

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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"GLORY IS DEPARTED FROM ISRAEL"

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In 1 Sam. 4 Israel had gone to battle with the Philistines. Israel was overtaken and lost 4,000 men. So, they got the idea that if they could only get the ark of the covenant from Shiloh (vs. 3-5) and bring it to the place of battle they could overcome. They were using it as a talisman or good luck charm thinking that its very presence would save them. The elders of Israel said, "Let us fetch the ark of the covenant... it may save us out of the hand of our enemies."

Well, they got the ark and went to battle again. This time they lost 30,000 men and the ark was taken. Now the ark was a most precious possession of the Jews. It was the focal point of the tabernacle. It held a copy of the law given at Sinai. The lid was the mercy seat where man met with God. Also, Eli, a priest of God, had two sons to be killed, Hophni and Phinehas.

Word was brought back to Shiloh about the tragedy (vs. 12-22). The messenger first told Eli (vs. 17-18) that his sons were dead and the ark was taken. It was the mention of the ark being taken that caused him to fall over backwards and break his neck and die. Then the message came to Phinehas' wife (vs. 19-22). She was ready to deliver her child. The news of the death of her husband and father-in-law and of the ark induced labor and finally caused her death. Can you imagine being in such a circumstance? No wonder she died. But notice what stood out in her mind about all of this. She paid little attention to her newborn son, as well as the report of her husband and father-in-law, but she said, "The glory is departed from Israel: for the ark of God is taken" (v. 22).

With the ark gone, glory had departed from Israel. When the glory of Israel is departed it is something to be bothered about.

God intends for Israel today to be glorious. Paul wrote, "That he might present to himself a glorious church" (Eph. 5: 27). The context pictures the church as a bride adorned in all her purity that is glorious and radiant for her husband.

But, sometimes "the glory is departed from Israel." It is no longer a glorious church. It is an occasion for much alarm, a time for sadness, a circumstance that warrants great attention. It is worthy of more attention than a newborn child or the news of the death of a loved one. How many of us really have the concern for Israel as Phinehas' wife did? Let's consider several ways that glory has departed from Israel.

Trusting In The "Church" Or "Truth" Alone

The glory is gone when we begin to trust in something other than God. In Israel's case it was the ark, "it may save us." Today people trust in the "church" or the "truth" apart from any real service to God. There are some who evidently think that being a member of the church and having your name on the roll means your ticket is punched for heaven. Others think that all that really matters is that "we have the truth" in what we believe and practice.

While those things are important they cannot be substituted for dedication and faithfulness (cf. Heb. 6: 1-12). We can't leave off attendance, bible study, prayer and personal godliness.

Becoming Soft and Mellow

A glorious church is a militant one, aggressive against sin and error. Paul set an example of such a spirit (Acts 17: 16-17, 22-24; 18: 28; 19: 8-9). Elders are to "exhort and convince the gainsayers" and stop the mouths of those who teach things they ought not (Tit. 1: 9, 11).

Many brethren have developed a complacent attitude that desires to coexist with error. We have become soft on sin and error. We are no longer the people who debate and defend the cause of Christ. The militant men of the

past would not be appreciated today as they were in their day. Men like J. D. Tant, W. W. Otey, M. C. Kurfees, Frank Puckett, W. Curtis Porter, James P. Miller and Roy E. Cogdill hammered away at sin and denominational error.

But today it is different. We don't want to offend anyone. We would like to make others feel comfortable even while they are in sin and error. But all we will accomplish is sending them to hell in good humor! I'm afraid that we are no longer the distinctive and separate people (2 Cor. 6: 14-17). Many of the sermons preached among our brethren never mention that denominationism is sinful. These lessons could be preached in any denomination without anyone knowing they were from a "Church of Christ" preacher. Few efforts are being made to really rescue the lost in denominationism. Many churches are showing little or no growth. How many have we baptized in the last year? We have merely set up housekeeping and are maintaining our status quo. All such attitudes are the forerunners of apostasy.

We are also seeing a number of churches failing to discipline those who walk disorderly (2 Thess. 3: 6; 1 Cor. 5: 1-13; Rom. 16: 17). Some are afraid. Others have merely become soft and tolerate sin, ungodliness and unfaithfulness.

What a sad story—glory is departed from Israel!

Worldliness

Worldliness is living like the world, following the sensual and the forbidden. Paul urged that we be "not conformed to this world; but be ye transformed by the renewing of your mind..." (Rom. 12: 2). John writes forbidding us to love the world and involving ourselves in the "lust of the flesh, and the lust of the eyes, and the pride of life" (1 Jno. 2: 15-17).

Yet this ungodliness is rampant through the church. Immodesty is nothing uncommon. Some "Christian" women wear their skirts with splits in them. Some "Christian" men wear their trunks and shorts and go without shirts. All such is immodest (1 Tim. 2: 9-10). Those who wear a lack of decent clothing are naked (cf. John 21: 7). Mixed swimming and the modern dance is approved by many parents. The social drink is approved by quite a few. We frequently hear of some member of the body of Christ involved in fornication, in either a premarital or extra-marital relationship. An occasion to weep—the glory is gone!

Division

The glory of God is seen in the unity of his people (John 17: 20-23). However, it is quite common for brethren to split and splinter over every disagreement. Brethren who have some disagreement (and some preachers can be among the worst) develop bitterness and set out to destroy one another. Indeed the glory has departed.

Not Spiritually Minded

We are seeing more and more material and social mindedness among the people of God. Many have a concept that going to church is merely a social event. More emphasis is placed on material things than the

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spiritual (cf. Col. 3: 1-2). We have lost the zeal and enthusiasm that the first century disciples had. Oh yes, the glory has left Israel.

Family Problems

Godly families make for a glorious church. Yet many families are a shame and disgrace to the cause of the Lord. Wives are sometimes the head; husbands are domineering; parents fail to discipline; divorce is obtained for every cause; little or no time is spent with others in the family.

How tragic when the glory is gone. But there is hope that it can return (cf. 1 Sam. 5-7). However, we must make a few changes.

READ YOUR BIBLE TODAY

Editorial

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EDITORIAL STEW

This column is the annual mixture of unrelated things which sort of catch up some loose ends as we close one year and prepare to begin another. You have in your hand the final issue of Volume 26.

