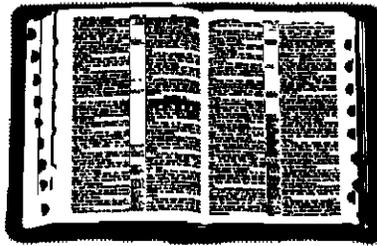


SEARCHING *the* SCRIPTURES

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



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

"DEVOTED TO THE SEARCH FOR DIVINE TRUTH"

VOLUME XXII

JANUARY, 1981

NUMBER 1

THINK ON
THESE THINGS

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AN EXPLANATION AND SOME GOALS

It is time that I made some explanation for not writing for *Searching The Scriptures*. Several have asked about it, and some have written to inquire if I continued to have health problems, or if there were other reasons for not writing. Let me assure the reader that it has not been the fault of brother Connie Adams. He has asked me several times to prepare articles for the paper, and I told him I would, but circumstances intervened and I was unable to fulfill my promise at that time. I have no ill will toward any writer for the paper; I have no problem with the editor, in fact we are best of friends. I am not opposed to the paper in any sense. The problems have been my own.

In the May, 1973 issue of *Searching The Scriptures*—the last issue I was to edit before transferring the editorship to Connie W. Adams—I said in the editorial, "I shall continue, the Lord willing, to write regularly for *Searching The Scriptures* and shall continue both financially and otherwise to help him keep this good work going."

In the same issue brother Adams wrote of the future of *Searching The Scriptures* and said, "It should comfort and reassure us all to know that he will have space in this paper to write on any subject he chooses whenever he wants to do it, even to criticizing the new editor and his efforts." I have found no cause to write any critical articles of the editor's work thus far, and I am sure he will continue on the same course.

Soon after this transfer of the paper to brother Connie W. Adams, he asked if I would write regularly on the front page. To this I agreed and we had a verbal understanding that I would write on this page of the

paper under the heading, "Think On These Things." I have not been able to fulfill by obligation because of health problems known to most of the readers of this journal. In addition, I have undertaken additional work, when health permitted it, that combined meeting work and preparing some more permanent work in book form. Within the past year I have done more meeting work than usual, and have spent about one month in Italy, Switzerland and Germany. I am not complaining, just explaining. I have now put some things in order that will permit me to do regular writing for *Searching The Scriptures*.

Crossroads Church

With some degree of disgust I have read various views of the "Crossroads Church of Christ Philosophy" (Gainesville, Florida) over the past several months. Ira Rice, Jr. leveled his big guns at Crossroads two or three times. The Gospel Advocate had their turn at bat. Yater Tant made a visit to Crossroads and wrote his impressions of their work from his point of view. More recently Jimmy Tuten visited with the elders and preacher at Crossroads and examined their program of work, and he reported his impressions in several articles in *Truth Magazine*. I have noted in several bulletins that others have had their say about this church and its phenomenal success (?) in converting people to Christ. My curiosity is aroused: I must make some observations of the Crossroads Philosophy. I lay no claim to possess full knowledge of what this sectarian group is doing, but I know enough about the working and organizational structure of this church to know it is thoroughly denominational.

I moved to Gainesville, Florida to work with the East University Avenue church in the summer of 1953. At that time the institutional issues had not developed to the point of dividing churches, even though some very hot battles were going on. I knew that the elders and several of the members there were of "liberal" persuasion, but they really did not know what the "issues" were all about. In the 1950's I talked to Richard Whitehead and Rogers Bartley, who are now the "elders" at Crossroads, about some growing problems at the 14th Street church of Christ

(which is now Crossroads Church of Christ), including the problem of Premillennialism, which the preacher there believed in part at the time. I was well acquainted with these men and most of the members at 14th Street church for the more than seven years I was there. Even then the emphasis was upon the appeal to college students via the "social gospel." It was important to them, long before Crossroads was thought of, to make whatever compromise they could afford in order to be accepted by all, both liberal churches of Christ and denominationalism.

Through the years it was inevitable that 14th Street church in Gainesville, Florida should eventually arrive at the place in departure from the faith where we now find Crossroads. As far as I am concerned, this body of people is a "liberal" denomination among denominations. I have been disturbed by the reports of visits to Crossroads and the commendable appraisals that have appeared in some of the religious papers over the past several months. The impression made upon me as I read these approving articles is that these inspectors have been beleaguered by the smooth denominational operation and the impressive number baptized each month, plus the near cultic demands made upon all members. They call this "Total Commitment"! Other persuasive characteristics include the emotional appeal that they will "meet with anyone to answer any question about their work." This is not altogether true. I doubt that they would agree to meet with me because I would be considered hostile to their organization, doctrine and work. I have good reason to believe that they will not meet with everyone who wants to examine what they are doing. We shall see what we shall see!

