will he come to realize that his own wisdom is not sufficient to direct him. So, the wise man wrote: "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths" (Prov. 3:5,6). It is true beyond doubt that no man is qualified as a teacher of God's word, as a textual critic, or as a translator, who does not believe implicitly that he is dealing with the very word of the living God. One will immediately become suspect whose statements reflect areas of doubt in his faith in the word of God.

Second, **one must study with a view to learning just what the Lord designed to teach in the portion of scripture he is considering.** He must not prepare what he wants to teach and then go in search of the passages to support his "straw man". I am persuaded that much of what is being preached today partakes far too much of this practice. What did God design that we learn from this passage is a necessary question that one must ask himself. As R.L. Whiteside said to me many years ago, "if God wants us to teach it there is a portion of scripture that teaches it, and we do not have to torture some other passage into teaching it." Preconceived notions hinder us from learning the truth and we must seek to free ourselves from them.

Third, **what is taught must be considered in the light of all that is taught in the Bible** and not some fragment or portion of a passage that seems to support what we already believe. It is a sad but true fact that a person can teach what is true without preaching the truth. The truth is distinctive. It is emphatic. It never expresses doubt or questions the fact that what is said is the truth. And, it is wholly in accord with everything else that is taught in the scriptures. One who would know the truth must read the bible from beginning to end. And, once is not sufficient. He must read it over and over and frequently so that it is fresh in his thoughts. It must be considered prayerfully and with great care. Ponder it's great truths.

Fourth, **one must study the scriptures in their God appointed context** and not as separate entities to stand each on it's own. True, many will so stand, but each must also fit into the composite whole of what God wants us to know and teach. Let me give an example of this. The words righteous, righteously, and righteousness, while having a basic meaning give a thought that must be determined by the context of the passage in which they are used. When Paul told the Romans of the gospel, he said: "For therein is the righteousness of God revealed from faith unto faith: as it is written, The just shall live by faith" (Rom. 1:17). Here, it is clear that the righteousness of God is His plan for making men righteous. It is indeed the gospel, the power of God unto salvation spoken of in verse 16. But, in writing to Titus the Apostle Paul says: "Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world" (Titus 2:12). Here, used in connection with soberly, (proper

habits of self control in ones personal life) and godly, (the proper attitude of reverence for God) "righteously" obviously means proper conduct in relation to other people, a meaning which we frequently use. So, it is necessary that we consider the context to determine just what God intended to teach us. A passage taken from it's context may even be used to teach what is not true at all. The devil so used the scriptures in the temptation of our Lord, recorded in Matt. 4. From the pinnacle of the temple he said to Jesus: "If thou be the Son of God, cast thyself down: for it is written, He shall give His angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." This is a correct quotation from Psalms 91. But, it is taken out of context and used to teach that it is right to make trial of our God. This is false and our Lord repudiated it. So, one may wrest the scriptures by refusing to recognize what God would have us learn from what He has said. Preaching from context and in context is rare, or so it seems to me in these days. Indeed, it is not the only way to approach the truth, but it is one of the most viable and effective. May God help us to use His word as He intended it to be used and only in this manner.

Finally, **understanding the truth must have as it's very first and primary design the instruction of oneself**, so that he may teach both by word and example, the truth to others. The word of God must be precious to each one of us. David wrote, after he had exalted the law, the testimony, the statutes, the commandment, the fear, the judgments of the Lord: "More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb" (Psalms 19). His plea on the basis of his regard for the word of God was that he be cleansed from secret faults, that he be kept back from presumptuous sins, so that he might be free from great transgression. And then he prayed: "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer". I must approach the bible with a view to learning how to order my own life. Then my correction of error and wrongdoing will be solidly founded in what I believe and practice. "I BESEECH you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that you may prove what is that good, and acceptable, and perfect, will of God. May God help us to follow this rule in study and in life.