Purely Personal

1985 has been a difficult year for the editor of this paper. It began with the worsening health of my wife, Barbara, who ended her earthly pilgrimage on March 31. Her death wrought significant changes in my life personally as well as in the operation of the paper. With the good help of Mrs. Donnie (Joan) Rader the office work has gone on. Mrs. Bobby Hughes is also now helping. We have been trying to keep things running as smoothly as possible. The business-like manner in which Barbara (Bobbie) always handled her work has made things much easier than they would have been otherwise. Readers have been patient in cases where we did have some problems. We thank all of you for your kindness and understanding during months that have been very difficult for all of us connected with the paper, and especially this writer.

Lessons From the House of Mourning

The wise man wrote "It is better to go to the house of mourning, than to go to the house of feasting; for that is the end of all men; and the living will lay it to his heart" (Eccle. 7: 2). This passage had always been a great puzzle to me. He did not say it is wrong to go to a party (the house of feasting), but simply that it is "better" to go to a funeral (the house of mourning). But why is that so? The experiences of this year have clarified it in my mind.

(1) It is better to go to a funeral than to a party because "that is the end of all men" and the living will be made to realize it. How can one attend a funeral without thinking about the prospect of his own death and his state of readiness for that appointment?

(2) It is better to go to a funeral because we are brought face to face with our own mortality. The power and accomplishments of men are vast. The technology of this age in the field of space exploration, medical research, industry and in many other endeavors speaks eloquently to this point. But with all of that, man cannot stay the hand of death. We may prolong life and

improve its quality, but we cannot prevent death from taking place. But I never thought of that at a party. Did you?

(3) It is better to go to a funeral than a party for at a funeral we are made to see that there is much good in people. It is common for us to equate wrong doing with being human. "Well, I'm just human" has been the excuse for every transgression. But it is also human to do good. God made us all with that potential. Neighbors, friends, relatives and brethren alike go out of their way to help you over the loss of a loved one. It is an island of beauty in a sea of ugliness.

It is not wrong to go to a party, but you surely can learn a great deal more from a funeral. I understand that much better now than I did before.

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Hope for the Present and the Future

It has been my good fortune this past year to work in meetings with some very fine young gospel preachers. I have recently been able to hear several others who have prepared themselves well and who are doing man-sized work. They are alert, well informed, studious, godly and dedicated to the cause of truth. There are always some young preachers who have been drinking from the wrong fountain. But there are also older men who are less than what a gospel preacher ought to be. We can all take heart when we see and hear able young men. They need encouragement. They need a chance to put their talents to use in the kingdom.

On the Lighter Side

Several years ago I held a meeting in a man's yard in a rural community. He had made some crude benches, strung up some lights and nailed a board to an oak tree so I could hang up a cloth chart each night. There was no pulpit stand. Each night we had 40-50 people to come from that community to hear the gospel preached. The brother who owned the place had a long-eared, sad-eyed hound dog who laid down each night right by the front seat during the singing. But when I started preaching, he did not seem to care much for that, and would get up, shake himself and go under the house for the duration. When we stood to sing an invitation song, he would awaken, shake himself again, and walk slowly and deliberately out from under the house, down beside the benches and lie down almost at my feet where he looked up at me with sad, mournful eyes. He did it every night. A good friend was leading the singing and remarked to me the second night, "Connie, you restored the old hound last night, but it did not take." I think I have seen a few others which did not "take" either.

Young Christians in College

This fall I had three meeting in a row in university towns with congregations situated very near the campuses of large universities. In two of the places, the churches were large and there were many students who faithfully attended and did much to help the meeting.

Their singing, inviting of friends and youthful enthusiasm did much to help. In the other place the church is small and struggling and there are only a few students who attend, though a number are there in school who are from faithful churches in other places where they had attended all their lives. One young man, who attended his home congregation in a large metropolitan area and who went away to school with a good recommendation from his home congregation, attends only on Sunday mornings, when he attends at all. While I was there in the meeting he attended a fraternity function on Sunday night instead of the meeting. We saw him only on Sunday morning. Young Christians away from home in college are in a unique position to add strength and encouragement to congregations near university campuses and can do much to lead their new found friends to the Lord.

* * * * *

Would You Help Us?

All of the papers being published by brethren would receive considerable help if present subscribers would show their papers to friends and brethren in their acquaintance. Several of our readers have subscribed for some friend or relative when renewing their own subscription. This is much appreciated. We would urge others to do the same. Do you have children away in college? How about those in military service? How about newly married children? You would do them a great favor to introduce them to good reading material and it would not cost much. Think about it, would you? Thanks to those who have stayed with us through the years and many of whom have sent gift subscriptions to others.

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Volume 27

As we close out one year and prepare to begin another, we wish for all our readers a happy and productive year in 1986. Please read your Bible and pray daily.



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**PAULS FIRST JOURNEY
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Seleucia

Seleucia Pieria was founded about five miles north of the mouth of the Orontes River by Seleucus I Nicator in 300 B. C. and named for himself. It was one of nine cities bearing the name of Seleucus, and was a fine Mediterranean harbor which served as the seaport of Antioch. The road was paved but one of the worst we encountered. It was mountainous, narrow, and in need of repair. We understood the statement of Luke that Barnabas and Saul "went down" to Seleucia to be literally true. The city is now represented by a small town by the name of Samandag.

Thanks to an old plan of the ancient port which we had among our notes we were able to locate the harbor. In the old days it was a deep water port of fresh water, but now it was silted up. Local farmers were busy at work in the alluvial deposits of the once-great harbor which served as a base of Rome's Syrian fleet. Only a small amount of water now makes its way into the sea where the mouth of the harbor once lay. A gravel road had been built along a deserted stretch of beach, but it was washed out at the entrance to the harbor. This made it impossible for us to continue north to the Rock Channel which had been begun in the days of Vespasian and Titus. The 200 yard long channel had been cut in solid rock to divert dangerous torrents from flooding the town and the port. The water was stored in a reservoir and then sent through sluices to stir up the stagnant water of the harbor to prevent silting. We could also see man-made caverns in the cliffs of the mountain. It has been suggested that these served as warehouses in the days of Seleucia's commercial importance. It was time to return to Adana. We hoped there might be time to return to Tarsus before dark but we were unable to do so.

Tarsus

We didn't have to be at the airport to return the car and catch our flight to Istanbul until 8:30 the next morning. We hated to miss the city since it was the native home of Paul. We arose early and by 5:45 A. M. were on our way to Tarsus. We left the main highway on the east of the city and were fortunate to come upon the River Cydnus which had once brought Cleopatra to Tarsus to meet Mark Antony. We saw the stone-arched bridge built during the time of the Emperor Justinian (6th century), and the beautiful waterfalls. In the city we saw the stone arch which was probably the Sea Gate

to the old walled city. It is popularly known as Cleopatra's Gate; some call it St. Paul's Gate. The modern city, which now boasts a population of 122,000 inhabitants, covers the city of Paul.

