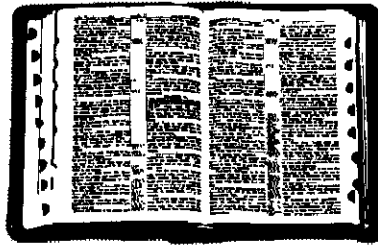


SEARCHING *the* SCRIPTURES

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



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

"DEVOTED TO THE SEARCH FOR DIVINE TRUTH"

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THINK ON THESE THINGS

H. E. Phillips

P.O. Box 1631
Lutz, FL 33549



EYES TO SEE AND EARS TO HEAR BUT NOT UNDERSTAND!

"I cannot understand why people do not accept baptism as a condition for the remission of sins; it is so plainly taught in the scriptures."

This statement has been made many times in reference to those who have heard the gospel, but do not understand that they must be buried in water for the remission of their sins before they can claim salvation. They say they do not "see" it that way and it seems to prove that whatever one honestly "sees" is all right in the religious and moral realms. Friend, it is simply a matter of not seeing and hearing even though we have eyes with which to see and ears with which to hear. The truth is there whether we see it or not, it does not change because of our attitude toward it.

The mind is a great mystery. It is far too complicated for man to unravel all its mysteries and to try to explain all its complex operations. Two aspects of the mind are important at this point: the nature and need for CONVICTION, and the reason for and importance of ATTITUDE. Conviction and attitude go together and they are both dependent upon SEEING and HEARING for understanding and changes, good or bad.

Jesus spoke of the heart and its function in Matthew 13:13-15: "... because they seeing see not; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: for this people's

heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them."

Isaiah spoke of the people of Israel and said, "Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed" (Isaiah 6:10). Even though Jesus did many miracles, yet the Jews did not believe on him, and John referred to this passage in Isaiah and applied it to them (John 12:39,40). They had the revelation but did not accept it. Paul also referred to this prophecy in Isaiah when he spoke by the Spirit to the chief Jews in Rome, of whom some believed and some believed not (Acts 28:24-27).

The eyes can only see what is there to see, and the ears can only hear what is spoken. Some see not and hear not because no revelation was given to them. Jesus said, "many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them" (Matthew 13:17). These prophets and righteous men did not see because God had not given it to them. But the Jews had been given testimony and proof of the divine nature of Christ and they would not see it.

Notice that the Lord said he would heal those who would be CONVERTED. In order for one to be converted, he must UNDERSTAND with the heart. No man can be healed (saved from his sins) unless he is converted (changed), and no man can be converted unless he understands with his heart (believes). But the passage also teaches that in order for one to understand with the heart, he must HEAR with the ears and SEE with the eyes. This is his way of perceiving truth which enables him to believe and repent. One closes his eyes and stops his ears when he refuses to receive the testimony of truth into his heart.

Why Some Do Not See Truth

Some cannot see the truth because they cannot see the "self-problem" that blinds them to the truth. Jesus taught a lesson about various kinds of people who are

lost. He said a son obtained his portion of the inheritance from his father and went into a far country. There he wasted his substance in riotous living until he found himself in dire want and none would give to him. "And when he came to himself . . ." Not until he "came to himself" did he "see" his real condition in life, the fact and nature of his sin, his real need, and what he should do about it. No doubt others could have seen this in him, but he could not "see" it! That is the sad predicament of those so enmeshed in their corrupt manner of life that they cannot and will not SEE their "self-problem" and therefore they will listen to nothing that relates to it.

But some never see their own need **because of their hate for another**. Hate is a condition of the heart which blinds the individual. Hate is a self-imposed imprisonment of the person because he cannot control the mind and life of the one whom he hates, of whom he is envious and jealous. The word of God plainly teaches the sinfulness of hating, and tells us to even love our enemies and not hate them (Matthew 6:43, 44). 1 John 3:15 says, "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him." "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" (4:20).

Hate is one of the greatest curses to the human spirit, a scourge to the mental and emotional man. It is the absence of love; the very opposite of God. Attached to it are feelings of guilt and shame. It impairs reason and judgment and brings words and deeds of iniquity. Hate enslaves the person who possesses it. It robs one of a contented and peaceful life here and eternal life after death.

The Jews hated Jesus with such a passion that they did not realize how much of their own laws they transgressed in trying to eliminate him from the earth. The elder son in the lesson of Luke 15:25-32 so hated his brother and his father that he would not hear what the servants said about his brother coming home, nor his father's appeal to him. He never even looked at his own life and the blessings he had. He only saw the object of his hate and what he saw he perverted to feed his hate to a greater intensity. How sad and miserable are the lives of those who cannot see the truth of any proposition because of their hate.

The riches and the cares of this world have so occupied the lives and hearts of millions that they will never "see" the truth about their own weakness and their own needs in this life. Many cannot see because of the narrow channel they have given for free investigation.

Jesus taught that some will hear the word of God, but "the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful" (Matthew 13:22). Their present problems with this world blind them to the true riches and blessings in the Lord. Love for money is the cause of many evils. Those who "will be rich" fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition (1 Timothy 6:9, 19). (Continued on Page

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Searching The Scriptures

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Editorial

Connie W. Adams

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"AND SET THE TABLE WITH LOVE"

I used to sing an old country song called "Po' Folks" in which there was a line about what we did when times were hard and we would "pull up our chairs and set the table with love." As I write this I am on the back porch at the old home place in Chesterfield County, Virginia where I grew up. I was four years old when we moved here forty-nine years ago. The woods between the house and the Appomattox River have been stripped by a timber company but the memories of a boy who rambled and played there are forever vivid.

The house started out as a small four room structure built of rough lumber by my father and his brother. Near the beginning of World War II it was widened and a second floor added making it a good-sized farm house. My earliest recollections here were during hard times for our country. My father lost his job and by sheer determination and back-breaking toil, coupled with an economy in management which defies understanding, kept us warmed and fed.

A grand American institution was celebrated here every day. It was called "supper time." We all sat down together, thanked God for our blessings, ate whatever we had without complaining, and then the best time of all came. We sat there and talked as a family. Well, the children mostly listened to accounts of events at work that day, or something related to the church and its work, or some humorous incident from my father, or mother, or grandmother. It was around the supper table that the reasons were explained as to why we needed to leave the Christian Church and take our stand with a small band of others who had agonized over the creeping liberalism of that denomination. Those family talks were serious and made deep impressions upon my eleven year old mind. I think it was there that I learned what I have preached many times about the importance of walking in the old paths and speaking as the oracles of God. It was at the supper table that I was impressed with the simple truth that it is better to be right with God than popular with others.

It is a mistake to live in the past. But in our quest for progress there are some things we have sacrificed at a heavy price. Working mothers, houses with a television set in every bedroom and the living room or den, the separate pursuits of each family member—these and more, have destroyed the family "supper time." We did not have the finest china, crystal or silverware. The food

would not have made the menu in some fashionable dinner house, but at this house in what was then the backwoods of southeastern Virginia, we "set the table with love."

The love which radiated in this place touched not only my life and that of my brother Wiley, sister Glenda, grandmother, and aunt Beulah, but expanded after the children all left to include a long succession of troubled children and young people who came here as foster children. The first two were sisters, the younger 6 and the older 9. They came with all their earthly possessions in a paper sack. The older one remained here until she was 15. The younger one lived here until she finished high school, worked for awhile in Hopewell and then married at the age of 23. Others stayed for shorter times, but they all want to come back to see "Grandma and Grandpa" as they call my parents. Two days ago, one of them came and brought a friend. She wanted to go upstairs where her room had been. She recounted to her friend things she remembered about this place.

Yesterday a car pulled in the yard and a young woman came bounding to the back porch. Her name is Lisa and she came here when she was four and stayed three years until her parents got back together. She has stayed in touch through the years. She also wanted to go all through the house and stir up memories. She brought with her, her own child to introduce to "Grandma and Grandpa." It was a touching sight to see her sit down on the floor, Indian style, in front of my mother, hold her hand, stare deeply into her face and tell her about her life in California. She recalled things she remembered, asked about pets long since dead, fretted because the woods were gone behind the house, reminisced about playing around the well covering and in the garage. Before she left she said "Grandma, I still remember a lot of the things you taught me."