### **The Life of Christ**

*By F. W. Farrar*

*The classic work on the Life of Christ now back in print in one volume. His descriptions of the trial and crucifixion of Jesus are graphic and moving. This is the source from which most Bible Dictionaries quote on the physical effects of a crucifixion.*

**Order from: Religious Supply Center \$15.00**

## Using the SWORD OF THE SPIRIT

*Ken Green*

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



### INCOMPETENCE AND MEDIOCRITY

Lawrence Peters wrote the best seller of a few years back, *The Peters' Principle*. He set out to demonstrate therein that just as water seeks its own level, people tend to rise to their own level of incompetence.

Here's how it is said to work: Imagine a fellow in any line of work who does a good job, loves his work, impresses the boss, and just generally doesn't have to be watched and pushed all the time. Then a position higher up opens up. He gets the job. If he has not reached his level of incompetence, he excels in this new position. People are impressed. He gets promoted again.

This continues until the man finds himself in an office or situation that he does not like or cannot handle. He fails to adapt himself to this new job and never does the work in an effective way.

This is where he stays. He receives no more promotions for he does not deserve such. It's an irregular thing for such a one to be demoted. So he has reached his level of incompetence.

Some say Mr. Peters wrote the book with tongue in cheek. But we've all seen examples of this very thing. I can't vouch for the theory, but one thing I know. There's an awful lot of incompetence and mediocrity around. It has gotten to the point that regardless of what you try to do, it becomes an all-day, red tape affair.

Mr. Peters mentioned in a recent interview the case of a highway crew which was painting a stripe and painted over a dead dog.!

The spirit of mediocrity is one of the biggest problems we are confronted with. It is the cause of a lot of other problems. One of the reasons it has permeated our society is that Bible principles have not been taught and/or believed.

The Bible teaches that whatever role we find ourselves in, we should be the best that we can be and do the very best that we can do. Too many people think the Bible just speaks of religion and worship. But it has little to say about worship compared to what it says about our everyday lives and varied relationships. The Bible speaks to us of the family, the store, the government, and the neighborhood. It presents this constant theme in regard to these: Don't be mediocre! Do the best you can.

### The Case of Joseph

Some years ago my attention was called to Tyndale's

translation of Gen. 39:2: "The Lord was with Joseph, and he was a lucky fellow." I find that quite curious. As I read the life of Joseph I don't find that luck had anything to do with the Lord being with him. The Lord was with Joseph because Joseph stayed with the Lord. And he prospered in spite of trials and obstacles because he was not a mediocre fellow. It didn't matter whether he had big things to do or small things, he was faithful. He was faithful in every single job and relationship.

If there was luck involved, it began when Joseph, 17 years old, was sold by his own brothers into Egyptian slavery. He became a bondservant and a stranger hundreds of miles from home (which would equal thousands of miles today).

How did he fare? He soon became the manager of all his master's business. Joseph proved himself to be trustworthy and diligent. Promotions came quickly and steadily.

Then we read of the incident of his master's wife lusting after Joseph. He refused to give in to her advances (Gen. 40:9). But she lied on him and he was cast into prison.

Well that surely took the wind out of his sails didn't it?

Not quite. As a matter of fact, "**... the Lord was with Joseph, and shewed him mercy, and gave him favour in the sight of the keeper of the prison. And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it. The keeper of the prison looked not to anything that was under his hand; because the Lord was with him, and that which he did, the Lord made it to prosper**" (Gen. 39:21-23).

Later, he interpreted the dreams of the baker and butler which dreams were fulfilled. A chain of events began which finally drew Joseph to the second most powerful office in Egypt.

Now all of this was in God's plan and was providentially brought about. But God was with Joseph because Joseph was with God. Then too, Joseph did his very best. There was nothing mediocre about him.

Somebody says, "He had pull."

Yes. He took his father's foolishness, his brother's envy, his boyish vanity, a woman's lust and lying lips, an ungrateful butler's forgetfulness . . . and he forged with these a chain that pulled him to the throne next to Pharaoh!

### Our Occupations

Our Lord taught in His parable of the talents (Matt. 25:14-30) that each of us is obligated to do the best we can with what we have. He was teaching a spiritual lesson, but such was based on industriousness in life.

Paul emphasized to slaves the responsibility of serving their masters well. They were not to render "eye service" and gold-brick on the job. Rather they were to labor as servants of Christ (Eph. 6:5-8; Col. 3:22-25). If such was expected of one who was a slave, how much more would it apply to one who is paid for his service?