Tarsus had been important historically. Because of its position on the River Cydnus near the Mediterranean about 30 miles below the Cilician Gates, Tarsus in Cilicia served as one of the great crossroads of history. Paul described his hometown as "no insignificant city" (Acts 21:39; 9:11; 22:3). It was a fortified city and trade center as early as 2000 B. C. It was captured by the Assyrian kings Shalmaneser III (833 B. C.) and Sennacherib (698 B. C.), and had seen the likes of Alexander the Great and Cleopatra.

Tarsus was commercially important. Ancient writers mention the linen woven here from flax which grew in the fertile plain. A material called cilicium was woven from goat's hair and used to make coverings which would protect against cold and wet. The city was culturally important. Strabo describes the people as being avid in the pursuit of culture. Tarsus was a university town, and was noted as the home of several well-known philosophers, especially of the Stoic school. Barclay says: "If a man was destined to be a missionary to the world at large, there was no better place in all the east for him to grow to manhood than in Tarsus" (*The Mind of St. Paul*, pp. 25-26).

We wished for a little more time to explore the city, but we headed east to the Adana airport with a satisfaction that we had seen the places we set out to see. Guess who showed up at the airport to get the car? The same young man who had brought it to Konya. We learned from him that it cost 100,000 Turkish liras to have the broken down car towed to Antalya. That's more than \$190. Perhaps they'll make it up on the next customer.

Conclusion

In these few days we had driven about 1,000 miles and visited all the sites associated with Paul's first journey except for Cyprus, which I had visited some years before. It has been a good experience. We felt we had a better understanding of the territory and could do a better job of teaching that portion of Acts and the epistle to the Galatians. Altogether, including the time with the tour in Aegean Turkey, we had spent 13 days in the country. We found the people to be friendly and helpful in every way. To everyone of them we say "Cok tesekkur ederim" (Thank you very much).

What happened to the churches, established by Paul and Barnabas? Well, that's another story, for another time.

* * * * *

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The most accurate and helpful articles can often be found in the encyclopedias. Check appropriate entries in the following works: The International Standard Bible Encyclopedia (Vol. I and II, revised 1979, 1982); The Interpreter's Dictionary of the Bible (4 vol. Plus supplement); The New International Dictionary of Biblical Archaeology; The Zondervan Pictorial Encyclopedia of the Bible.

THE CROWN OF HER HUSBAND

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"A worthy woman is the crown of her husband, but she that maketh ashamed is as rottenness in his bones" (Prov. 12: 4). A crown shows that a man is a leader, worthy of respect and honor. A wife crowns or dethrones her husband with her spoken attitudes and behavior. The public often takes its cue from her, for who can respect a "man who knoweth not how to rule his own house" (1 Tim. 3: 5)?

His wife's subjection is probably the surest gauge of a husband's character. Despite all her protestations, in fact, sometimes because of them, a wife who is not in subjection is an easy thing to spot. Why? Simply because she will not be in subjection anywhere. In Bible class she is controversial, opinionated, and pushy. She speaks her mind in a sarcastic, hostile, or offensive tone of voice—and woe to the teacher who tries to point this out to her. She makes public scenes, either by raising her voice, or by being careless of who might be within earshot. Any man, anywhere, anytime is prey to her razor-sharp tongue.

A wife's loyalty to her husband is a way of bestowing honor on him. Unfortunately, many times we who consider ourselves loyal to our husbands, behave in many disloyal ways without ever realizing it. Loyalty is not confined to sexual fidelity.

A woman who does things she and her neighbors know her husband does not want her doing is disloyal. Do you have to hide things from your husband? The phone bill? The credit card bill? Have you ever said, in the middle of a juicy piece of gossip, "I have to get off the phone now. My husband just drove up?" Even if his demands seem unreasonable, the very fact that you gripe about them to others, then disregard them, shows that you really think very little of the man you chose, and want others to feel the same disdain for him. God intended that the husband and wife be for each other,

each the one the other can count on.

Sometimes what looks at first like loyalty may actually be the opposite. I once observed two women whose husbands became involved in a disagreement on the meetinghouse steps. One, when asked what was going on, played it down, saying, "It's nothing important. I'm sure they'll settle it." The other took it upon herself to become "play-by-play commentator," explaining again and again to anyone who would listen her perception of what was going on **between the two men**. Once, she even fired a caustic comment across the churchyard to the other man. In the first place, she had no business butting in between the two men. In the second, she had no business making it any more public than it already was, or stirring up trouble among others with her added comments and one-sided broadcasting of the situation. It was not her "strife," nor anyone else's who happened to be "passing by" (Prov. 26: 17). What appeared at first to be loyalty was actually the opposite—a spreading of her husband's private affairs, and a lack of confidence in his ability to handle them alone. Her "loyalty" was really a self-serving attempt to line up sides—"sowing discord among brethren" (Prov. 6: 19). One standing by hearing her repeat the same sentences word by word like a broken record, did not respect her for her loyalty to her husband, but only felt pity for her having such a bad case of verborrhea (Prov. 15: 2).

Along the same lines, a gossiping wife can cause others to think less of a man. How much would you be willing to tell a man whose wife spends half her day on the phone? Would you go to him with a problem? Would you be inclined to confess your faults? Gossip certainly brings no respect, but rather causes all to "wag their heads" (Psa. 64: 8).

Another way a wife demeans her husband is by making statements that begin, "He knows better than to..." as if he should fear the consequences she might hand out. What tales we tell about our marriage without ever realizing it!

Immoral behavior is probably the greatest disgrace a wife does her husband. It leaves others not only questioning his control of the home, but his manhood as well. Few Christians slip as far as adultery (though those numbers are rising), but many get as close to this immorality as possible by their choice of clothing. Immodesty encourages men to think thoughts about other men's wives that they have no business thinking. Not only has she shamed her husband, but she has enticed another to sin against him as well.

When a woman acts in these ways, she is telling the world? "I do not feel my husband is worthy of honor and respect. Why should you?" And that publicly expressed attitude eats away at his spirit like a cancer eats away at bones. "... But she that maketh ashamed is as rottenness in the bones." Just as cancer can kill the body, a wife can kill her husband's spirit. Respect your husband; honor him as head. Do nothing that will shame him. Be his crown, the reason others respect and honor him as well. As it is said of the worthy woman, "Her husband is known in the gates, when he sitteth among the elders of the land" (Prov. 31: 23).