Yesterday I read a thank you letter from another one of those who came here when there was nowhere else to go and found the same love. He comes often to check on "Grandma and Grandpa" and see if he can do something for them. His letter was touching. It made me cry.

I do not even know how many have lived in this house at one time or another and who have shared that table with love. But they came here sad, confused, lonely, frightened and some angry. Here they learned discipline, responsibility, trust and love. They learned about the Lord and his love. They were treated as a part of a family. And they all want to come back to see and touch things which helped them make some sense out of shattered hopes and dreams.

In contrast, please read the interview which Ken Green had on his television program in Huntsville, Alabama recently with Jack Holt, who was reared at Childhaven in Cullman, Alabama. The issue of church support for private institutions ought to be settled on scriptural grounds. More often than not, the argument has been slanted more to the emotion than to reason. But I have never thought we should allow erring brethren the luxury of assuming that the emotional argument is all theirs. It is not. I believe I can touch the hearts of people more deeply about the plight of the

homeless than any advocate of institutional care ever thought of doing. Indeed, "God setteth the solitary in families" (Psa. 68:6). All who have passed through these doors at 2501 Bermuda Ave, Chester, Virginia have one thing in common. We all sat at the same table at supper time. And it was always "set with love." Whatever happens to us, nothing can change that.

• *****

• **EVELYN PUCKETT AT REST**

We have just received word that Evelyn Puckett, beloved widow of the late and lamented Franklin T. Puckett, has changed worlds after a long and painful struggle with cancer. Funeral services were conducted July 30 in Florence, Alabama. She was a model of all that a wife, mother and godly woman should be. The Pucketts touched many lives for good over their lifetime, including this editor and wife. She was lovingly cared for by her daughter, Editha, and her husband, Olin Kern, faithful gospel preacher of Sheffield, Alabama. She will be greatly missed, though we all rejoice that she is now at rest. Our loving sympathy to all the family.

(Continued from Page 2)

Jesus spoke a parable about a certain rich man who prospered greatly. He took great care to provide for his wealth, and then said to himself: "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." (Luke 12:19). This is precisely what millions are now doing. They are blinded to the real values of life. They do not see the problems that really count. They ignore the opportunities that come once in a lifetime. All this because they are blinded by their riches or the desire to be rich in this world.

But God said to this rich man: "Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?" (Luke 12:20). Nothing will blind one so quickly and so completely as the wealth that one must consider dividing or giving up to be right with God and man. No blindfold is so black as that moral restraint and scriptural restriction to an action or word that would bring wealth to the covetous person. Prostitution, gambling, robbery, and sale of dope and alcohol all continue on the increase by those who are absolutely blinded to the physical, moral and spiritual destruction done to the human race. How do we account for it? The explanation is the love of money blinds men to the truth. They can see but they will not see.

Many get so **involved in the affairs of others** and develop such an unnatural concern for their business that they become blind to the consequences of their own course. The process becomes worse by the fact that such involvement is almost always uninvited and unwanted, and when time comes to try to back out of it or become divorced from the situation, they can never see

their own mistakes and will not see and hear the facts of the situation. Whatever is said is always applied in the wrong way.

Christ appeared to Peter and John, with some other apostles, the third time after his resurrection, and ate with them. He asked Peter three times if he loved him, and then as he told Peter by what manner of death he would glorify God, Peter was so concerned with the matter of what would happen to John that he seemed to be little impressed by what would happen to him. Peter asked, "And what shall this man do?"

The Lord told him it was none of his business: "If I will that he tarry till I come, what is that to thee? Follow thou me" (John 21:18:22).

Hardness and Prejudice Make One Blind

Hardness of heart is a condition that blinds the mind because it will not allow information, true or false, to come into the heart. A hard heart may be produced by a number of things, but usually it is the result of continuing in sin even though the sin is known. "Harden not your hearts, as in the provocation, in the day of temptation in the wilderness" (Hebrews 3:8). "But exhort one another daily, While it is called To day; lest any of you be hardened through the deceitfulness of sin" (Hebrews 3:13).

Prejudice is a sickness of the heart that causes blindness, and is very difficult to overcome. Prejudice is that condition that determines a conclusion before and without all the evidence. It is a belief or disbelief based upon bias and opinion and not supported by all the facts, sometimes none of the facts. It closes the eyes that could see, but will not, and closes the ears that can hear, but will not. One will never be fair judge of his own course in life. He can never render justice, mercy and love to another, and he will never be able to work the righteousness of God because he will be ignorant of it. He will be blinded by his prejudice.

It is important to each of us to use our eyes and ears to see and hear what the Lord has made known to us if we expect to be blessed by Him. We must be informed with regard to the facts in the lives of others if we are to deal with them as the Lord teaches us to do. We must be willing to see ourselves as we really are if we are to be able to correct our lives so that we can go to heaven when time is no more for us. May God help us to do so.

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THE CHILDHAVEN AFFAIR

The Huntsville Times, Friday, April 20, 1984 reported: "A Cullman County (Alabama) grand jury indicted three people after an investigation into complaints of child abuse at the Childhaven Child Home, a Church of Christ facility.

"Two Cullman men were arrested Thursday on the indictments, 55-year-old J. D. Alexander on charges of second-degree sodomy, and 27-year-old John Symonds on charges of child abuse." (The third person was not identified in this release.)

"The grand jury acted after the Department of Pen-sions and Security investigated complaints of harsh and humiliating punishment by staff members of the home.

"Seven employees were fired after the department probe. Its child home licensing supervisor, Virginia Gorman, said then that the agency was satisfied with the home's corrective action."

Apparently the grand jury was not satisfied, how-ever, for the article goes on to report:

"But in its report the grand jury recommended that all cottage parents, social workers and top adminis-trative people be replaced within 90 days.

"The report also recommended that children in the home have access to social workers; be allowed to at-tend outside activities, school activities and the church of their choice, and that siblings of the same sex be housed together.

"Harris said the grand jury recommended that if the changes aren't made within 90 days, the home should lose its license.

"Director Marlin Howard of the home could not be reached for comment."

News releases within the past few days (6-11-84) have revealed that Alexander pleaded guilty to the charge of second-degree sodomy and was sentenced to seven years in prison. The other indictments were dismissed by the judge because "s" was left off the end of the names of the defendants. Those cases have been returned to the grand jury. The indictments involved child abuse and torture.

When I read this report, I recalled an article that had been written by Jack Holt, Jr. (no relation to another gospel preacher by the same name) which appeared in The Gospel Anchor, October, 1983. Brother Holt had described under the title, "Victims of Institutionalism",

some of the experiences he had gone through in the ten years he spent at Childhaven. I called Brother Holt at his home in Corpus Christi, Texas where he now lives and preaches and asked him if he would consent to an interview via long distance on our call-in telecast in Huntsville. He graciously consented.

With his permission I have transcribed the interview and Brother Adams has kindly agreed to publish it. I believe the readers will be shocked, yet benefited by this material:

Ken: Jack, can you hear me okay?

Jack: Yes, I can.

Ken: Tell, us something about yourself and your association with the Childhaven Orphan's Home.

Jack: I spent ten years at Childhaven between 1963 and 1972. I think the very first thing that I would say in relationship to the charges that are being brought up is that the problems at Childhaven are nothing new. They have been going on since the time that I was there. So little children have been facing this kind of abuse, both mental and physical abuse, for all of these years at Childhaven. So I think this is important to point out and to remember. In relationship to my personal experiences at Childhaven, I can testify to personal cases of physical abuse and what I would now term mental abuse as well. I think the physical and mental abuse, not only of myself but of my brothers and sisters and others that I have kept track of since I left Childhaven, has continued to bear many bad fruits in our lives after we left Childhaven. I have suffered severe bouts of depression which I believe are related to my years at Childhaven. Beyond that, because of the situation of group living or group, institutional care, it's very hard to teach children how to have a proper perspective of what family life is. Therefore, in forming my own family, this has presented a great deal of problems to me in that area. I think basically what I would say is that abuse of this kind is certainly a very real possibility in these types of homes and more and more we're seeing the civil government as they move away from this type of care to what they consider to be better types of care, such as the foster home. While, of course, there's still the danger of this kind of abuse happening, it happens much less frequently in those kinds of arrangements for caring for children.