In articles to come I intend to speak my personal evaluation of Crossroads Church of Christ, and why I consider it a serious danger to God's people wherever they may be. I have no desire to hurt anyone, but neither do I want to see men and women go to hell for following a multitude to sin. It is far better to me to see Crossroads destroyed, if possible, than to see innocent people, young and old, be lost by the ingathering of the whirlpool of false teaching and practice that drown men in the destruction of their faith. A series of articles will appear under this heading in the months to come on the Crossroads Church of Christ.

Brother Adams has also asked me to prepare some articles on the "Pentecostal, Emotional Devotionalism" that has captured so many young men and women in the last few years. This thing is seldom understood when it first appears and is often ignored in communities around the country. It is pictured as enthusiastic, scriptural work of young people who want to fulfill their own spiritual needs and help others be "strong in the faith." It is in reality a denominational gimmick to hypnotize the young and impressionable minds of many who want to do something, but lack knowledge of the word of God and the wisdom to discern between right and wrong. They become easy prey to those who have ambition of "leadership" and the applause of their followers. This unguided and unnatural emotional "devotional" is as dangerous to the faith as the doctrine of Calvinism. In

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the last few years there have been two or three waves of this "emotional fever" which included several college students. I spoke several times on the subject.

I have also been requested by brother Adams to write something on the "Church" and "Collectivities" of the present day. This is not as innocent as it appears to be, because so many are involved. It is like preaching against common and popular sins; too many are guilty, and it is easier to fire the preacher than to change so many lives. When men have built programs and institutions that cost much money and the lives of many men and women, it is almost impossible to get them to listen to anything that discredits their programs. What is right is right because it is in harmony with the doctrine of Christ. What is wrong is wrong because it can not be proved by the doctrine of Christ. To be right must be the goal, regardless of the cost. Think on these things!

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Editorial

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THE WORK OF AN EVANGELIST

"But watch thou in all things, endure afflictions, *do the work of an evangelist*, make full proof of thy ministry" (2 Tim. 4:5). There is a woeful lack of understanding among brethren as to the work of an evangelist. While all the reasons for this may not be known, it is certain that, to some extent, denominational concepts have molded the thinking of some who have not bothered to search the scriptures to see what the Lord taught about it. Denominationalism has its "clergy-laity" distinctions unknown to the New Testament. This concept has resulted in undue power falling into the hands of preachers, and the further robbing of many of the blessings of services which all Christians should perform.

What His Work Is Not

(1) It is not the duty (nor the right) of an evangelist to "take over the work." A few years ago a brother asked me when I was moving to a certain place to "take over the church." I informed him that I was not going to "take over the church" at all, that the congregation had elders to oversee the flock, to rule, and to watch for souls, including my own, and that I was simply going to labor with them in the preaching and teaching of the gospel. Even where there are no elders, preachers are not to rule. A preacher has one voice in business matters, along with other faithful men, but no more. It is regrettable that there are some preachers who are determined to "rule or ruin."

(2) It is not his work to help the church "climb the social ladder." Some are disposed to put great store by what they call being a "good mixer." Preachers, like other Christians, should be conversant with ordinary social amenities (evidently some are not), should show hospitality, and not withdraw themselves into ivory towers of isolation from the brethren with whom they work. But there are some who want us to "mix" with the fraternal orders and business clubs of the town, court the favor of the ministerial alliance and in general pursue the course of increasing the prestige of the church in the community. All Christians, including preachers, should conduct themselves honorably in all things. When that is done then God is glorified and the church will be "in favor" with honest people. But it is not the work of a preacher to be some sort of social butterfly flitting here and there to satisfy all the social aspirations of some untaught members.

(3) It is not his work to be a church coach, planning and executing recreational activities for the young or older members.

(4) It is not the work of an evangelist to be the of-

ficial visitor of the sick as the bona fide representative of the congregation. As a Christian, he shares with all other Christians a responsibility toward the sick, but that is not his duty because he is a preacher.