Even if the master mistreated his servants, such did not remove their responsibility to do right: "**But he that**

**doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons"** (Col. 3:25).

The story is told of two psychiatrists who both boarded an elevator at the same time each morning. One exited at the third floor and the other at the sixth floor. Each morning the first to get off the elevator would turn to the other and spit on him. The object of this attack would then calmly take a handkerchief out and wipe himself off.

After beholding this scene for the third or fourth time, a bystander exclaimed, "Why don't you do something?!"

"It's his problem," replied the unperturbed doctor.

Sometimes other people's problems tend to become our problems too. Yet such does not relinquish us of the responsibility to do right and to do our best.

Paul also gave instructions to masters. Whatever the role, one cannot be a mediocre gold-bricker and please the Lord.

### Other Areas

Space does not permit me to make all the applications that might be made. But let us briefly mention a few other areas.

Marriages are often on the rocks because of husbands and wives who are mediocre and don't care. A man may put on his best appearances all day and treat everyone sweetly. Then he comes home where he can "let go."

This often means he comes in the door screaming, "Stay off my back! I've had it!" and "Keep the kids out of my way!" He hasn't seen them all day but he wants them out of his way.

Wives who work in a public capacity are as often guilty of this kind of behavior as husbands are. And some who are supposed to be full time homekeepers lounge around and watch soap operas all day. They seldom clean the house, or plan and prepare good meals.

America is full of mediocre homes with mediocre fathers and mediocre mothers.

We see the same disorder in government, in the schools, and in any organization you can name.

Most young people get an early start in mediocrity. They learn it from their parents, teachers, and other grown-ups. They creep by the best and easiest way possible in school, never working at full capability; never firing on all eight, six, or however many they might be equipped with.

### Mediocrity in the Church

If there is one place in the world where no mediocrity should be found, it's in the church of the Lord. If we despise incompetence in the business world and in the home, how much more ought we to abhor it in the most important relationship of all. And yet I wonder if there is any place where incompetence is more in view than in the Lord's church.

If a man did not come home for two weeks, his wife would be looking for him. If an employee missed work over half the time without good reason, he would be without a job. But the church is full of folks who might miss for weeks on end and expect no questions to be asked. Their expectations should certainly not be ful-

filled.

As a people, we are losing ground because we require little and we expect little and we're getting it. Too many elders have risen to their level of incompetency. Too many preachers have a couple of hundred stock-in-trade sermon outlines that they peddle first here for a couple of years and then there for a couple of years. They are not students of God's word. They are not disciples in any true sense of the term. Too many members have just enough Christianity to inoculate them from the real disease.

Bible teachers think nothing of calling an hour before class and announcing that they will be unable to teach. So someone who is totally unprepared is sent into the classroom. And he or she may well do a good job as the regular teacher anyway, for the regular teacher was unprepared too. Either one may possess a fairly good knowledge of the material, but few have allowed the material to get hold of them until they are excited about it. Few have given any thought to the best strategy to use to get the material into the heads of the students and to motivate them. Mediocrity is the name of the game.

Brethren, we have been raised up to sit with Christ in the heavenlies. Have we been promoted to our level of incompetency? Such is the case only if we fail to utilize the power and the vast resources that God has available for His people. It is He that worketh in us both to will and to do His good pleasure (Phil. 2:13). God is the energy source. His word and our fervent prayers complete the circuit.

Let us rise above the incompetence and mediocrity of our age.

### A GIFT THAT LASTS

Have you considered a gift subscription to:

- (1) Some member of the church you want to encourage and strengthen?
- (2) A son or daughter in the armed forces?
- (3) A son or daughter away from home in a college or university?
- (4) A married son or daughter?

SEARCHING THE SCRIPTURES contains 288 pages a year with material from writers who are true to God's book and who have been tested in life. The Newsletter Reports brings word from near and far concerning the work of the gospel. The church ads are used often by brethren who travel and provide a contact in places where you may have a loved one. Think about it —then write us.