Building Better Families

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NOTE: I am interrupting my line of thought on "Elements of Successful Discipline" to present a story by Eli Barber in **Home Memories**, "Tom Never Left Down the Bars Again" from S. D. Gordon's **Quiet Talks on Home Ideals** which I read recently, I hope my readers may be touched by it as was I—J. R. C.

"Tom Never Left Down the Bars Again"

The great test of home-training is in discipline. When the child has disobeyed, perhaps thoughtlessly, perhaps wilfully, —that is a testing time full of meaning to both parent and child. It means most to the child, but it means much to the parent.

Here is where right birth will be found to bear some of its finest fruit. The planned birth, with no element of chance, or of anything lower entering in, removes at once a large group of the knottiest problems of discipline. All problems centering in the child's disposition, his docility of spirit, may practically be solved before birth.

Discipline is a great test of love and of wisdom. It calls for a fine tempering together of wisdom and love, firmness and gentleness, insistence upon obedience, but with a love-light in the eye. The old puritanical ideas made stern fathers. Love was sacrificed to a sense of right. Now there is a distinct and dangerous swing the other way, toward a weak laxness of discipline. Neither is ideal, but of the two the former bred stronger men. It takes a good bit of keen work to blend right and love in good proportions.

There's a fine story that comes from a New England home of years ago. It is told by one of the two boys concerned, grown to manhood as he tells the story. He said.

"Once I saved Tom from a promised whipping for leaving down the bars when he went after the cows at milking time, thus giving the young cattle left in the pasture a chance to get out, which they always improved. If they were on the back side of the lot when Tom got the cows he thought it unnecessary to put up the bars. It would be so short a time when the cows would be driven back,

"Father cautioned and reproved him several times, till finally he threatened to whip him if it happened again. Several weeks passed, and he left the bars down again. The young cattle got into the corn, doing much damage.

"The next morning father said nothing, but went

about his usual work. Tom was gloomy; there was an air of depression in the house, and I was greatly troubled. I couldn't bear to have Tom whipped, nor could I blame father. At last I resolved to go and speak to him.

"The sun was shining brightly, and he was opening some tumblers of hay in the east meadow. I approached him slowly, for I did not feel sure of my ground, and stood still without saying a word. He looked up at me and said: "Well, Joe what is it'

" I have come to speak to you about Tom. I don't want him whipped. '

"I do not see how you can help it, my son. I cannot have my crops destroyed in this way, and I must keep my word.

" Father, didn't you read this in the morning lesson: "He was wounded for our transgressions; He was bruised for our iniquities, and by His stripes we are healed. "

" Yes; what a boy you are to remember, Joe. '

" Well, I will take half the blows you intend to give Tom.

" I can't do that, Joe. Tom is the transgressor, not you, ' father answered, his face softening and his voice trembling a little. Then looking at me keenly, he asked'

" Did Tom send you to me?'

" No. He knows nothing of my coming. '

"My father stood leaning on his pitchfork with both hands, looking down on the ground. At length he said:

" Go and bring Tom. '

"I found him on the front porch with a sober face, trying to study.

" Come with me, Tom; father wants you. '

" I know what he wants, ' turning a little pale. After a moment's hesitation he arose, saying:

" I might as well go now and have it done with. '

"As we walked along I thought best to give him a little advice, for he generally did as occasion served him. There was no knowing beforehand what he would do.

" Now, Tom, you mustn't flare up or show any spunk. You must be humble and answer father's questions in a good kind of way. You mustn't talk any; only answer his questions. I don't think he'll be hard with you. '

"To this he made no reply. He evidently thought it easy for me to talk; the stripes were not coming down my back.

"Father stood as I had left him. I can see him now, after the lapse of so many years, with his back to the morning sun, leaning forward a little on the stall of his fork, looking down to the ground, one hand above the other and his chin on his hands, and some forkfuls of hay scattered about him.

"He did not seem to see us. He was lost in reverie.

" Father, ' I ventured timidly, 'Tom is here. '

"He looked up at us both quickly, then said:

" Tom, do you remember these words in our Scripture reading this morning, "He was wounded for our transgressions; He was bruised for our iniquities, and by His stripes we are healed?"'

" Yes, sir, ' answered Tom, greatly surprised.

" What do you think those words mean?'

"That Christ suffered for us," replied Tom, his voice unsteady and his face flushing up.

"Well, Joe offers to suffer for you."

"Tom turned to me with a look on his face I shall never forget, and exclaimed:

"No, Joe you shall not do that."

"Then, flinging his arms around my neck, he kissed me, and, quick as a flash, stepped up to father and held out his hand, saying:

"The stripes belong to me, father; I am ready."

"Tears were now falling down father's face, and for a minute he could not speak. Then he said:

"No, Tom, I cannot punish anyone now. I do not think you'll ever forget this day. If you do, remember Joe's offer holds good. I love my children, and I want to do them all the good I can. But I must be obeyed and that is one way of doing them good. You may go now."

"Tom did not stir. He was evidently waiting for me and yet, for some reason I could not explain, I hesitated. Stepping closer, I said:

"Father, I want to kiss you."

"He caught me in his arms, saying: 'Oh, my boy,' and kissed me. Then taking Tom, who was ready, he said: 'God bless you, dear Tom,' kissing him with swimming eyes.

"Then, with a great awe upon us, we went to the house. I will add that Tom never left the bars down again."

SIMPLICITY IN CHRIST

P. J. Casebolt

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THE DIGRESSIVE PATTERN

Webster gives several uses of the term pattern, but the one I wish to use for the purpose of this study is as follows: "An arrangement or composition that suggests or reveals a design; a configuration; as, a poem with a pattern" (Webster's New Collegiate Dictionary, G. & C. Merriam Co.). But, instead of "a poem with a pattern," let us consider digression with a pattern.

We could talk about the events leading up to digression, and see a pattern unfolding also, but right now, we will concern ourselves with the pattern which develops after some digressive practice has begun. The criminal in society is often apprehended because of his "M. O."—his method of operation. Even so the digressive practitioner is caught up in the very thing which he tries so hard to avoid—a pattern.