What His Work Is

(1) He is to "preach the word" (2 Tim. 4:2). An evangelist is a herald of good news, the word coming from the same root as the word "gospel." "Preacher" means "proclaimer." He is to be an instructor (2 Tim. 2:25), and a good minister (servant) of Christ (1 Tim. 4:6). His service of proclaiming and instructing is to be done both publicly and privately as opportunity arises (Acts 20:20). Some men pride themselves on being great pulpiteers, but are deficient in personal teaching. Others develop great skill in "personal work" but give little attention to the effectiveness of their public teaching. Both are deficiencies.

Jesus often taught the individual (Nicodemus, the woman at the well, Zacchaeus). Philip could reach great crowds in Samaria and then go teach and convert one man (Acts 8:5-39).

Notice the restrictive nature of what is to be preached—"the word." There is no place left for opinion ("it seems to me", "probably", "maybe", "perhaps"), for book reviews, PTA talks in the pulpit, philosophical disputations and speculative theories. It is the "engrafted word" which is able to save the soul (Jas. 1:21). The preaching of that word involves reproving error, rebuking ungodliness and exhorting to faithfulness (2 Tim. 4:1-5). This is to be done with "all longsuffering and doctrine."

(2) In order to "preach the word" it is necessary to "give attendance to reading" (1 Tim. 4:13), to "meditate upon these things" (verse 16) that our "profiting may appear to all" (verse 15). Who can teach what he does not know? Who knows what he has not studied? This requires good translations, books and more books. These are the tools of an evangelist. Carpenters need hammers and saws, mechanics need wrenches, and preachers need books. Then there must be a generous portion of time spent in diligent study. Paul had "books, but especially the parchments" (2 Tim. 4:13). It is a mistake not to add useful tools of study as finances permit. But it is also a grave mistake to neglect the study of the actual text of what *God* said while giving most of our study time to what *men* have said *about* what God said.

If a preacher allows himself to become the errand boy for the congregation, or the official arbiter of all marriage problems so that he has little time to study, it will soon become apparent. He will arise to speak having to say something but having nothing to say. Time will hang heavy on his hands and will impose his lack of preparation on a people whose patience will gradually wear thin. This is commonly known as "running out of soap." Audiences will have much more confidence in what a man teaches when it is evident that he has studied the matter through and knows whereof he speaks.

Most local preachers have five or six public lessons to present each week (not counting gospel meetings, bulletin and newspaper articles, and sometimes radio programs which require extra time and preparation), to say nothing of occasions for private studies. Besides

that, every preacher needs to discipline himself to study subjects for his own edification, and not just because he has to "get up a lesson." Such diligence will greatly enrich his teaching and edify his hearers. Having devoted himself to the will of God, he can then "speak, and exhort, and rebuke with all authority" (Tit. 2:15).

Faulty concepts, unscriptural and unreasonable demands, and malpractice on the part of some preachers have created much ill-will within congregations and have contributed to the serious shortage of gospel preachers. The work of an evangelist is vital to the well-being of the kingdom of God and should neither be retarded by untaught brethren nor by lazy and inefficient preachers,

BEGINNING VOLUME 22

We enter our twenty-second year of service with the same purposes which have marked this work since it began. We desire to promote and encourage that which is good and stand opposed to whatever is contrary to sound doctrine. Issues come and go but truth remains constant. We intend to continue searching the scriptures to settle every question or subject for study in terms of a "thus saith the Lord." That good and worthy men shall differ in judgment and in application of various passages we are certain. Such papers as this provide a means by which timely Bible subjects can be studied. Reason demands that some limits be set as to how much space to allot to any given discussion. That is why an editor's job is not always easy to fill. But as long as this work is in my hands, I will do the best I can to direct this effort to do the most good possible. It is comforting to have the help of so many capable writers and the counsel of trusted friends to help. We covet the prayers of devout Christians everywhere that this effort may contribute something worthwhile to the spiritual enrichment of those into whose hands it may fall.

EDITOR'S MEETING SCHEDULE FOR 1981

During 1981 the editor is to speak in gospel meetings in the following places:

March—Gonzales, Louisiana and Madison, Indiana
April—Wellandport, Ontario, Canada and Tomlinson

Run, Pennsylvania *May*—Lakeview,
Hendersonville, Tennessee and

Sandy Ridge (near Barnesville), Ohio *June*—
Houston, Mississippi and Bruce, Mississippi *July*—
Warner Robins, Georgia and Buckhorn (near
Pontotoc), Mississippi

August—Dade City, Florida and Kansas City,
Missouri *September*—Eastside, Bowling Green,
Kentucky and

Wellsburg, West Virginia
October—Southeast, Akron, Ohio and Martinez,
Georgia *November*—Paden City, West Virginia and
Lake City,

Florida
Watch for specific dates in these areas and attend if you can. We meet readers everywhere we go and consider that a fringe benefit in our work.