P.O. Box 69, Brooks, KY 40109

\$7 Per Year For All New Subscriptions.

RELIGIOUS SUPPLY CENTER  
WATS LINE 1-800-626-5348  
(All States but KY, Alaska & Hawaii)

## THE GOOD CONFESSION

**David Holder  
Dickson, TN**

In 1 Timothy 6:12 Paul wrote, "Fight the good fight of faith; take hold of the eternal life to which you were called and you made the good confession in the presence of many witnesses." In this exhortation Paul is calling Timothy to steadfastness in the "fight" that he is in as a soldier of the cross. In doing this Paul reminds Timothy of the "good confession" that was made at the beginning of his life as a Christian. Every Christian has made such a confession, but it is a profitable study to consider what the "good confession" entails and demands.

### Defining Confession

The word 'confess' is translated from the Greek word HOMOLOGEO which is a compound word. HOMOS means the same or similar. LEGO means to say or speak. Hence HOMOLOGEO means to speak the same thing, to agree with or to consent. (From New International Dictionary of New Testament Theology, ed. Colin Brown and Vine's Expository Dictionary of New Testament Words). Also the word 'confession' conveys the idea of an acknowledgement or avowal. A good example is found in John 1:20 where John the Baptist "confessed, and did not deny, and he confessed, 'I am not the Christ.'"

In the New Testament 'confession' is used in two different senses. One, it is used in the sense of an acknowledgement that Jesus is Christ, the Son of God. Two, 'confession' is used in the sense of an avowal or acknowledgement of sin. A clear distinction between these two usages needs to be observed. These two confessions deal in two separate areas and it is important to distinguish between them. Both usage will be examined in this article in order to observe this distinction.

### The Good Confession

In the context of 1 Timothy 6:12, Paul identifies the confession under consideration. In verse 13 the apostle writes that Christ Jesus "testified the good confession before Pontius Pilate." An examination of Luke 23:2, 3 and John 18:37 shows what Jesus confessed before Pilate. Luke records that Jesus acknowledged that He was the King of the Jews. Similarly, John records Jesus as saying, "I am a king." Whatever was the object of Jesus' "good confession" was also the object of Timothy's "good confession"—namely, that Jesus is Christ, the King.

Additionally, Paul writes in Romans 10:9, "That if you confess with your mouth Jesus as Lord...." John writes, "Whoever confesses that Jesus is the Son of

God ..." (1 John 4:15). Hebrews 3:1 reveals that Jesus is "the Apostle and High Priest of our confession." An examination of these passages tells us the object of the good confession. Simply stated, the object of our confession is Jesus Christ. A confession entails our "speaking the same thing" about Jesus as the New Testament speaks. There is no one thing specified that we are to confess about Jesus. Our confession is simply an acknowledgement that Jesus is who He claimed to be and who the New Testament reveals Him to be — He is Lord, He is Christ, He is the Son of God.

### The Demands of the Good Confession

A confession is made by every person who desires to be a Christian. Combined with faith, repentance, and baptism, the confession begins one's life as a Christian. It needs to be pointed out, however, that the demands of such a confession are life-long. This, in fact, is the point of Paul bringing up the matter in 1 Timothy 6:12. Paul is exhorting Timothy to remain true to His "good confession." Timothy began his "fight of faith" when he made the confession and was baptized into Jesus Christ. Paul reminds Timothy of that initial confession so that Timothy might remain faithful to it. In 2 Corinthians 9:13 of the King James Version Paul writes of their "professed subjection unto the gospel of Christ." The New American Standard Bible translates this, "obedience to your confession of the gospel of Christ." The New International Version translates, "obedience that accompanies your confession." This translation comparison shows Paul's intention in the verse. The apostle is commending the Corinthians for their faithfulness to their confession. The writer of Hebrews makes his instructions clear, "Let us hold fast our confession" (4:14).

The "good confession" not only involves our initial acknowledgement of the Lordship, Kingship, and Sonship of Jesus, but also it demands our faithfulness and obedience to Jesus Christ throughout our lives.