Ken: Okay, an argument is often made that the orphan home is simply the home restored. Here is a child who has lost his home and this institution is the home restored and that the church has as great an obligation of supporting that institution, the home restored, as it has to support a destitute family who are members of the church. I infer, from what you said, that you wouldn't quite go along with this concept of the institution being the home restored.

Jack: No sir. It restores, perhaps we might say, the

physical aspects of life. It can adequately provide food and clothing, but in no way can it substitute for the personal attention that a mother and father or a family situation can provide. When you're caring for a mass amount of children, you have a situation that is tantamount, perhaps comparable rather to the military situation, where a great deal of regimentation, a great deal of that sort of an attitude has to prevail just for order to be maintained, and therefore, there's a lack of emotional support that young children need; the personal attention that they need; the family closeness that they need; all of these things are missing from the institutional scene.

Ken: Now, you say you spent ten years at Childhaven Orphan's Home. Were you in any other institutional homes or foster homes?

Jack: No, I was not.

Ken: You had brothers and sisters who were also there. How many brothers and sisters did you have?

Jack: I had one sister and two brothers who were at the home at the same time I was. I left a year earlier than they did. They were there during the time that I was there and, of course, I can see just from what they have told me that they had experienced many of the same things I did. I think one of the sad things about institutional care is that even when they take a family group, such as my own (they took all of us together into the institution) it has been thought wise by the institutions to separate family units like this and put the children in these family units into different cottages. And therefore, one finds himself in the predicament of growing up with brothers and sisters, being able to see them from afar, but having no personal relationship with them. And I think that this is a tragic failing of the orphan home system for caring.

Ken: How did you wind up there at Childhaven? What was the family situation? Perhaps the tragedy that caused you and your brothers and sisters to be placed into the home? Jack: This is something interesting. It's really a mis-term to call these homes orphan homes in the first place. From my own personal experience, I only knew one, what I would call a true orphan. That is a person whose parents had died or that type of situation. In my case, my father was an alcoholic and he beat my mother and they ended up having a divorce and our grandparents gained custody of the children. The divorce process and the beatings my mother took from my father caused her to have a mental break-down. And while in the care of my grandparents, my grandfather died and my grandmother was left unable to support us on her own. She was a member of a large liberal group there in the Muscle Shoals area. Apparently their thinking was that in order to care for orphans they

should be placed into the institutional type setting and that is where we ended up.

Ken: Ok. You mentioned a moment ago having observed abuse and I think you experienced abuse, could you be a bit more specific as far as the kind of abuse you observed and experienced?

Jack: Well, the major abuse that I experienced myself was simply beatings. Now of course, we believe strongly in discipline. But I'm talking about, for example, a razor strap being applied to one's back and buttocks approximately 130 times on occasions. I can remember mornings, for example, when I woke up in the morning, and the oozing from my wounds from the strap on my back and buttocks stuck to the sheet. It's kind of equal to pulling a band-aid off of a fresh wound, getting out of bed in the morning after being beaten like that. The beatings generally were held in the cottage public area. And on many occasions we were assembled to witness them. I suppose there is a warning mechanism to keep us in line so to speak. And so this was the most common type of abuse. Children being forced to do things which were against their will, beyond the normal things that parents need to have their children do: Standing in places and spots for hours at a time and punishment that involved physical labor for 14 to 16 hours a day and these types of things also were involved.

Ken: Was this type of abuse something that all of those connected with the Homes were knowledgeable of, or was it only a few of those in authority administering this extreme punishment to the children?

Jack: No. In my case I can just simply say that our house-parents would usually, in a case that they felt like merited severe discipline, contact the superintendent who would then administer the discipline himself, or would oversee the case and have the house-parents administer the discipline, depending on what he thought was wise. No, it was like I said. They gathered us many times in common areas so that this discipline could be witnessed, and many times there was 4 or 5 members of the staff present. I think it was a well-known thing among all members of the staff.

Ken: We often hear these institutions referred to as non-profit, which they are from a legal standpoint. And yet all of them that I have known anything about own vast quantities of land and farms. They receive contributions, not only from churches, but also from state and federal government. They receive annuities and contributions from individuals as well as large amounts of inheritance from people. How non-profit are they in your view?

Jack: Well, of course I was rather young while I was at the home and not as aware of the dealings of

the world financially. We were not trained very well as far as financial aspects. Looking back, I do remember Childhaven had vast holdings of land in Cullman County. We had a tremendous amount of forest area and pasture land and this sort of thing. Of course, all I can say otherwise is that I have heard rumors that their holdings exceed the 5 million dollar level in just real estate alone. I don't know how to substantiate that. That is just what was told to me when I inquired one time about it. But, I think that for the level of care that we received in the home there would be a question in my mind as to where some of those funds went. As for our care, we were provided with food and clothing and the necessities, but there certainly were never the frills that seemed to justify the amount of money, or to balance with the amount of money coming in. But as I say, I was young at that time and as far as being able to discern where money went at specific times I couldn't say.

Ken: Yes, we understand that. This article that we just read pointed out that not only was there physical abuse in the most recent charges, but also one man was indicted on second degree charges of sodomy. So this would indicate that sexual abuse was taking place. This kind of thing has been in the news quite often here lately, in regard to some of the preschool nurseries in California and Minneapolis. Did you also observe this kind of abuse taking place when you were in Childhaven?

Jack: Well, as far as on myself, I was never sexually abused by a member of the administration. My sister was, and that was substantiated before she left. And several of the individuals at the home while I was there talked among each other and there were always the persistent rumors that the administration was involved. Homosexuality at the home, I can verify, was a very serious problem. The moral atmosphere among the children was not very good and I would just hasten to say that I think that is a result of the fact that when children were not given the proper kind of love they should receive from the family, in their own immature way they turned to each other seeking something they had never known. It is unfortunate that in some cases, that this turned into an immoral type of activity. One thing that I might point out to your audience, perhaps they don't know the difference between first and second degree sodomy. First degree sodomy would involve sodomy between an individual 16 years or older with an individual 12 years and under. While second degree sodomy involves relations between an individual 16 years or older with someone between the ages 12 and 16.

Ken: I didn't know that either, so that is some interesting information. Jack, did you have no re-

course whatsoever as a young boy there at Childhaven. Was there no one you could go to and talk to about your situation? How did you cope with this problem?

Jack: Well, the sad thing about this was that we were just simply not believed. It was not that the children did not speak out, even though we were certainly fearful of punishment that would come as a result of speaking out. I myself, upon occasion, spoke to visiting relatives about it and just simply was not believed. They had no idea that "Christians" would do such a thing. Another interesting event that occurred to me on one occasion: I was dressing out for gym at school and it was not too long after I had received a very severe beating. The gym coach noticed the bruises and welts on my body and called me in and asked me about them, and got angry about them. And then just a few days later he came to me and apologized and said that he had tried to do something and that he had just simply been blocked. He could do nothing, and he wished that he could. And so I would urge people to listen to their young people. Certainly some young people may fabricate stories. But at least investigate them. Look into them, because sometimes young people do tell the truth.

Ken: When you left the institution did the institution leave you? Were you able to cope after you left the institution?

Jack: Well, it was a long and hard trail to cope with. For about five years after I left the institution, my life was in a turmoil, trying to deal with the emotional and mental scars that were left from the institution. As I mentioned earlier in the program I had severe problems in the past dealing with depression. I think in the past three years I have overcome that problem in my life. But there were also problems when I began my own family unit, just simply knowing how to give affection, appreciation, love to my wife and, in turn, to my children. Having no training in a real family situation, it has been an eye-opener to learn that children can be happy in their youth, and can grow up without abuse, and still be disciplined properly.

Ken: What about others who have left the Home? Have you kept up with any of them and how do they generally fare? Do they turn out to be good citizens on a higher average or a lower average than the general population?

Jack: Of course, I don't know them all but of the ones that I have kept up with, the general rule is, almost without exception, that they turn out not to be very good additions to society. I know of several, but I've kept up with one who has several illegitimate children, another that I have kept up with is in prison, another that I have kept up with is just simply so emotionally distraught that he has attempted suicide and is

dealing with many mental problems. There are many others that I could relate, but generally speaking, the rule is, that it is very difficult if not almost impossible in some cases to overcome the terrible emotional trauma that this institutional care can put one through.