"THE COVERING"

R. Ervin Driskill

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I suppose that ever since the Restoration Movement no subject has been discussed more than the "covering" mentioned in 1 Cor. 11. It has been said that most of the material written has been on ONE side of the question namely—by those for the covering. However, I have preached for over forty-five years and have not found this to be so, in my reading of articles on the subject.

I have also observed that many who say it should not be made a "test of fellowship" are sometimes slow to recommend preachers who believe in the covering and, especially if they preach on the subject.

I believe it affects only the individual—not the church but, I also believe those who believe in the covering should be allowed to preach on the subject. Personally, I am interested in saving both the church and the individual.

Some criticize those who believe in the covering, with consulting "scholars" instead of the Holy Spirit and then turn right around and quote "Berry's Greek Interlinear" and give us what "scholars" tell us is the meaning of the Greek word "Sunetha". There is not a gospel preacher anywhere that has not resorted to what "scholars" have had to say on many subjects. In fact, we must rely on "scholars" for our English Bible.

I do not believe anyone, on either side of the question, should tear the church up over the issue but, I do believe both sides have the right to teach what they believe and, I have no respect for any preacher who will not preach his convictions; even though the majority of the preachers or, brethren, do not agree with what he says. I do not have to agree with the majority or the minority of the preachers, the brethren, a paper or a school. I must answer to God alone and for that I am thankful.

It has been said the "covering" is not the subject but "authority". I maintain that if the "covering" is not the subject then why discuss it?

Why did Paul instruct them, on the covering, if it was not the subject? No, we do not differ on the matter of "authority" in the chapter, but on the "covering". When Paul said, "we have no such custom" was he talking about the "covering" or authority?

A hat, scarf, mantilla, kerchief, veil, shawl or snood—any of these may cover ones head, and since that is the subject under consideration, then it doesn't seem to me, to be too many answers to this Bible question.

Since, as some say, "the K.J.V. and the A.S.V. are backed by about 150 of the ripest Greek scholars and the K.J.V. does not call the covering a veil, but a covering, then I believe any of the above mentioned coverings answers the purpose of "a sign of authority" (1 Cor. 11:10). The Greek word for "veil", in 2 Cor. 3:7-16 (when Moses veiled his face) is not the word given for covered in 1 Cor. 11:6,7. The covering may have

been a veil, but the word, according to Vines Expository Dictionary of the New Testament, is simply a "covering" as stated in the K.J.V.

What size should the covering be? The Bible doesn't tell us the length, color, breadth or material out of which it is to be made. These things matter not, if it does what Paul says, but remember—it doesn't have to cover the face to cover the head—"anoint thy head and wash thy face"... (Matt. 6:17).

I have seen my daddy and older brothers cover a wagon of cotton many times. However, the tarpaulin never covered the end or sides. I think it is obvious a woman's head can be covered without the covering being over her face or ears. I think a bikini covers; that is, what is intended to be covered. Some may think it is an argument against a woman's head being covered, as in I Cor. 11, but I don't.

The translators of the A.S.V. changed the word "covered" (in the K.J.V.) to "veil". Moreover, if I hit someone on the head—must I hit him a dozen different places (ears, nose, mouth, eyes, etc.) before he is hit on the head? If not, the covering of a woman's head does not have to cover her eyes, ears, mouth, nose, etc. to be a covering for her head.

Did the women of Paul's day cover their heads when they prophesied and prayed and take the covering off when they gave, sang and observed the Lord's Supper? The Bible doesn't say, and since it doesn't, no one has the right to say a woman must do so today. Since she was told to pray and prophesy covered and she could have left it on while giving, singing, etc. then, a woman can do the same today. If not, why not?

When should the woman be covered? The letter, including chapter 11 discusses worship and periods of instruction, in the presence of men and women, and the position they occupy with reference to one another. This being true, when there are assemblies of men and women, for these purposes then, we have identified the WHEN!