### The Necessity of Making the Good Confession

If one wants to be saved, making the good confession is essential. Jesus said, "Everyone who shall confess Me before men, I will also confess him before My Father who is in heaven" (Matthew 10:32, 33). In Romans 10:9,10 Paul wrote, "That if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you shall be saved; for with the heart man believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation." John penned, "Whoever confesses that Jesus is the Son of God, God abides in him, and he in God" (1 John 4:15). These passages need no comments. They are plain, simple, and direct. If we want to be acceptable to God, to have salvation, and to be in fellowship with God, making the good confession and living up to its demands are necessities.

### Confession of Sins

In order to make a clear distinction, some things need to be observed about a confession of sins. In 1 John 1:9 the apostle writes, "If we confess our sins, He

is faithful and righteous to forgive us our sins." James 5:16 reads, "Confess your sins to one another." This confession is simply an acknowledgement of sinfulness and is closely associated with repentance. Repentance requires a confession of sins and a confession of sins will naturally lead to repentance. In this way the confession of sins is a part of the plan of salvation and must be ever-present in the lives of faithful Christians.

But a distinction between this confession and the "good confession" needs to be clear in our minds. The "good confession" is a confession concerning Jesus Christ. This good confession is part of the beginning step of a Christian's life. To this initial confession one must remain true throughout life. Confession of sins, on the other hand, must be an on-going part of our lives as the children of God.

## THE NEWS LETTER REPORTS

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

*Send all News Items to: Wilson Adams, 6334 Auburn Ace., Riverdale, MD20737*

### FROM THE FIELD

**LALO ENRIQUEZ**, 20955 Allen Road, Bakersfield, CA 93309. The church in this Rosedale area of Bakersfield has now been in existence a little over a year and a half. We have been blessed with several baptisms, restorations, and have had some new members move into the area. Unfortunately, this growth has been offset by some who have moved away while others have had to be withdrawn from due to unrepented and continued sin in their lives. Initially we started the work with 112 members and we now stand at 125 members. We have grown numerically but most importantly we have grown spiritually. Anyone familiar with establishing a new congregation knows the "mountain" of work that needs to be done. With this comes the tendencies to become distracted from vital areas such as reaching the lost and maintaining proper discipline within the local church. Forseeing this, we have endeavored to maintain a strong emphasis on home Bible classes with members as well as non-members, on visitation, and on consistent discipline. We have also entered into a Debuture or "church bond" program in order to raise the needed funds for the construction of our new building. We are more than halfway through with this and hope to have it behind us soon. Before our building is built we are meeting in the cafeteria of the Rosedale elementary school. Regarding these "church bonds"—if anyone would be interested in investing in one or more of these notes, please contact us for the information. They are in denominations of \$250, \$500 and \$1,000. The interest earned from these notes is from 10% to 12%. The maturity dates range from 1 to 19 years. We would appreciate any help anyone could give. For more information, please call collect: (805) 589-9166, 589-3670, or 393-7089. We continually thank the Lord for the prosperity He has blessed us with and for His children in all places. Please remember us in your prayers. We invite you to visit and worship with us whenever in the area.

**BOBBY HOLMES**, Lancaster, TX. The congregation here has been meeting now for one year. We have indeed come a long way by the help of God and dedication. We look back to where we were a year ago and remember that we only had 23 members, our property was rented, our parking was limited as was our auditorium, the lighting was poor, we only had one classroom and attendance was in the twenties and thirties. We look at where we are today and see that there are now 44 members, the property has been purchased, the parking lot has been graveled and expanded, the lighting has been changed and has increased 100%, the auditorium seating capacity has been increased to 96 and all our new furniture has been paid for, the attendance is running from the fifties to the seventies, and we have built (and paid for) two portable buildings to be used for temporary class rooms, plus we have remodeled another room in the main building to increase our class room space to five. Also new carpet and drapes were added to the building. We have indeed many things to be thankful for. God has opened so many, many doors of opportunity for us and they have been used to His glory. As we look ahead we are planning a new auditorium within the next two years. We would eventually like to become of sufficient size and strength to be able to help establish another congregation on the south side of Lancaster or in Waxahachie. Let us have vision and faith but remember that without the Lord's help nothing

will be possible.