Ken: You are now preaching the gospel in Corpus Christi, Texas. You have a wife and two children, and seem to be, with my limited association with you over the telephone, well-adjusted. To what or to whom do you give credit for this?

Jack: Well, ultimately, to the Lord, but I think He did it through my wife.

Ken: Through your wife? OK.

Jack: She taught me how to love properly, to give affection, to have a proper attitude in the family. After spending some time with her I began also to seek the Lord, and then through reading and studying my Bible, I came to understand that you have to separate sometimes the individuals from what they claim to be. I for a long time held a grudge against the church. Of course, the Home never told us about the issues involved in this, but I held the church responsible because of its support of the Home. But through time I came to accept the fact that people can do the opposite of what they profess in their religion. Therefore I came to the Lord. But it was much later after coming to the Lord that I learned there was even an issue over these sorts of things.

Ken: You stand opposed in principle to the church support of such institutions and I would infer that you have a scriptural basis for that as well as your own emotional experiences. Would you care to just briefly share some of that with us?

Jack: Yes, of course, scripturally speaking, I think the problem of institutional care, the church supporting and maintaining institutions, is very clear-cut. It just simply comes down to where is your "Thus saith the Lord" for the church to build and maintain these institutions. The Bible has a clear pattern outlined for the care of the needy. The family is the first recourse. Then the church may help the needy saints. There is just a very clear pattern in the scriptures on this matter. I have dealt with this issue primarily from the scriptural point of view. But I have also found a great deal of effectiveness in dealing with those who would like to justify the Homes of the basis of expediency. I have for a good many years argued very vigorously against the idea that these homes are even expedient. For example, here in Texas, the state has closed down all of its state supported institutional homes, because it believes that this is simply not the best way to care for children. It has gone entirely to other systems of care. And I have argued very vigorously therefore, not only from the scriptural basis, but also trying to get brethren to see that in no way should they

accept the fact without some more investigation, that these homes are even expedient or a good way to take care of the needy. And I would that brethren who support these homes on that basis would spend some time investigating that. How do you know it is expedient? What tells you that? What method of reasoning did you use to arrive at that conclusion? Investigate, question it. See whether or not it really is as expedient as you have been lead to believe it is.

Ken: One other question. What other alternatives would you suggest? You have children of your own now. If tragedy should strike, and you and your wife should be taken and your children be left behind, what desire would you have so far as the care they would receive?

Jack: Well, the Bible says a man ought to provide for his own household. I happen to believe that that involves as much as possible making provisions for them after he does leave this earth, perhaps unexpectedly. One step that my wife and I have taken is to draw up a will and to designate a family within the church who is willing to accept that responsibility, to designate them as the legal guardians of our children in the event that my wife and I should die at the same moment. I think that the family or the foster or adoptive process is always a better answer than institutional care. And I would urge Christians who do not have family members who are also Christians, to look within the church for worthy individuals who have proven themselves able to raise children, to discuss it with them, to see if they are willing to take that responsibility in the event of your death, and then through the legal means of a will, to appoint them as guardians of your children and trustees over what funds or properties you may leave behind, that they may use them to care for your children. I think that these are good alternatives. I think they are part of the commandment that Paul gives us that a man ought to provide for his own household. I just think that includes providing in the event he should die, as much as it is possible to provide for that event.

Ken: OK Jack. We certainly appreciate your being willing to be on the telecast this evening and I have enjoyed the interview with you. We'll send you a copy of the audio tape of this program. Would you have anything else you would like to say before we hang up?

Jack: The only other thing that I would say, I would like to just simply urge individuals not to blame the church for this matter. The church could take a terrible beating, just by association here. We need to understand that the individual and the church are separate in some cases. When an individual acts, that does not mean the church approves of it. I heard in the article that this was a Church of Christ Orphan's Home. Well,

"it ain't no such thing." Separate the church from the home. There is a big segment of brethren who believe as I do, who have believed since the 1950's that these things are unscriptural. They do not support them. And I would just simply urge people, don't blame the church for this. The blame for this problem needs to be laid at the feet of some individuals who perhaps, well-intentioned, and perhaps over-zealous in their desire to do a good deed, have gone beyond the scriptural limit to do that. Just lay the blame at the proper place. The church is not to blame for this.

Ken: We certainly thank you Jack. And we'll look forward to meeting you sometime in the future. Good night.

Jack: Thank you a lot Ken.

**EXPOSITION:
TEXT and
CONTEXT**

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FRUITBEARING CHRISTIANS

Christians are, metaphorically speaking, branches— branches in Christ. Jesus said, "I am the vine, ye are the branches" (John 15:5). A branch is to bear fruit. "Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit" (John 15:2). Hence, Christians, like branches, are to bear fruit.

Jesus said the kingdom of God would be taken from the Jews and "given to a nation bringing forth fruit thereof" (Matt. 21:43). This nation is the New Testament church, composed of Christians. Paul said we are married to Christ "that we should bring forth fruit unto God" (Rom. 7:4).

The fruit that God wants us to bear is the following:

(1) *Winning others to Christ.* Paul wrote to the brethren at Rome, "that oftentimes I purposed to come unto you. . . . that I might have some fruit, among you also, even as other Gentiles" (Rom. 1:13). A branch bears fruit after its own kind. For example, a branch on a grapevine bears grapes. In like manner, a Christian bears fruit after its kind, that is, other Christians.

Christians are to be soul-winners. Solomon said, "he that winneth souls is wise;" (Prov. 11:30). "Winneth" means "to take," as a hunter who tracks down his prey. Christians must pursue the lost and win them to Christ. Jesus compared soul-winning to fishing. "Come ye after me, and I will make you to become fishers of men" (Mark 1:17). He also said the soul-winner is a harvester. "Lift up your eyes, and look on the fields; for they are white already to harvest" (John 4:35).

May we all go forth bearing precious seed, coming again with rejoicing, bringing our sheaves with us (Psa. 126:6).

(2) *Holiness of life.* "But now being made free from sin, and become servants of God, ye have your fruit unto holiness, and the end everlasting life" (Rom. 6:22). Holiness is the fruit of a victory over sin, a life transformed by the power of the gospel. It is a life that is beautiful in character, molded after the image of Christ.

Holiness is to the inner man what health is to the outer man. The person who eats properly, exercises regularly and gets the right amount of rest will generally be healthy. The Christian who abides in Christ, transforming himself from glory to glory (2 Cor. 3:18) will increase the fruit of holiness in his life.

Let us, therefore, "cleanse ourselves from all filthy-

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ness of the flesh and spirit, perfecting holiness in the fear of God" (2 Cor. 7:1). We must make a complete break with the world, drawing the line of demarcation deep and wide (2 Cor. 6:14-8), yielding the members of our bodies servants to righteousness unto holiness (Rom. 6:18).

(3) *Fruit of the Spirit.* "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law" (Gal. 5:22-23). "Fruit" here is singular, showing the unity and harmony of these traits.

The fruit of the Spirit is not something that springs out of our old nature, amended, educated and refined, but fruit that is produced by the Holy Spirit in our lives through faith.

We can divide the fruit of the Spirit into three triads: (a) relationship to God (love, joy and peace), (b) relationship to our fellowman (longsuffering, gentleness and goodness), and (c) relationship to ourselves (faith, meekness and temperance).

Christians must walk in the Spirit (Gal. 5:16), live in the Spirit (Gal. 5:25) and be filled with the Spirit (Eph. 5:18). How the church needs Christians who are under the influence and control of the Holy Spirit.

(4) *Good works.* Paul wrote, "That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work" (Col. 1:10). Good works have been appointed by God in which we are to walk. Paul wrote, "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2:10).

Jesus said, "Let your light shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16). A Christian should be overflowing in the good works of soul-winning, helping the widows and orphans, the sick, the hungry, the poor, and encouraging the weak and timid, etc. (James 1:27; Matt. 25:34-40; I John 3:17-18; I Thess. 5:14).

We need to look for opportunities to do good works in our homes, jobs, schools, communities or wherever we may find ourselves in the activities of life.

(5) *Sharing our possessions.* The contribution for the poor saints in Jerusalem from Macedonia and Achaia is called a "fruit." Paul said, "When therefore I have performed this, and I have sealed to them this fruit, I will come by you into Spain" (Rom. 15:28).