Notice the contrast between men and Paul:

Paul	Men
1. Man covered, dishonoreth Christ—1 Cor. 11:3,4	1. Only a custom
2. Woman uncovered, dishonoreth man—1 Cor. 11:3,5	2. Only a custom
3. Woman uncovered, a shame—I 11:6	3. Only a custom Cor. 11:6
4. Man not to cover his head because he is the glory of God—1 Cor. 11:7	4. Only a custom
5. Woman to cover her head because she is the glory of man—1 Cor. 11:7	5. Only a custom
6. Woman to cover her head because of the angels I Cor. 11:10	6. Only a custom
7. Woman uncovered, same as if she were shorn' not to be shorn because her hair is given her for her glory. Therefore, she should be covered.	7. Only a custom
8. Long hair a shame to a man—I Cor. 11:14	8. Only a custom

If, as some say, Paul advised the women (in the church at Corinth), to wear a covering because the women in general at Corinth (those not Christians) wore one to show the headship of man (and they should follow this custom lest they offend) then, did he advise the men, in the church, not to wear one because they would offend (since the men, in general in Corinth, did not wear one lest they should fail to show the headship of Christ? No, my friends, it was no more a custom for the women to wear a covering than it was for the man not to wear one. Who would affirm these heathen men were interested in showing the headship of Christ? It was not a matter of CUSTOM with Paul; it was a matter of doing what the Holy Spirit taught, with reference to the women showing the headship of man and the men showing the headship of Christ.

"Brethren had better read such passages as I Cor. 4:6; Gal. 1:6-9; Rev. 22: 18, 19; 2 Pet. 3:16 and give up their theory for what the word of God says."

SET FOR THE
DEFENSE OF
THE GOSPEL

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A RESPONSE

Elsewhere in this issue is an article entitled "The Covering" by my friend of many years and brother in the Lord, R. Ervin Driskill. This is a response to an article I had in the November, 1979, issue of *Searching The Scriptures*. It would be well to go back and reread that article before reading either of the two in this issue.

What I had to say in my original article, point number 3, under the subhead "Why Discussed" did not apply to brother Driskill and I see nothing in his article that indicates that he thought I had him in mind. I *do not* consider brother Driskill one who has "extreme views" on the subject or who is "unreasonable" in his treatment of the subject. In his response, brother Driskill said, "I believe it affects only the individual—not the church but, I also believe those who believe in the covering, should be allowed to preach on the subject. ... I do not believe anyone, on either side of the question, should tear the church up over the issue but, I do believe both sides have the right to teach what they believe and, I have no respect for any preacher who will not preach his convictions; even though the majority of the preachers or, brethren, do not agree with what he says. I do not have to agree with the majority or the minority of the preachers, the brethren, a paper or a school. I must answer to God alone and for that I am thankful." With these views I am in complete agreement as well as the fine attitude of his article.

My criticism of "scholars" was not of their definition

of Greek words, but was a criticism for taking what they say *as authority* for what a passage taught instead of what the *Holy Spirit said*.

Basically, my original article set forth these points: (1) the covering of I Cor. 11 is the "veil," (2) it was to be worn "when praying or prophesying," and (3) it was a "custom" and not divine law for all generations.

Brother Driskill says of point number 1, "a hat, scarf, mantilla, kerchief, veil, shawl or snood—any of these may cover ones head, and since that is the subject, under consideration then, it doesn't seem to me, to be too many answers to the Bible question." The text of Scripture still says "covering" (K.J.V.) or "veil" (A.S.V.)—one answer. Grunting, moaning, singing, whistling, talking and whispering are all sounds of the voice, but God specified one, "singing" (Col. 3:16; Eph. 5:19). We are told "The Greek word for "veil," in 2 Cor. 3:7-16 (when Moses veiled his face) is not the same word given for covered in I Cor. 11:6,7." Check it for yourself; in 2 Cor. 3 it is the noun form of the word and in I Cor. 11 it is the verb form of the same word.

Concerning point number 2 of when the covering or veil was to be worn, brother Driskill says "when there are assemblies of men and women, for these purposes" and the purposes he gives are "worship and periods of instruction." Yet, the text of Scripture still says when "praying or prophesying" and "prayeth or prophesieth" (I Cor. 11:4-5). Where did the Holy Spirit say a woman could leave the covering on while giving or singing? Since one is to sing, could they continue to sing during preaching, the Lord's Supper and prayer?

Concerning my point number 3 on "custom" brother Driskill mentioned this but did not deal with my argument in my original article.

Ervin Driskill and I have been friends for years and will continue to be such. If more had the attitude he has, the question of the covering would not be the problem that it has been in some places. We should continue to study this question over which brethren differ with a good attitude.

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HOLY SPIRIT BAPTISM

QUESTION: Peter in his rehearsal of the events that took place at the house of Cornelius states, "And as I began to speak, the Holy Spirit fell upon them, just as he did at the beginning. And I remembered the word of the Lord, how he used to say, 'John baptized with water, but you shall be baptized with the Holy Spirit'" (Acts 11:15,16 NASV).