**RAY MAYSE**, 3017 Parrott St., Waco, TX 76707. The church which formerly met in my home, has now moved into a new location. The church has found a more suitable meeting place at 1220 N. 25th Street at Bosque in Waco. We are now known as the 25th street church. The second Sunday we met in the new meeting place we experienced growth. A sister in Christ was restored and her husband was baptized. Another young couple placed membership with us along with another sister and her two children. We are so thankful to the Lord for this growth and pray that we will continue to grow. There are now two faithful churches in the Waco area. The other is the Estates church which meets in Hewitt, Texas where brother Ron Rhodes preaches. If you know of anyone moving into the Waco area or if you will be passing through, please worship with one of these churches. My phone number is (817) 752-0071.

**J. DAVID POWLAS**, 1212 Metze Road, #31-D, Columbia, SC 29210. This is to inform the readers of this magazine that there is a faithful congregation of saints meeting on the northeast side of this city. We have been meeting for a year now. During that year, we were able with God's help to baptize two people into Christ and to fully support a native preacher in Nigeria. We meet for worship at 2 p.m. on Sundays. When in the Columbia area, please worship with us. If you know of any prospects in this area, please write or call (803) 772-4371.

**WILBERT GARINGO ENOSTACION**, Estrada Apt., Ortega St., San Fernando, La Union, Philippines 0501. I wish to report that a new work has been started in the city of San Fernando, La Union, Philippines. The work is one year old. We are going along smoothly and have eleven members. For worship and classes we meet in my rented two-room apartment on Sunday morning at 9:00 and 11:00. In the afternoon my wife and I travel to Bagdag, Bauang, La Union to hold worship services for the people there. This is located some twenty miles east of San Fernando. Besides going on Sundays, a permanent class is held twice a week there. Here in San Fernando we are only two miles away from the gate of the Wallace Air Station, a U.S. military base. If any of the readers of STS know of anyone working on this base, please inform them that a conservative New Testament church meets nearby. I can be contacted at the address above. Jim Puterbaugh and Don Wilson, both from California, recently spoke here and one was baptized. Any of the preaching brethren are welcome to come to our nation and help us preach the gospel.

**A REPORT ON THE DOBBS—SMELSER DEBATE**  
**DAVID PRATTE**, 7021 Omaha Ct., Ft. Wayne, IN 46804. Since "Buster" Dobbs is now co-owner of the Firm Foundation, the recent Dobbs-Smelsers debate in Ft. Wayne has taken on greater significance than we originally anticipated. The propositions were uniquely worded statements on the issues of sponsoring churches and church supported benevolent institutions. We are convinced that Dobbs' arguments will be a problem for many of the brethren he associates with who seek to avoid extreme liberalism. He consistently affirmed, for example, that all local congregations could scripturally send all their



money to the elders of one church, and that one eldership could then oversee all the money in evangelism (which he included as edifying the members). Likewise in benevolence, all congregations could send all their funds to one board of directors to oversee all the churches' benevolent work. The only thing he said would prevent this would be the judgment of the elders—but no scriptural limits would be violated. The end result, of course, would be that the local elders in the sending churches oversee nothing but the collecting of funds!

Another interesting development was the way Dobbs continually twisted the meaning of words like "money," "contribute," and "home," in order to justify his practice. In all these matters, Dale Smelser did an excellent job of defending the truth and exposing error. Dale used a number of new charts, and his manner of approaching the argumentation was unique. This, plus the uniqueness of the wording of the propositions, make this debate especially useful. Copies of all Dale's charts are available, including many valuable charts on arguments that are commonly discussed on these issues but which were not used in this debate because the arguments were never introduced. Also available are tape recordings of the debate. Anyone interested in charts or tapes should contact me at the above address.

#### **PREACHERS NEEDED**

**FERNANDINO BEACH, FLORIDA**—The church here is in need of a preacher. We are searching for a mature experienced worker. If interested, contact Charles Howard, Sr., at (904) 261-5008, or Larry Smith at 261-3772.