One of the characteristics of the early Christians was their sharing with other Christians who were destitute and in need. The brethren at Jerusalem "sold their possessions and goods, and parted them to all men, as every man had need" (Acts 2:45). Not a single person among them lacked for the necessities and sustenance of life (Acts 4:34-37).

The great care that the early Christians showed toward each other prompted the unbelievers to say, "How they loved one another." No child of God should ever be in want when there are fellow-Christians to supply his needs. May we be fruit-bearers in sharing.

(6) *Fruit of our lips.* "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name" (Heb. 13:15).

God accepts praise from our lips by way of songs, prayers and confession that reflect love, devotion and sincerity. As God's children we should offer to Him glory and honor and power for God created all things for His pleasure (Rev. 4:11).

In conclusion, let us realize that God did not create us, nor did Jesus die for us, that we might go through life just *getting*. God created us and Jesus redeemed us that we might invest our lives *giving*. Let us live and enjoy an abundant life of fruit-bearing!

Restoration Footnotes

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"THE OBJECT CONTEMPLATED"

When Barton W. Stone began publishing the *Christian Messenger* in the fall of 1826, he wrote an untitled editorial to introduce "the object contemplated in this work." In it he summarized the state of "the religion of Heaven," which he believed "for centuries past, has fallen far below the excellency and glory of primitive Christianity." He then said: "The man, who honestly investigates the cause of this declension, and points the proper way of reformation, must certainly be engaged in a work, pleasing to God, and profitable to man. This is our design; and to accomplish this desirable end, shall our best exertions be enlisted and engaged." (*Christian Messenger*, Vol. 1, p. 1.)

Stone did not attempt this work alone, but sought the help of faithful brethren. "That these exertions may be better calculated to effect the object contemplated," he said, "we invite and solicit the aid of qualified brethren, who feel as we do, an ardent desire for the restoration and glory of the ancient religion of Christ—the religion of love, peace, and union on earth." (Ibid.)

Further commenting on his objective, in view of the prevailing conditions, he wrote: "That there are errors in the doctrines, as well as in the lives and practices of the various religious denominations now living, I presume, no Protestant will deny. Their various, jarring creeds—their bitter strife and uncharitable opposition to one another—their multiplied divisions and disunion among themselves—their pride and worldly spirit—their death and cold formality—these are undeniable evidences of the melancholy fact. To have these errors corrected and removed from the church; and to have truth restored in her heavenly, captivating robes, unadorned with the tinsel of human wisdom, are certainly the pious wishes of every honest Christian. Therefore,

unappalled at the dangerous attempt, not discouraged at the attendant difficulties, we will boldly, though humbly, advance to the work." (Ibid.)

From these plain words, some things are quite clear. 1. Stone believed that the various sects of the religious world had departed from the standard established by Christ. 2. He wanted to correct and remove the errors that existed in contemporary religion. 3. He looked toward "the restoration and glory of the ancient religion of Christ." 4. While unity was stressed, he desired unity based on the removal of error and the return to apostolic truth.

Stone proposed that the Bible alone, "the only infallible rule," be the standard by which all things in religion are measured. He promised his readers that "by this rule we will honestly try the various, jarring doctrines and spirits, which have done so much mischief in the world, for so many centuries back." He further promised that when error is found, "we shall be compelled by our benevolence for man, and love of truth, to expose it to view." While at the same time, he would "endeavor to exhibit the doctrine of the Bible, unsullied by the unhallowed touch of man's wisdom." (Ibid. p. 2)

In carrying out "the object contemplated" for the **Messenger** during the relatively short time of its existence, Stone made some mistakes; but he never lost sight of his twofold objective: to expose error and to advance truth. He strove with difficulty and persecution until the end of his life to achieve this purpose. As a result, the **Messenger** struck a happy balance between the might be called the negative and positive aspects of Christianity.

One of the last articles Stone wrote for publication, written when he believed that his death might precede its appearance, warned his brethren to watch and pray "that the fate of Israel of old may not be ours." He feared, not without reason, that his brethren might become "so captivated by the doctrines, forms, popularity, and respectability of the sects around us, that we may try to accommodate the truth of God to their prejudices in order to gain their favor, and eventually to enlist them on our side, and join in our mighty union." He reminded the brethren that, "We had to combat for every inch of ground we possessed, and for every fortress we gained." "our first union," he continued, "was on (Bible) ground; and sectarianism first received its deadly wound from this weapon, and by no other will it die the death, if its death is to be effected by moral means." (Ibid, 1844, p. 116-117.)

What all papers that claim to be anchored in "the Bible alone" need is neither a positive nor a negative policy per se. But what is needed, **most of all**, is editorial resolution to judge all things by the divine standard and to let it settle the matter of positive and negative emphasis. If "the whole counsel of God" is proclaimed, the negative cannot be suppressed or minimized for the sake of accentuating the positive. "Reprove, rebuke, and exhort" are heaven's order. If we ignore it for the sake of expediency, it will be to our eternal peril; but if we heed it for the sake of truth, it will be our eternal joy.

"Whoever will gratify himself by too much preaching

against evil, or too much preaching in favor of good without mentioning the evil side, makes a mistake which will work ruin here and hereafter." (Daniel Sommer, Biography, p. 188).

The Mystery of Iniquity

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THE POPE HEALS A DOCTOR WHO WAS NOT SICK!

As I write this, Pope John Paul II has just completed another of his famous world tours, this time to Asia and the South Pacific. As usual, the microphones, cameras and typewriters of the news media were in hot pursuit.

Some interesting things happened on this recent trip, and we wish to mention some of them in this article, along with an interesting incident that happened in Rome.

I imagine the headline caught your attention, didn't it? Well, an article by AP, published May 3, 1984, was headed, "Not a miracle, simply a case of etiquette." It said:

A Roman Catholic doctor on a visit to the Vatican astonished nuns and other pilgrims when he climbed out of a wheelchair after being blessed by Pope John II, he said yesterday.

"I heard someone say, 'It must be a miracle,' but it wasn't—only an embarrassment," said Dr. Jan Lavric, an able-bodied general practitioner from Yorkshire in northern England.

"Lavric said he went to Rome with a group of disabled people last month. After he sat down in the wheelchair, the only seat in the Vatican's audience chamber, a Swiss guard unexpectedly began wheeling him forward.

"I tried to stop him, but he told me, 'Don't exert yourself.' What would you do? I couldn't jump up and run away, that would have made things worse," he said.

"After he kissed the Pope's hand and was wheeled away by the guard, he stood up and folded the chair and carried it off. Lavric said, I must say they were all very surprised."

May we suggest, kindly but frankly, that the doctor's "miraculous" healing was as genuine as any of the "healings" among Catholics and Pentecostals. Can you imagine what Oral Roberts would have claimed from such an instant "healing"? The pope, like all fake healers, did not know whether the man was really lame, nor whether or not he was healed. And why were they "all very surprised" to see a lame man walk after being blessed by the pope? The answer must be that they don't ever see that.

The Pope Was "Shot"

In Seoul, South Korea, on the same trip, there was much anxiety and excitement among the police when a man fired a toy pistol at the pope. The report in the papers was headed, "Unstable man fires toy pistol at pope." The first thought that came to mind was to write an article and head it "A Fake Shot With a Fake." Now wait a minute before you react in anger. The word "fake" is defined by Webster: "To work upon in some special way, especially so as to impart a false character or appearance to." If that doesn't fit both the pope and pistol we don't know what would. The pistol was an imitation of a real gun and in the same sense that the pope is the vicar of Christ!

But we didn't write the article under that heading because we feared that someone would misunderstand and accuse us of sarcasm.

More Evidence of Idolatry

A report of the pope's stop in New Guinea said: "Mount Hagen reverberated with drumbeats and traditional tribal chants from nearly 200,000 natives. Hundreds of painted warriors and bare-breasted dancers cheered John Paul along the 4 1/2 mile motorcade route and at the Mass site, a golf course.

"Several groups of tribesmen from remote villages dragged 30-foot crosses through the rugged countryside for papal blessings. They will drag the crosses back home and erect them in their villages."