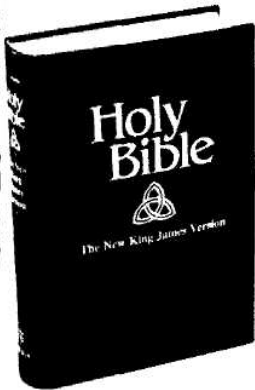
A good example of this digressive pattern was witnessed during the years when the church was divided over Missionary Societies and instrumental music in the worship. Those who introduced these innovations tried zealously at the first to defend their idols. And, their efforts were sometimes effective, as far as convincing others was concerned. It seemed to make little or no difference to some that such attempts to defend these unscriptural practices were inconsistent and contradictory.

Some attempted to defend the instrument of music and the Missionary Society on the grounds of expediency, but they never did prove that their "expedient" was first lawful (1 Cor. 6: 12). Then, these same proponents of expediency talked out of the other side of their mouths and declared that instruments of music were included in the command to sing, using the psalms argument. They didn't seem to understand that if their "command" argument was valid, they didn't need the "expedient" dodge. Then, the advocates of these divisive practices tried to prove that since mechanical instruments of music were found in the Old Testament, and in the figurative language of Revelation, that such should be admissible in the worship of the New Testament church.

But, why so many conflicting arguments in the futile attempt to defend a digressive practice? The answer is simple, and needs to be sorted out from among all the smoke screens thrown up by these invaders of divine authority: **THEY WERE BUYING TIME!** If they could succeed in holding some of the members and some

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of the church property for the present, time was on their side. After a few years, it wouldn't make any difference to many whether or not there was any scriptural authority for a given practice. Then, they would quit debating and defending their cause, which is exactly what they did.

Does this pattern sound familiar? Those who introduced and defended their benevolent societies and sponsoring church arrangements in evangelism at the first tried to defend their efforts. The "en loco parentis" argument was made, the "principle eternal" pitch, and the "if one can do it, all can do it" sillygism.

These spiritual contortionists were first here and then there, contradicting and opposing themselves and one another, not to mention the word of God. What were they doing? They were buying time, until their innovations were traditionally accepted by another generation, at which time such things wouldn't have to be defended, because many would wax indifferent.

Where are the champions of those doctrines and practices which have divided the church during the past thirty years or so? Some have gone, some have gone out from us, and others are going. Occasionally, some deluded, well-meaning preacher will resurrect one of these worn-out arguments which have been answered a hundred times, and try to breathe new life into it, but for the most part, the disciples of digression follow the old pattern of just keeping quiet.

INSTRUMENTAL MUSIC IN WORSHIP: THEN AND NOW

**J. Edward Nowlin
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Due to my experiences in the fight against instrumental music in worship over forty years ago, Brother Adams suggested that it might be profitable to some for me to write an article on the subject. From June, 1941 to January, 1949, I lived in Upper East Tennessee, Johnson City, 115 miles from Johnson Bible College at Kimberlin Heights, and only 4 miles from Milligan College, in an area where Christian churches with "Church of Christ" signs on their buildings were found every direction one turned and preachers on the instrumental music persuasion were plentiful. They loudly argued for the name, the plan of salvation and the Christian graces and just as loudly opposed the United Christian Missionary Society; but they had one of their own called "The Appalachian Mountain Evangelizing Association," which was "the same old woman with another dress on." They thought they had all the answers on the instrumental music question for the broom of digression had swept clean in the area of Tennessee, North Carolina, Virginia, West Virginia and Kentucky.

I was on the Johnson City radio, WJHL, for 51/2 years, most of the time five days a week, preaching New

Testament doctrine on church organization, work and worship. This brought the wrath of these people down upon me in defense on their "Baal's Calf" in worship and some of them were so cock-sure that they challenged me for debate. Four times I accommodated them. The first time was with the President and General Evangelist of the AMEA, M. B. Miller, who felt it his duty to "save the church" at Lone Oak, 8 miles out of Johnson City. The debate was held in that building and resulted in conversion of three-fourths of the congregation, including the preacher, the preacher's wife, who was President of the Ladies' Aid Society, the pianist, the treasurer and others. He who seemed "to be somewhat among them" didn't even know the Greek word for "heart." They all thought the Greek verb "psallo" was irrefutable proof for instrumental music in worship, but their most glaring error was in assuming that that verb carried with it its object, **which no verb does!** A lesson in elementary English grammar should have taught them that. "Psallo" means to strike, touch, twitch, twang or pull, whether the object be a ball, carpenter's line, string, hair or a musical instrument. I always tried to give them the benefit of J. W. McGarvey's pungent remark in the CHRISTIAN LEADER, 1905: "If any man who is a preacher believes that the apostle teaches the use of instrumental music in the church, by enjoining the singing of psalms, he is one of those smatterers in Greek who can believe anything that he wishes to believe."

M. B. Miller wrote a tract on "Some Facts About Acceptable Music" in which he set forth 5 "facts" as he called them, going first to the Greek. My old Bible teacher in Lipscomb College, H. Leo Boles, said that any proposition which cannot be proven by the King James or Revised Version of the Bible, cannot be proven anyway. Miller and all the others up there banked heavily upon J. B. Rotherham's Emphasized Bible in which he puts "strike the strings" for the meaning of psallo. He was a Christian Church preacher in England.

His second "fact" is nonsensical: "Those who oppose the use of an instrument contend that 'to sing' always means the human voice... Where in the New Testament does it say to sing **with the human voice?**" In his third "fact" he cites Strabo, Josephus, Barnabas, Justin Martyr, Lucian and Clement of Alexandria without saying that he was quoting from them as quoted in a book entitled "PSALLO" by O. E. Payne which was reviewed and exposed as fraudulent by M. C. Kurfees in a 91-page booklet entitled "Review of O. E. Payne's Book on PSALLO," published by the Gospel Advocate Company in 1937. On page 80-81 he gives Payne's quote of Justin verbatim and then gives the quotations from **Ante-Nicene Fathers**, Volume I, pp. 235, 209, 213, showing that Payne had inserted "play on the harp" in parentheses every time he came to the word "psallo" in any form, without saying that the inserts were his! This is an example of the zeal of errorists who try to "prove" their position "by hook or crook." S. H. Masters, an old preacher whose father had preached against the instrument in worship in the 1800's, tried that on me in debate near Corbin, KY, by quoting McGarvey in his commen-

tary on 1 Corinthians in favor of instrumental music in worship. I happened to know that the comments he quoted: were the words of his son-in-law, Philip Y. Pendleton, who finished the commentary after McGarvey died. Masters didn't get away with it!