My questions are:

1. What significance is there in the Spirit falling upon them "as (Peter) began to speak?"
2. Why were the words of Christ spoken in Acts 1:5 called to the remembrance of Peter on this occasion?
3. By "just as He did upon us at the beginning," does Peter mean in the same way that is recorded in Acts 2:1-4?
4. Why are Acts 2 and Acts 10,11 the only examples of the baptism of the Holy Spirit?
5. Elaborate on these two events in light of the teaching in Ephesians 4:5, which I understand to mean the baptism for the remission of sins as explained in Romans 6. —J.A.

ANSWER: Answers to the above questions can best be appreciated in the light of some observations concerning Holy Spirit baptism.

Joel's prophecy (Joel 2:28-32) should be understood in the light of Peter's quote on Pentecost (Acts 2:17-21):

"And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy:.

In Peter's expression, "I will pour out of my Spirit upon all flesh: . . .," the preposition "of" (Gr. "apo") denotes origin or source, and is often translated "from." This makes Joel's prophecy, in the light of Peter's inspired commentary on it, mean "I will pour out from my Spirit." This is significant. The Holy Spirit Himself, the third person in the Godhead was not poured out. Persons are not poured out as water, sand, etc. The Holy Spirit Himself remained in heaven with the other two persons in the Godhead—God the Father and Christ the Son. Then what was poured out? Jesus commanded the apostles to "tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Lk. 24:49). He also called this Holy Spirit bap-

tism (Acts 1:5). We read of their baptismal reception of this power in Acts 2:4. The person of the Holy Spirit was not fragmented so as to be distributed among the apostles, but the power (influence or energy) from the Holy Spirit was. Understanding this would go a long way in solving the issue of the Personal Indwelling Of the Holy Spirit.

It should also be remembered that the expression "Holy Spirit" is often used by metonymy, a good example of which is found in Matt. 7:11 and Lk. 11:13. Here "good things" revealed or promised by the Holy Spirit is used interchangeably with the "Holy Spirit." A study of this use of the expression "Holy Spirit" is very interesting and enlightening. However, limited space just here forbids such now.

The power received by the apostles on Pentecost was extended in varying degrees upon "all flesh" (Jews and Gentiles) in the form of spiritual gifts received through the laying on of the apostles' hands (Acts 18:8). I see in this the full and complete fulfillment of Joel's prophecy—and this, without the baptism of the Holy Spirit at the household of Cornelius (Acts 10).

In the light of the meaning of the word "baptize," namely, "to dip, to plunge, immerse," I conclude that Cornelius and his house received Holy Spirit baptism. Their spirits were submerged in the energy, influence, power from the Holy Spirit. This is what happened on Pentecost, and Peter said, "And as I began to speak, the Holy Spirit fell on them, even as on us at the beginning" (Acts 11:15).

While the two cases of Holy Spirit baptism (Acts 2 and Acts 10) are similar, they are not identical. The manner of reception was the same, and the outward manifestations were alike in some respects. Enough so that it caused Peter to recall the promise made to the apostles concerning Holy Spirit baptism (Acts 11:16; Acts 1:5). However, there is no evidence that the experience in Acts 10 served the same purpose as that of Acts 2, as stated by Jesus to the apostles (John 14:26; 16:7-13), nor were those of Acts 10 empowered to the same extent. Nevertheless, it was indeed a "like gift" (Acts 11:17) or equal in that the experience constituted Holy Spirit baptism. Acts 2 and Acts 10 are the only instances of Holy Spirit baptism in the inspired record.

What purpose was served by Holy Spirit baptism in Acts 10: Obviously, it convinced the six skeptical Jewish brethren who went with Peter to the house of Cornelius (Acts 10:23,45; 11:12) and the apostles at Jerusalem (Acts 11:1-4, 17-18) that the gospel was for Gentiles as well as Jews. Peter's experience on the housetop (Acts 10:9-20) and the baptism of the Holy Spirit in Acts 10 served to convince the Jews, who until now had preached only to Jews (Acts 11:19), of the universal nature of the gospel.

Peter had preached its universality on Pentecost (Acts 2:39), but without understanding its full import. It took the miraculous experiences of Acts 10 to convince the Jewish Christians of their duty to fully apply the gospel they preached—namely, to Jew and Gentile alike. Acts 10 demonstrates the power of God to intervene and execute His plan of salvation for all men in spite of man's failure.