Imagine those poor ignorant people dragging 30-foot crosses for the pope to bless! Then they took them back to the village to worship. Catholics have made the cross the most common manifestation of idolatry on earth! The Israelites with the golden calf were no worse. In fact, the principle is the same whether it be a cross, sign of the cross, crucifix, or statue of some "saint." It is all idolatry!

The Tour Ends

An article published May 13 tells of the pope's return to Rome, completing his 21st foreign tour in about five years. When asked about his worldwide pilgrimages, he said, "The pope should be a pastor. He should travel. He should visit. He should be with the people."

He doesn't know what a scriptural pastor is. He could not meet the scriptural qualifications! Read them in First Timothy 3:2-7 and Titus 1:5-9. (The terms, bishop, pastor, elder, overseer, etc. are used interchangeably in the New Testament.) In the early church, and with the Lord's approval, there was a plurality of bishops or pastors in each congregation (Acts 14:23, Titus 1:5). That was before the beginning of the great apostasy which led to the office of the pope—a universal bishop.

(Note: We hope to turn our attention to some studies of Catholic doctrines and the teaching of the Bible, but since Catholicism is so much in the news these days we feel that it is profitable to cover their activities and the travels of the pope. And with one article each month, we can't begin to keep up with that. In our next article, we plan to discuss the "crying statue" of Chicago.)

Building Better Families



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PARENTAL BLINDNESS

One of the truly great obstacles to parental nurturing of children "in the chastening and admonition of the Lord" is parental blindness—blindness to their own shortcomings as parents—such as inconsistencies between their own precepts and practices, disagreements between themselves, injustices to the child, indulgences of the child's whims, indifferences to the child's real needs and, too often, just plain stupidity wherein reason is displaced by parental emotionalism or by ignorance of one child's peculiar differences from another child.

When a child says, "My greatest problem is my parents," it is probably too late to re-bridge the chasm of separation. Three basic causes for such an observation are (1) **over-attentiveness** or "hovering" which Webster defines as "figuratively to be in a state of irresolution" or "wavering, vacillating"; (2) **indifference** which implies lack of interest or feeling; and (3) **domineering** which means "to rule with insolence or arbitrary sway; to be overbearing."

Here we call more detailed attention to some parental "blind spots."

1. **Parental Inconsistencies.** This area of the parent-child relationship may be viewed from two different stances—(a) Inconsistencies between what parents say and do in their own lives which involves right and wrong and which the child comes to identify properly as sheer parental hypocrisy and (b) inconsistencies between their own practices as parents and intolerance of the same practices by their children. To illustrate the former, when a parent insists that the child "provide things honest in the sight of all men" (Rom. 12:17) yet talks of how he short-changed the government in tax payments, it is reasonable for the child to conclude that the parent is basically dishonest. In another instance, the child might feel comfortable in stealing from its mother's purse or cheating on a school examination. In either event the child is influenced to evil by observable parental inconsistency. A parent cannot point out evil by word, violate that teaching in practice, and then expect his child to be honest.

Another inconsistency in parenthood is that of one parent showing partiality toward one child and the other parent being partial to another. Such causes each child to gravitate toward the parent who shows him or her the more favorable attention designed to bring each

child closer to the parent favoring him or her. The story of Jacob's partiality to Joseph (Gen. 37:3-36) and Isaac's and Rebekah's favoritism toward Esau and Jacob respectively (Gen. 25:28; 27:1-45) illustrate this point. Wise indeed are the parents who see the natural differences among their children yet never allow this detection to make distinctions which provoke resentment by their children toward either or both of their parents.

2. Parental Disagreement over Child Treatment. Children are individualists as any thoughtful observer knows. This is the basis for all parents to have specific rules regarding "right and wrong" involving moral and spiritual matters (character behavior) but flexibility toward each child's peculiar personality qualities of sensitivity, stubbornness, pliability, etc. When parents disagree over disciplinary procedure their judgmental differences should be settled apart from the presence of all the children as well as the child involved. Day-to-day permissions, prohibitions and punishments should be thoughtfully and prayerfully handled. Noticeable discord between parents may create uncertainty, confusion and even distrust in the child regarding its own favor or security with one or both parents. It is here that disloyalty and favoritism toward one parent over the other is generated in a child's mind. Resulting remarks from a child to a parent may loosen an already shaky marriage, particularly if the child favors the parent whose words and deeds tend to encourage the child's desires. Parents should recognize that "in union there is strength" for both them as husband and wife as well as in the eyes and hearts of their children.

3. Parental injustice. This may occur when a parent punishes a child in anger. The child may well conclude that the parent is its enemy rather than its friend. Wrath begets wrath and this may be the very point in the admonition of Ephesians 6:4 ("Fathers, provoke not your children to wrath") and Colossians 3:21 ("Fathers, provoke not your children, that they be not discouraged").

4. Parental indulgences. A false concept of what true Bible love (Greek agape) is and does often leads a parent to allow a child to run rampant in its personal likes and dislikes. When parents disregard restrictions of a child's whims which become character traits, the child is on the road to rebellion and contempt for parental, civil and spiritual authority. The Old Testament case of Eli's sons who "made themselves vile and he restrained them not" (I Sam. 3:13) vividly illustrates the result of parental indulgence. The parents who wink at the "cute ways" of a developing child when those ways are tinged with rebellious and evil overtones will one day reap the bitter harvest of their own stupidity. Punishment of a child should never be an end within itself but a means of nurturing the child into a balanced moral and spiritual life-style. Enforced love, expressed in penalties for misconduct when begun early, develops respect for parents and for God's will. See Hebrews 12:5-11.

5. Parental indifference. This may occur in various facets of the developing child's life. Besides concern for misbehavior, observant parents will recognize a need

for understanding and responding to the child's needs. A truly concerned parent will seek to determine what causes a child to respond both positively and negatively to various stimuli. Some parents seem to be completely oblivious to what "turns on" and "turns off" their children mentally, emotionally and physically. Moral and spiritual values should be impressed as soon as a child's sense of right and wrong manifests itself. Alert parents will be aware of their responses to good and evil situations and will seize every opportunity to encourage the right while discouraging the wrong. Indifference toward or deliberate ignoring of a child's tendencies to respond sympathetically to moral and immoral situations is to allow weeds to grow where flowers should be budding and blooming in young lives.

No two children are exactly alike in every detail, not even "identical twins"! Indifference to the fact that each child differs from another can bring heartbreak to the parents who seek to stuff all of their children into the same mold. An elderly woman once said to me: "I raised my two boys exactly alike. One turned out to be as fine a son as any mother could want. The other was just as sorry as the other was good. How do you explain that, preacher? I responded: "You answered your own question, sister, when you said that you "raised them exactly alike." You simply can't make a square peg fit a round hole and boys are often dissimilar pegs." To be ignorant of or indifferent to this fact of life in the sober role of parenthood can be chaotic to the parents' emotions and disastrous to a child's life. Concerned parents will never be indifferent toward tendencies of good and evil in a child's words and deeds.

SERMON BOOKS

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SCIENTIFIC OBJECTIVITY?

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A brother, who serves as a superintendent of schools in a community near Eugene, Oregon, recently showed me a booklet published by the National Academy of Sciences entitled "SCIENCE AND CREATIONISM, A View from the National Academy of Sciences." It is being sent to public school officials throughout the country in an effort to have consideration of creation as a plausible explanation for the origin of life totally excluded from the science classroom, and to persuade these officials to allow study of evolution only. Following are a few points quoted from this publication, and some observations by this writer for your consideration. It is left to you to decide just how "scientific" the NAS is in its view and propagandizing of evolution.

Before proceeding to the content of this booklet, let it be noted that even its title is prejudicial. "SCIENCE AND CREATION . . ." implies that the conflict is between these two schools of thought. From what follows in the content of the booklet, this title also assumes that evolution is a scientific fact in opposition to the Bible's account of divine creation. Neither of these implications is true.

The conflict is not between science and the Bible's account of the origin of life by an eternal, living God. Science has proved, and the Bible has always stated the fact of biogenesis, that life arises only from life, and that life invariably reproduces after its own kind.

As for the assumption that evolution is a scientific fact, let it be noted that the evolutionist's house rests upon two pillars. First, evolution assumes biogenesis, life originating from non-living matter (spontaneous generation). Second, it assumes that all of the various forms of life which now exist evolved from a common ancestor. Both of these assumptions are contradictions of scientific facts. They are pillars of sand.