In his forth "fact" Miller claims "None of these Scriptures... tell us to make either (singing or playing, JEN) a test of fellowship among brethren, much less does it command either as an essential to public worship..." He was not the only digressive preacher who argued with me that singing is not commanded in our worship. This is obviously a desperate move in view of Eph. 5: 19 and Col. 3: 16. But Miller met himself coming back in the last two sentences of this paragraph by saying, "There is no other word in the Greek that Paul could have used to tell us 'to play' or 'strike strings.' Hence he told us to do it in the most positive manner possible." First he says we are not commanded to sing or play, then that we are commanded to play! As G. C. Brewer said of one of his opponents, "He wriggles in and he wriggles out, always leaving you in doubt whether the snake that made the track was going north or coming back."

Miller's fifth "fact" has to do with judging another man's servant in which he ranges all the way from Mt. 7: 1 to 1 Jn. 3: 4 and argues that there is no law against instrumental music; therefore, no transgression. Then he pays his respects to Kurfees' book, *Instrumental Music In Worship* as "being shot through and through with misrepresentation and contradiction" and to one by W. G. Roberts in similar words. He extols "our lamented Bro. O. E. Payne, but somehow overlooks the "fact" that he contradicted O. E. Payne, who said on page 172 of his book "We must unite in agreeing that if we forego musical instruments, we cannot conform to the divine injunction to psallein." (Kurfees' quote of Payne in his review of Payne, p. 71)

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IS THE WEATHERMAN YOUR GOD?

Keith Ward
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Martha had great faith in Jesus, "Lord, if thou hadst been here, my brother had not died," and, "I have believed that thou art the Christ the son of God" (Jn. 11: 21, 27). Moreover, she expressed a hope that though Lazarus was dead, Jesus could still do something, "Even now I know that, whatsoever thou shalt ask of God, God will give thee" (Jn 11: 22). But, when Jesus commanded, "Take away the stone," she objected, "He stinketh; for he hath been dead four days" (Jn 11: 39). She had great faith in the abstract, but it failed in the practical. How often do we, who serve the Lord with great faith, fail when we pray? We know that Jesus is Christ; we believe God answers prayers; but we sputter when anyone suggests a practical answer to the prayer of faith.

He Stinketh

The advance of scientific knowledge has raised many doubts for believers. Since we can trace many of the "Hows" better than the ancients, we wonder, "If I pray for that and receive it, would it not be a miracle since it is unlikely under normal conditions?" Some very carefully phrase their prayers for the sick so that they ask no more than the doctor said was possible. Farmers watch the radar weather report to make sure it is all right to pray for rain, and expect it. This may exaggerate the situation somewhat, but there is little doubt that many are losing the faithful expectation that God can, and will, alter events because they pray. The vagueness of public prayer is one indicator of this attitude. Men pray for the untraceable general things—for rulers, church growth, forgiveness, the sick the world over. One even begins to wonder if the "If it be thy will" is a statement of submission, or one offering God a way of escape for not acting.

God does not have to check with the doctor to heal. By his providence, He may confound the doctor's predictions, because we asked in faith. The radar forecast is no limit to the Almighty. It only reports what God is doing. God will providentially alter events for His children's sakes.

Before God will answer our prayers, we must ask in faith. The doubter will receive nothing (Jas 1: 6-7). We think we have faith in our prayers until someone suggests that God has, or will, specifically answer requests. Suddenly, we are protesting, "Are you suggesting the miraculous? Are you going Pentecostal?" We may as well join Martha, "He stinketh." We say we believe in Jesus even as she did, but when the test comes, we see only the apparently insurmountable obstacles, instead of the power of the Lord. "He stinketh."

Elijah

Could we transport a modern weather reporting system to the top of Mt. Carmel 2700 years ago, the weather map would show, "No possibility of rain through the weekend. Clear skies for the foreseeable future." A man of like passions with us" bowed down to pray, "nothing doubting" (Jas 5: 17; 1 Kg 18: 41-46). Elijah sent his servant to check the weather. So far as a man could see from the top of the mountain—all clear, no change. Elijah prayed more. Again and again the negative report came. How many give up too soon, and disclose the weakness of their faith in the providence of the Almighty? The seventh time the servant reported a hand-size cloud on the horizon. Today, some petitioners would pack their bags "if that is all that prayer can do. We prayed and prayed and only have one small cloud to show for it." Elijah warned Ahab to hurry before he was caught in the rain. He believed in prayer.

We give up too soon. Paul prayed three times before he even received a "no" to his request (2 Cor 12: 8). We pray with too many qualifications. These constant "if it be possible" divulge more a spirit of doubt, than a spirit of yieldingness. We need to learn to ask in faith, and leave the "possibles" to God. God is able (Eph 3: 20). God will (1 Jn 5: 15). We may not be able to see how God can act in some situations. We may feel that what we ask would necessarily involve a miracle. But our knowledge and feelings are not the boundaries the Almighty must operate within. Many a patient has recovered to confound the doctors, who expected death with no hope. Weathermen develop their predictive abilities by explaining why yesterday's forecast was wrong.

The next time you pray for rain, carry an umbrella. If it does not rain, be disappointed. If you are not disappointed, then you really did not expect anything to happen. Then pray again, and keep on carrying the umbrella. Do the same in all areas of prayer. God cares. He, not the scientists, controls the universe.

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THE HIGH COST OF SIN

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While searching for something to pry off the seal from the top of a bottle of medicine, I got to thinking about the dollar cost of the safety seal, which I was struggling to remove. How many dollars did that poor, miserable murderer, who put poison in a popular relief tablet, cost society? Reams of paper could be used writing about the mental anguish, the sadness, fear, and anxiety, which that sin cost society. As Job said, "Oh that grief were weighed, and all my calamities laid in the balance" (Job 6: 2). And not being even a cousin to Einstein, I am unable to guess at a dollar figure which was and is required to defray the cost to society of that one sin. However, I think that we can profit by considering the immensity of the dollar cost.

How many dollars did the pharmaceutical houses have to spend to perfect safety seals? These seals appear on most medicine containers today. How many additional dollars are spent every day for material and labor to seal each container? In the words of the commercial, "Who pays?" The answer is, "You do"!

This increase, in dollar cost, cannot be charged to inflation due to limitation of supply in the face of increase of demand. It is inflation caused by sin. How much "inflation" due directly to sin, are we—all of us—the innocent as well as the guilty—having to struggle with?