Now, for the answers to the questions submitted:

No. 1. To convince the Jewish brethren with Peter (and later the apostles and others) that he was pursuing the right course. If, as some say, it was to show that the recipients were saved before water baptism (V. 28), then it would follow that they were saved without faith. Why? Because faith comes by hearing the word (Rom. 10:17) and they had not yet heard. The Holy Spirit fell at the point of beginning of Peter's sermon. Remember the account in Acts 11 is a rehearsal of the events in order of occurrence (Acts 11:4).

No. 2. Because of the similarity of the events.

No. 3. Yes, or in the same manner. The power "fell" upon them and their spirits were submerged (baptized) therein.

No. 4. Because other examples would serve no divine purpose.

No. 5. The one baptism of Eph. 4:5 is obviously water baptism. The Ephesian letter was written about A.D. 64. By this time Holy Spirit baptism had served its divine purpose which qualified the "holy apostles and prophets" (Eph. 3:5) to reveal "all truth" (John 16:13). We now have "all truth" which is "the faith once for all delivered to the saints" (Jude 3). Water baptism is administered by man and is to continue to the end of the world (Matt. 28:18-20). Water baptism is indeed a burial (Rom. 6:4) and is for the remission of sins (Acts 2:38) making possible one's walking in "newness of life" (Rom. 6:4).

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A CHRISTIAN'S REVIEW
OF "CAMPBELLITE QUESTIONS
AND BAPTIST ANSWERS"

(No. 9)

Eugene Britnell

P. O. Box 5624
Little Rock, Arkansas 72215



"18. 'As Baptists claim to take the Bible as their rule of faith and practice, why do they persist in such unscriptural teaching and practice as the following: Exhort sinners to the mourners' bench to get religion? Most of them don't do it. Those who do, do so for the same reason that Philip joined himself to the chariot of the Ethiopian Eunuch, namely, to instruct or teach the sinner how to be saved.'"

Number 18 has seven questions on the same general thought, and we shall quote each one of them along with the Baptist answer and then our comments.

Baptists may have become so fastidious that they have removed the old-time mourners' bench which many of us have seen them use in their revivals, but they have not changed their doctrine on the sinner's prayer. We all know that they continue to invite lost sinners to accept Christ by faith alone and "pray the prayer of a sinner." They don't instruct the sinner to pray for guidance, but rather for salvation. Therefore, the case of Philip and the Ethiopian is not relevant. Philip never told the Ethiopian to pray. He joined himself to the chariot in order to guide the man to an understanding of the scriptures and the acceptance of Jesus Christ.

The conversion of the Ethiopian was not like Baptist conversions today. There was no Holy Spirit baptism, no prayer, no voting, no confessing that "God for Christ's sake has pardoned me"—as Baptists teach and practice. The Bible says, "Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth" (John 9:31).

" 'Declare feelings to be the evidence of sins forgiven?' Because God says so. God says we know we have passed from death unto life because we love. Love is more than feelings, but love has 'feelings'; and the man who loves, feels it. We believe in a salvation that is better felt than told, too. The child of God can feel a peace that 'passeth understanding,' but he can't tell the height nor depth nor length nor breadth of any of these experiences. We are sure we know some Campbellites, who have the same kind of salvation we have, namely, one they can feel; and we are awfully sorry for the rest of them who haven't got that kind.'"

God does not say so! Certainly we believe in heartfelt religion, if one understands the Bible heart and the true function of the feelings or conscience. But to rely upon the feelings as evidence that one is right is often deceptive. Saul (the apostle Paul) had a feeling that he was right while persecuting the church and involved in the killing of Christians. He said, "I have lived in all good conscience before God until this day" (Acts 23:1)

and "I verily thought within myself, that I ought to do many things contrary to the name of Jesus of Nazareth" (Acts 26:9). Did his feeling right make him right? No!

To trust our feelings is to follow subjective authority and every man becomes a law unto himself. Instead, we are to seek and follow objective authority—Jesus Christ—and learn what he would have us do. Only when we have obeyed his will can we be safe in feeling that we are saved. Our feelings are based upon our knowledge or understanding, and if we believe the wrong thing we can practice the wrong thing with a good feeling. But that doesn't make it right. The Bible is right!