Quotes From the NAS

1. To establish the basis of scientific consideration the NAS states, "Science encompasses a large body of evidence collected by repeated observations and experiments" (p. 8). This is true. So we ask the NAS to offer just one observation of, or an experiment demonstrating, the origin of life from nonliving matter (spontaneous generation) or of the development of all the various forms of life from a common ancestor.

2. Without bothering to offer even one valid observation or experimental demonstration of the transition of one form of life into another, the NAS says, "... there have been so many discoveries of intermediate forms between fish and amphibians, between amphibians and reptiles, between reptiles and mammals, and even along

the primate line of descent that it is often difficult to identify categorically the line to which a particular genus or species belongs" (p. 16). Again, "The 'missing links' that troubled Darwin and his followers are no longer missing. Today, not one but many such connecting links, intermediate between various branches of the primate family tree, have been found as fossils" (p. 23). These statements are more than unproved assertions, they are just plain false. Notice the following quote from Dr. G. Ledyard Stebbins, himself an evolutionist and professor of genetics at the University of California at Davis. "... No transitional forms are known between any of the major phyla of animals or plants" (PROCESSES OF EVOLUTION, 1966 ed., p. 144).

3. "Similarly, human and other mammalian embryos pass through a stage during which they have unmistakable but useless grooves similar to gill slits found in fishes—evidence that they and the other vertebrates shared remote ancestors that respired with the air of gills" (p. 20).

This is a statement based on false argument that mammal embryos begin life in the womb as protozoans and pass through all the stages of its assumed evolutionary history, including that of a fish with gill slits. The fact is these grooves in the embryo are not gill slits, and never have anything to do with respiration at all. What is more, they are not "useless." They have to do with the formation of the alimentary canal which is essential to nutrition. Harry Rimmer wrote, "I am scarcely able to conclude which is the graver charge to make against the teacher who clings to this outrageous falsehood, ignorance or lack of integrity!" (THE THEORY OF EVOLUTION AND THE FACTS OF SCIENCE, p. 60).

Incidentally, while the NAS is still trying to "snow" people with the argument in 1984. Rimmer's book was written in 1954, and was based on information available to the scientific community long before that. As Rimmer said, "outrageous"!

4. Finally, "For those who are studying aspects of the origin of life, the question no longer seems to be whether life could have originated by chemical processes involving non-biological components but, rather, what pathway might have followed" (p. 25).

This simply says that the evolutionist believes life arose by spontaneous generation from nonliving ("non-biological") matter. But anyone with even the most superficial knowledge of biology knows that spontaneous generation is a now exploded medieval fantasy, and that the science of biology has demonstrated that life comes only from life. This is also to say that for all of his arrogant claim to being a scientist, the evolutionist is in fact only a philosopher working from the preconceived supposition that there is no God so that life must have originated by itself, the fact of biogenesis notwithstanding.

Sauce For the Goose ...

The NAS states, "No body of beliefs that has its origin in doctrinal material rather than scientific observation should be admissible as science in any science

classroom" (p. 26). If this is applied to creationism, then let it be applied equally to the unobserved, undemonstrated doctrine of spontaneous generation. But this would remove from the classroom evolution's most basic assumption without which it cannot even get off the ground, much less fly. For this reason you are not likely to see this rule applied to spontaneous generation by such people as those who wrote and published this NAS booklet. It seems to me this hardly measures up to all that we have been hearing about the cool, unbiased objectivity which should characterize the truth-seeking scientist of the Twentieth Century.

(Those who may wish to read this NAS booklet for themselves can order it from: National Academy Press, 2101 Constitution Ave., N.W., Washington, D.C. 20418. Price, \$4.00. J.F.B.)

**INSTITUTIONALISM
CALLS FOR
MORE INSTITUTIONS**

A. C. Grider

Rt. 4, 1671 Bill St.
Shepherdsville, KY 40165



A little girl at school was called upon to give a definition of FAITH. She wrestled with the idea for awhile and then wrote: "Faith is trying to believe something you know isn't so." I sometimes think that is exactly the kind of faith possessed by many of our liberal brethren. We have been telling them all along that they were supporting the idea that the church could support human institutions. They have denied it saying that no other institution was involved in the matter of church support of orphan homes.

1. Charter—Schults-Lewis Children's Home and School says:

"The name of this corporation shall be Schults-Lewis Children's Home and School.

"The purpose for which it is formed is as follows: To build, operate and maintain an orphan home or homes in Porter County, Indiana or elsewhere wherever the Board of Directors so desire."

(Note: **Something** (and it isn't the church) builds, operates and maintains an orphan home or homes.) Is this "something" a human or a divine organization?

2. Charter—Mt. Dora Home and School says:

"The principal office and place of business shall be at Mt. Dora, Lake County, Florida. And in other such place, or places within the state as may be provided by the Corporation or its trustees."

Note: What is the Corporation that will operate out of Mt. Dora and at other places within the state? Is it a divine institution or is the church supporting a HUMAN organization.

3. Charter: Potter Orphan Home and School says:

"The nature of the business proposed to be transacted, promoted and carried on by said corporation shall be the operation and maintenance of a charitable institution to be used as a home and school for orphan white children of both sexes."

Note: I am not sure just how many institutions we have here. There is the corporation AND the charitable institution AND the home. I don't believe ALL THREE of them are divine! There must be something about this set-up that is HUMAN!

Ben F. Taylor wrote a tract called "Potter Orphan Home, What Is IT?" He said,

"It (that's one thing) allows the home (that's another thing) it provides to make the appeal to the hearts of Christians. (Page 3)

"It is an institution having for its only purpose to furnish a home and the care of destitute orphans. (Page 7).

"The Potter Orphan Home and School is an institution, or call it an organization if you wish, to furnish a home and care for destitute orphans." (Page 12).

Our liberal brethren got into church support of these things without a thought of what they were getting into. When called upon for a scripture to support their actions that "went everywhere" except to the Bible for their defense. Some said there was no organization involved. This was silly as the foregoing points out. Others said these institutions were human and that, since the church could support them it could support the schools—also human institutions. Then along came Woods and others saying the orphan homes are DIVINE organizations. This was the silliest of all of the arguments and it was short lived. But the fact remains that the church is limited to supporting SAINTS and should not consider a contribution to an orphan home whether or not it is human or divine, or whether or not it is a corporation (which it is) or an institution (which it is) or an organization (which it is).

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IN NEW BUILDING

LAWRENCE F. Smith, 1231 Mulberry St., Ennis, Texas 75119—The church in Ennis, Texas moved into its new building in December, 1983. The address is 1231 Mulberry St. (corner of Mulberry and Rumbo) off I-45 South. Our phone is 214-875-6670. We are a small group. Our preacher is Gary Box. If you know of Christians or have other friends who live the area (including Corsicana, Waxahachie, Ferris) you would like for us to contact, please let us know. When traveling this way, please stop and worship with us.

NEW CONGREGATION

WILLARD P. ALLEN, Box 166, RFD 2, Taberg, NY 13471—A new congregation began meeting in my home near Taberg, New York on January 29, 1984. We have been residents of this area since 1970 when we moved here from Gulfport, MS. For several years attempts were made to start a work in this area during which time we drove 72 miles (one way) to worship with brethren in South New Berlin, NY. Plans are being finalized now to secure a rented building as a meeting place. During the summer we have planned extensive efforts to reach honest hearts in Rome, Utica and surrounding areas. A fall meeting is also being planned. We welcome all to worship with us who might have opportunity to relocate to or visit in this area. We are also looking for a stable, faithful preacher to come over and help us. If you are coming to Griffiss AFB or central upstate New York and we can assist you, please call upon me at 315-336-5569 or Capt. Jimmy Glover at 315-339-4958. Our mailing address is: Oneida County Church of Christ, P.O. Box 200, Lee Center, NY 13363.

PEWS FOR SALE

23 solid oak pews, 14 feet long, 1 solid oak pulpit, 1 solid oak communion table. \$2,500. Contact Denny Diehl at 918-314-4793.