The sin of greed, and its close kin, dishonesty, are extremely costly to society. Our God still demands that, "Ye shall do no unrighteousness in judgment, in measure of length, of weight, or of quantity. Just balances, just weights, a just ephah, and a just hin, shall ye have: I am Jehovah your God" (Leviticus 19: 35, 36).

The dollar cost of drunkenness is immeasurable. Back there in the thirties when the fight waxed hot to get rid of the eighteenth amendment, an "argument" was advanced to the effect that the tax on intoxicants would bring relief from our heavy tax burden! Some ingenious persons even made the startling proposal that the tax could be used to educate people to drink in moderation! The best commentary on this will appear on the six o'clock news today! That news cast will reflect what has been accomplished in the fifty years in which the sin of drunkenness has been tolerated and encouraged. Is this liquor tax providing enough dollars to pay the doctor, medical, and hospital expenses which are chargeable to drunk drivers? Remember, we are not trying to weigh the grief, worry, and fear which such has cost and continues to cost.

How does sin affect our "economy"? We are bombarded with commentaries on the state of our economy. New businesses, more jobs, more dollars seems to be

our chief concern. This is not the area of concern which God requires us to put first. See Matthew 6: 33.

The persons who demanded of Brother G. C. Brewer, "What is so bad about sin?" got this answer, "Its consequence"! Sin is too costly to be tolerated by any intelligent person. The high cost of sin extends not only through time but continues in eternity.

But let's just put aside the high dollar cost of sin and close with this, "For the wages of sin is death; but the free gift of God is eternal life in Christ Jesus our Lord" (Romans 6: 23).

THE PRIMARY MISSION OF THE NEW TESTAMENT CHURCH

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"... The harvest truly is great, but the laborers are few; therefore pray the Lord of the harvest to send out laborers into His harvest" (Luke 10: 2). With these words, Christ sent out seventy men to preach concerning the approaching kingdom (v. 9). In giving this commission, Jesus emphasizes three main points concerning evangelism.

1.) THE HARVEST TRULY IS GREAT.

When you take time to consider the full impact of this statement, its effects are indeed sobering. Realizing that the "harvest" is referring to the souls of men, this points out the enormous responsibility on the Christian to teach the gospel of Jesus Christ to the lost. Christ came to "seek and to save that which was lost" (Luke 19: 10). There are many lost souls who would be willing to hear and obey God's word, but they have never been contacted. Look around you in the world today. Look at your friends, your relatives, the people with whom you work, your neighbors. How many of them are Christians? Not very many, right? That is why the harvest is so plenteous. So many are walking in the broad way that "leads to destruction" (Matt. 7: 13). The opportunities for doing good are there—accept your personal responsibility to "preach the word" (2 Tim. 4: 2).

2.) BUT THE LABORERS ARE FEW.

Whose fault is this? It is certainly not God's fault! He has given us the word and commanded us to teach it to others. Are YOU obeying that commandment? The church is to be the "pillar and ground of the truth" (1 Tim. 3: 15). As Christians, we must stand firm on the scriptures, speaking where the Bible speaks and being silent where the Bible is silent. If Christians do not teach the word of God to the lost—nobody will!

"It should be remembered that as a divine institution, the church has a divine mission. It is neither political, nor social, but altogether spiritual in its design. Its concern is not the entertainment of people but the saving of souls. The primary mission of the New Testament church is to 'evangelize' the world" (Roy E. Cogdill, The New Testament Church).

3.) THEREFORE PRAY THE LORD OF THE HARVEST TO SEND OUT LABORERS INTO HIS HARVEST.

This should be one of the prominent features of our petitions to God. We need to pray on the behalf of others who are preaching and teaching the word of God, that they might never grow weary in well doing. But we should also pray on our own behalf, that we might become stronger in the word and better teachers. Christ prayed for His own strength (Mark 1: 35; Luke 6: 12). Pray to God. Pray for more laborers to enter into the harvest.

"Do you not say, There are still four months and then comes the harvest? Behold, I say to you, lift up your eyes and look at the fields, for they are already white for harvest" (John 4: 35).

HOUSE TO HOUSE

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Most of us are impressed with the zeal the "Watch-tower Witnesses" display when they go from house to house to spread their false doctrine. The wise person will be very careful in allowing them to enter his house. One should know his Bible well for such occasions.

In like manner, we should be careful of "wolves in sheep's clothing." There are some Christians who pride themselves on being intelligent, knowledgeable, and "lovingly tolerant." They too go from house to house. But do they go to confuse or to convict? Do they go to twist and pervert the scriptures or to teach and persuade with scriptures? Do they go to defend the faith or to defeat the faith? Do they go to encourage or to discourage? Until one can determine the nature and purpose of such visits, Christians would do well to be careful of such men. If they begin to say or do strange things, check your Bible.

Remember—In Acts 2: 46, the Christians broke their bread from house to house and that's good. In Acts 20: 20, Paul had taught the Christians from house to house and that's good. But John warns us in II John 10. "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him Godspeed." If you allow him to teach you a doctrine which is false, then you are not hearing the doctrine of Christ and that's bad. One should be extremely careful of those who appear to go from house to house in a secretive and undercover way with seemingly good intentions. If he brings the doctrine of Christ, receive him. If not, then smile and simply close the door. Brethren, don't give up.

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THE NEWS LETTER REPORTS

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

Send all News Items to: Connie W. Adams, P. O. Box 69, Brooks, KY 40109

A. C. GRIDER, Rt. 4, 1671 Bill St., Shepherdsville, KY 40165—I have been preaching for the Preston Highway congregation the past eighteen months where I previously preached for more than six years in the early 60's. The congregation has decided to disband. The last services will be conducted in the building November 24. I will be available for preaching appointments on Sundays after that time, though I am not looking for "regular full time" work. I might also take on a couple of meetings in addition to about eight I am now conducting yearly. Wife and I are living in our own home and our health is as good as it has ever been.

LOUIS J. SHARP, 7115 W. 65th St., Little Rock, Arkansas—After a little over nine years with the Downtown church in Rogers, Arkansas, I have moved to Little Rock to work with the 65th Street church. In essence, we are moving back home. I was with this church near its beginning and have continued to be associated with it through the years. We are looking forward to a long and successful work with the brethren here. We have had three baptisms and three restorations since July. When in the city, we welcome you to our services.