**KALAMAZOO, MICHIGAN**—The congregation which was meeting at 721 Elm Street in Three Rivers, is now meeting at the South County Community Services building in downtown Vicksburg, Michigan. The congregation is seeking a full-time preacher to expand the work of the Lord in Southwest Michigan. Some support is available from the local congregation, but most will need to come from elsewhere. For information one can call John Baughn at (616) 381-4136 in Kalamazoo, or Herb Smelser at 278-4655 in Three Rivers. The church's mailing address is P.O. Box 2601, Kalamazoo, MI 49003.

**BRANDON, MISSISSIPPI**—The church at Brandon, Mississippi is looking for a mature man, one sound to the faith who will work with a small congregation of about 30. The congregation can provide partial support. If interested please write to the church at 109 Trickham-bridge Rd., Brandon, MS 39042. Or call (601) 825-4115.

**MEMPHIS, TENNESSEE**—The Trezevant Street church of Christ is in need of a full-time preacher. Our attendance is usually between 40 and 50 on Sunday. We have a nice brick building that is almost paid for on a nice lot. The one that comes to work with us must be sound in the faith and desire to do personal work. Those interested should contact the church at 3090 N. Trezevant St., Memphis, TN 38127.

#### **NEW CONGREGATION**

**FRANKLIN, TENNESSEE**—We wish to inform the readers of this paper of a new congregation which began in January. Our attendance now ranges from 90 to 110. With the dedicated people we have, this growth is expected to continue. We are blessed with knowledgeable

teachers and experienced song leaders. We have also had good preaching from men from Alabama, Tennessee, Kentucky and Florida. We are searching for an evangelist to labor full-time with us. We are known as the Chestnut Lane church and are located just off Liberty Pike about six blocks northeast of downtown Franklin. Visitors to the Nashville area will be welcome. We meet on Sundays at 9 A.M. and 6 P.M. and on Wednesday at 7:30 P.M. For additional information, call Charles Nash (615) 794-5136 or Reginald Sullivan (615) 794-4858 or write to Roger Murrah, Route 5, Pleasant Hill Road, Franklin, TN 37064.

**JACK H. KIRBY**, 1425 Schukar Ct., Irving, TX 75061—I have accepted the work with the Caddo Street church in Cleburne, Texas. Cleburne is a city of 20,000 plus and Johnson County has 80,000 with several towns in the county of 8-10,000 people. There are four large pro-institutional churches in Cleburne and several others in the county, Caddo Street is the only conservative church in the county. The church has 40-50 in attendance and has been without a "full-time" preacher for 3-4 years. At present they are able to pay my moving expenses and 900 per month. I would appreciate it very much (and so would the brethren at Caddo Street) if you could help support me there. This is the first time I have requested outside support for my work, but feel the challenge there justifies this request. I need to be on the ground there before winter. For additional information on the church in Cleburne, you may wish to contact Choice Bryant in Grand Prairie (817) 640-8354 or Bill Dollar in Arlington (817) 277-9186. Thank you for your consideration. May God bless your work.

**REID BRASWELL**, 111 Birchview Dr., Piscataway NJ 08854—In 1984 my family and I will be returning to Columbia for our second time of work in that country of 30 million souls. There are 60 faithful Christians that we know of and 3 faithful full-time preachers in a country which is 98% Catholic. The work is hard but the fields are white to harvest. I need the spiritual and financial support of my brethren to provide what we need for the work. We must have a minimum of \$850 a month to meet our living needs there. If you are interested, I will be glad to come and discuss the work. I will be glad to provide references to those interested.

**CHARLES F. HOUSE**, Box 1031, Douglas, AZ 85607—Santos Gomez of Tecate reported six baptisms. Pedro Ramirez of Aqua Prieta reported two baptisms and one restoration. Abram Villegas reports one restoration at Sonoyta, Sonora-Mexico. We still need a preacher to come to Douglas and help us in the work. This is an excellent area for retired people. This is the climate capital of the world. Faithful Christians in cold climates, why not retire to Arizona to help the WORK?

#### **IN THE NEWS THIS MONTH**

BAPTISMS	368
RESTORATIONS	81

(Taken from bulletins and papers received by the editor)