NEW BUILDING, NAME AND ADDRESS

HAROLD T. BLAIN, 2405 Oakview Circle, Tupelo, MS 38801—We are happy to announce that after many long hours of diligent effort by many of the brethren here, we finally have a lovely and spacious new meeting place. We were formerly known as the Elvis Presley Dr. church of Christ, but now as the Northeast church of Christ. Our address is 1118 Hamm St., Tupelo, MS 38801. We are one block west of our old location. Worship with us when you can.

NEW WORK BEGINS

JAMES H. BAKER, JR., P.O. Box 44012, Philadelphia, PA 19144—On July 1, 1984 a new congregation began meeting at the YMCA in downtown Philadelphia. I came to Philadelphia from Miami, Florida where I spent 6 years. It has not been easy making this start and it is a long, hard road ahead of us. Anyone who might want to move to Philly and help with this work is welcome. Also, if any readers know of people

in the area we should contact, please let us know. We ask for your prayers that the work will grow.

TO GERMANY TO PREACH

DAVID L. DRENNEN, Rt. 4, Box 658, Somerville, AL 35670—I plan to depart for Europe to preach the gospel August 17, 1984. I worked with the church in Bremen, Germany for 2 1/2 years while in the service. I saw the desperate need for truth, not only there but on the other side of the Iron Curtain. I have been in the states since January and have kept in touch with several contacts with whom I worked before return-ing to the states. In the Germanic speaking countries there are 75 million souls. In the Soviet and East Block countries there are 400 million people. In many parts of the East Block people have no Bibles and believers are harassed and persecuted by the government, some being imprisoned in labor camps. At this writing I have only a small portion of the needed support raised. I intend to go regardless for the need is great. I need a minimum of \$1200 a month. I speak German and am learning Russia. I am willing to go anywhere for the Lord to preach the truth, am willing to risk my life for the Lord's service and believe that "Go Ye" means "Go Me"! References: Guy McDaniels (205-83-6753); Jerry Henderson (205-875-493); Horace Huggins (601-482-7020); Steve Calvert (205-53-5946) and Hearls Calvert (205-269-4128).

NEW CONGREGATION BEGINS

J. T. SMITH, P.O. Box 698, Lake Jackson, TX 77566—A faithful church began meeting on June 17 in Mayo, Florida. There had been problems there over the institutional question for some time. Otis Jordan preached there for about 6 years, but was finally forced out by the liberal element.

Some time after he left, the institutional brethren got all the male members, children included, they could round up and brought them into a business meeting in order to employ John Arnold, a liberal preacher, on a part-time basis with the understanding that if a "sound" preacher could be found that he would be employed on a full-time basis. Shortly after this happened, I was asked to come there last February to speak in a gospel meeting. I preached a number of lessons on institutionalism, but to no avail. In fact, not only would they not listen, many of them would not even speak to me as they left the building each night.

Finally, the first of May, the institutional brethren decided they had enough "votes" in a business meeting, after brother Arnold's son was identified with them, to hire Arnold on a full-time basis, which they did. And, since those staying were in majority, they kept the building and about \$17,000 which was in the treasury. Faithful brethren have gone out from them and are now meeting in Mayo with C.K. Prentice preaching for them. If you have plans to be in that area and wish to encourage these brethren, call Harlie Lynch, Hal Lynch or Pete

Sullivan for any information you need.

CHARLES BOSH ART, 7350 Mcardle Rd. No. 12, Corpus, Christi, TX 78412—After six years of pleasant association with the fine 84th Street congregation in Oklahoma City, I have moved to work with the Parkway church in Corpus Christi, Texas. While we have looked forward to our move, we have left behind one of the finest congregations anywhere. Bob Craig and Tom Holland serve this church as elders and do their work with conscientiousness, standing for truth in teaching and righteousness in life. 84th Street has an energetic group of deacons and a strong atmosphere of membership development. Phil Arnold of Tulare, California is moving to work with them. When in Corpus Christi, worship with us at 3737 Brawner Parkway.

STEVE GOFF, P.O. Box 1622, Sandy, Utah 84091—Since last report we have had one baptism, five restorations and people from four families have placed membership with us in Salt Lake City. We now have members from 15 families: 25 Christians with 31 children and non-Christian spouses. Attendance now runs over 50 and was 58 recently. During our meeting in March, with brethren from Kaysville and other places attending, we had a high of 73. Al Payne, of Richardson, Texas held our meeting. His wife, Genevieve, taught a class for women each morning of the week. We have much to do to edify and strengthen new members.

The work in Kaysville continues to go well with Joe Price preaching there. They have grown and are having attendance in the mid 40's. Mason French is leaving the work in Ogden to move to Arkansas and will be followed by Homer Walker who comes to Utah from Wisconsin. Ralph Williams of Albany, Oregon will preach in our October meeting in Salt Lake City.

DEBATE IN INDIANAPOLIS

WAYNE GREESON, Indianapolis, Indiana has signed propositions for a debate with Ted Clarke of the Green Valley church of Christ in Noblesville, Indiana to be conducted October 11-13. There will be one session Thursday and Friday nights each, with one session Saturday afternoon and another in the evening. Each evening session will begin at 7:30 with the Saturday afternoon session beginning at 1:30. The first two evenings will be conducted at the building of the Eastside congregation, 10055 East 25th Street, Indianapolis. The Saturday sessions will be conducted at the building of the Green Valley congregation, 19005 Cumberland Road, Noblesville, Indiana. Propositions concern congregational benevolent responsibilities. For further information you may contact Wayne Greeson (317-773-8097).

FROM FOREIGN FIELDS

CARLOS CAPELLI, Buenos Aires, Argentina reports one baptism and two restorations in Jose C. Paz congregation and four baptisms in Boulogne. In January, 1985, along with Fernando Venegas from Mendoza, I will visit and preach in Bogota, Columbia and the Dominican Republic.

ANTONIA JUMAS-AS, Metro Manila, Philippines—As a result of being given a gospel tract and comparing it with the scriptures and further studies, I obeyed the gospel in November, 1983. Later my wife and some neighbors were baptized and we meet as a congregation in my home in front of Kapitbahayan water tank in Metro Manila. We have been assisted in our work by brethren Nartiso Romio, Rene Andaca and Greg Valerio. We are planning a house to house preaching together in this neighborhood and are in need of tracts to hand out.

PREACHERS NEEDED

JONESBORO, TENNESSEE—We are in need of a preacher for full time work. Our attendance runs 70-80. This city of about 10,000 is the oldest city in Tennessee. We are self-supporting and have a home for a preacher if needed. Call Dallas Hensley (615-257-6502).

AKRON, OHIO—The Southeast church in Akron, Ohio needs a full time preacher. We are able to provide full support with a house and utilities. We need a man with some experience. Those interested should contact Robert L. Bills, 798 E. Archwood Ave., Akron, OH 44306, or call 216-724-8041, or 216-724-4681.

LAKE BUTLER, FLORIDA—The Danville church located 25 miles N.E. of Gainesville, Florida is looking for a full time man to work with us. We have our own building with attendance of about 30. We can supply partial support of \$1,000 a month. If interested, contact Danville Church of Christ, Rt. 2, Box 796, Lake Butler, FL 32054. Or you may call Charles Blackwelder (904-496-3859); Leonard Bivins (904-496-2198); or Jim Haltam (904-496-2589).

EDITORIAL LEFT-OVERS

A LITTLE BOY AT THE JEFFERSON MEMORIAL

Recently, our older son took some relatives to visit the Jefferson Memorial in Washington, D.C. While they were wandering around, Wilson sat down on a step with his little boy, Dale (our grandson, not quite 3 years of age). Dale decided to break out in song. Clearly it rang and bounced off the walls of the national monument "Oh the B-I-B-L-E, Yes, that's the book for me, I'll stand alone on the Word of God, the B-I-B-L-E." People started to gather around and listen. One woman said, "Why, I used to sing that when I was a child." Personally, I think that little blond-headed boy gave visitors something even more profound to think about than the utterances of Jefferson.

It reminds me of what Paul Tillich, theologian, said when asked "What is the most profound thought you ever had?" His response was: "Jesus loves me, this I know, for the Bible tells me so."

IN THE NEWS THIS MONTH

BAPTISMS	315
RESTORATIONS	104
(Taken from bulletins and papers received by the editor)	