FRANK CHUMLEY, Kemper Dr. at Tuckahoe Dr., Madison, TN 37115—The Kemper Heights church has just completed an addition to its present building. Besides several new class rooms, other remodeling and improvements were done throughout the building. Bob Bunting was recently with us in a good meeting. Two more elders were appointed on October 13 and also five new deacons, giving us now five elders and ten deacons. The present elders are: Charles Crabtree, Bill Jones, Roger Smith, Vernon Allen and Frank Chumley.

JOHN W. PITMAN, Rt. 1, Box 73, Springville, TN 38256—Dick Blackford was with the Kentucky Lake Road church recently in a meeting. We are located on Hwy. 79 about 10 miles east of Paris, TN. One was restored in the meeting. We are near the Kentucky Lake on the Tennessee River and many visitors come to this area each year. We welcome all to our services. Put us in touch with people in the area we might contact. I am in need of additional support.

LONNIE FRITZ, 7th and Crocker, Templeton, CA—The church that had been meeting in the Parks and Recreation building in Paso Robles, CA has moved to 7th and Crocker in Templeton, 7 miles south of Paso

Robles. A preschool, the "Thinklet Tank", has agreed to let us use their building free of charge on both Sundays and Wednesdays. We moved here in August from Portales, NM and I am the first full time preacher they have had. We have several contacts for home Bible studies and are discussing differences with two liberal preachers in the area. Since I lack \$500 a month of needed support, I have taken a part time job in an after school parks program. I would like to be able to devote full time to the work. The following preachers know me and my work: Bobby Witherington (714-64-0249); Max Bradford (213-866-5615); Roland Fritz (409-374-2256). Please send names and addresses of friends in the area whom we might contact.

URGENT NEED IN NIGERIA

JIM SASSER, 1003 E. Washington St., Athens, AL 35611—During my thirty-five years of preaching, twenty-two of these have been in different countries. One of these countries is Nigeria, located on the west central coast of Africa. Nigeria first became acquainted with the gospel in the early 1940's. Since that time over one thousand congregations have been planted and over one hundred thousand souls have been converted to Christ. I have had the privilege to be a part of this work over the past twenty-two years. Over the years, since Nigeria gained independence from England in 1960, political struggles and instability have prevailed. Such has added to the hardships of the common people. But, in spite of these hardships, the gospel has been preached and thousands upon thousands have been converted to Christ.

One of the major difficulties has been obtaining and keeping import licenses to bring fruit of the vine into the country for observing the Lord's Supper. No grapes are grown in or near Nigeria, being a very hot climate year round. So, all fruit of the vine has to be imported. For the most part, brethren themselves have had to try to obtain such licenses and import such fruit of the vine because there is not enough profit in such to warrant regular importers to do so. I, along with other American brethren, have tried to help in this matter over the years and have been successful up until now. The present military government has withdrawn all such licenses and has ignored pleadings from our Nigerian brethren and ourselves for such to be reinstated. So, all of the fruit of the vine has been used up at this time.

The Nigerian government has agreed to allow fruit of the vine to be shipped into the country and received by the brethren as long as no

Nigerian currency is sent out of the country to purchase it and as long as it comes as a relief gift from us to them. So, we that are so abundantly blessed, now have the opportunity and responsibility to help our brethren in distress. If you desire to help in this urgent need you can contact the writer at the above address or phone (205-233-2726) or contact Wayne L. Payne, P. O. Box 194, Phil Campbell, AL 35581 (205-993-4837).

Since the need is so critical in Nigeria at this time, I have decided to give my full time to the matter until it is resolved. I will work to raise the necessary funds for purchasing and shipping to Nigeria and then travel to Nigeria to work among the brethren in the task of distributing it among the hundreds of congregations involved in the need. I will need support and travel fund to attend to this matter. Please help if you can.

(Editor's note: I had opportunity recently to visit with a highly respected preacher from Nigeria who was in this country to work with brethren and government officials to find a resolution to this problem. He told me that some congregations had not been able to have the Lord's Supper for several weeks at the time he came here. He also said some of the liberal brethren were using soft drinks or water as a substitute. The need is genuine and both Jim Sasser and Wayne Payne are experienced and honorable men who have worked hard not only in Nigeria but elsewhere. I join their appeal for help in this urgent matter. CWA).

JAMES C. JONES, P. O. Box 348, Standish, Maine 04084—August 15, 1985 marked the beginning of our 15th year in the work here. Our numbers are somewhat diminished due to several having moved. Having sold our building, we now are meeting at Howard Johnson's, Exit 8, Maine Turnpike. The brethren are interested in finding someone to work with me in the work here. If interested, please contact us. When you are in New England, stop and worship with us.

PREACHERS NEEDED

DULUTH, MINNESOTA—The church here has purchased a building after meeting for many years at the YWCA. We began meeting in October at 318 N. 18th Ave., E. We are interested in a preacher to work with us. Outside support will be necessary but we will supply a modern four-room apartment. Someone with a trade, profession or retiree would "fit" well. Call or write: Melvin A. Krumrei, 612 West

Tischer Rd., Duluth, MN 55803. Phone (218) 728-3233.

FRANKLIN, NORTH CAROLINA—the church here is looking for a mature man to work with us. We are a small congregation and can supply half the support. If you are interested, call Horace Gentry (704-369-8216); or Lowell Alexander (704-524-8299).

MARTINSVILLE, VIRGINIA—We are in need of a sound preacher. We are a small congregation located in the beautiful foothills of the Blue Ridge Mountains. Attendance runs 40-50 per service. We are not fully self-supporting at this time, but that might depend on the needs of the preacher and his family. Write to: Church of Christ, Route 7, Box 435, Martinsville, VA 24112.

POMEROY, OHIO—The church here desires a full time evangelist who is mature, sound in the faith and willing to do personal work. Partial support is available. Write to: Westside Church of Christ, 33226 Children's Home Rd., Pomeroy, OH 45769, or call (614) 992-3847.

PREACHERS AVAILABLE

MIKE SCOTT, P. O. Box 53, Middletown, Indiana 47356—I know of a preacher with 25 years of experience who might be interested in making a move in the future. He is 51 years old, married, and a seasoned, experienced preacher. Those interested may inquire of me at the above address. Letters only please.

RUSSELL L. ALEXANDER, 5804 Paul Blvd., North Ridgeville, OH 44039—I am 22 years old and have been preaching for five years. I worked in a training program with Frank Chumley and the Kemper Heights church in Madison, Tennessee for the past two summers. This training was of great help to me. I have wanted to preach the gospel since I was very young and am anxious for an opportunity. While I am young, I am eager to serve while I learn and gain more experience.

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(Taken from bulletins and papers received by the editor)