" 'Insist that we are justified by faith alone; that baptism has nothing to do with remission of sins; that it in nowise concerns our salvation?' Right there our good Campbellite friend gets down to the milk in the coconut. Baptists teach that we are saved before and without baptism; while Campbellites teach no baptism, no salvation. This man is honest enough to teach old-fashioned Campbellism, which some of them now try to deny. Baptists don't connect baptism with the procuring or appropriating of the assurance of salvation as do real Campbellites, because to do so would make salvation or the new birth to depend on 'the will of the flesh' (i.e. the will of the man himself) and the 'will of man' (i.e. the will of the baptizer), when in John 1:13 Jesus Christ says plainly that the new birth is neither of the will of the flesh nor of the will of man. We don't connect baptism with salvation because the one book in the New Testament written to sinners, the Gospel of John, does not mention baptism in connection with the instructions given by Jesus Christ to any inquirer. It does mention faith every time. Baptists do not connect baptism with salvation because they believe that salvation depends wholly upon the finished work of Christ, which doesn't need to be plussed by any sacrament of church or priest. As H. T. Anderson well said, 'Baptism for the remission of sins is essentially Romish.' Baptists wear none of the toggerly or tinsel of Rome. Campbellites get their church salvation, baptismal regeneration, baptism for (in order to) the remission of sins, their teaching that baptism and communion are sacraments that confer grace on those who receive them, their weekly communion and their one-man reception of members from the Roman Catholic Church, not from the Bible."

Let us see what the Bible teaches about baptism, and whether or not it connects baptism and salvation. We know that Baptists do not, but what about the Bible?

"Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:15, 16). In order to obey the Lord, what did his disciples to whom he gave the commission have to do? They had to go AND preach. They could not have obeyed the Lord by preaching without going, nor by going without preaching. The two commands were joined by the conjunction AND which made them of equal importance. Now, what were the commands for those to whom they preached? To believe AND be baptized to be saved. This cannot be obeyed by believing

and not being baptized, nor by being baptized without believing. The word "and" connects the two (faith and baptism) and makes them of equal importance.

To believing Jews on Pentecost, the inspired apostle said, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins ..." (Acts 2:38). Here, repentance and baptism are joined by AND and are both for (unto, American Standard) the remission of sins. The word "for" does not mean "because of" in this verse.

In comparing Noah's salvation by water with the purpose of baptism, Peter said, "The like figure whereunto even baptism doth also now save us ..." (I Peter 3:21). The New King James Version, which is a good translation and has been endorsed by many prominent Baptists, translates the verse, "There is also an antitype which now saves us, namely baptism.

Is one saved in Christ or out of Christ? The Bible says salvation is in Christ (2 Tim. 2:10). There are only two verses in the Bible which tell us how one enters into Christ, and they say we are baptized into him (Rom. 6:3; Gal. 3:27).

In view of this teaching (and many other scriptures could be given), who or what is it that connects baptism and salvation—the Bible or the Baptists? The honest reader knows the answer!

His use of John 1:13 is a perversion of the passage, and would contradict John 3:5. Certainly baptism is not of the will of man, but rather the will of God. Did the baptism which Jesus commanded come from heaven or men? From heaven, just as did John's baptism (Matt. 21:25). Obeying the Lord's command to be baptized for remission of sins is no more depending on "the will of the flesh" than faith or repentance. All of these are obeyed by man, according to the will of God.

Where on earth did he get the idea that the Gospel of John was the "one book in the New Testament written to sinners"? I don't know, and it isn't so! What about Matthew, Mark and Luke? To whom were they written?

The Gospel of John does connect baptism and salvation. The scholarship of the world justifies the conclusion that the "water" of John 3:5 refers to water baptism, and Jesus made that a part of the new birth without which one cannot enter into the kingdom of God. He says that faith is mentioned every time. Certainly faith is essential to salvation, but we might also observe that baptism is mentioned in every case of conversion in the Acts of the Apostles, and every place in the New Testament where baptism and salvation are mentioned together, salvation follows baptism.

We get down to "the milk of the coconut" of Baptist doctrine and see some of the Calvinism which they teach by his statement that they "believe that salvation depends wholly upon the finished work of Christ." The word "wholly" means entirely, totally, completely, solely and exclusively. If they really mean that, then there is not a thing on earth that a man can or should do for salvation! If that eliminates baptism, it also eliminates faith, repentance, and righteous living.

We do not defend nor practice any sacraments, baptismal regeneration, one-man reception, or tinsel of

Rome. If baptism for the remission of sins is "essentially Romish," then all of the Lord's apostles were Romish, for that is exactly what they taught.

As for "church salvation" and "weekly communion," there is Bible authority for believing in these. The Lord adds the saved to the church (Acts 2:47), therefore the saved are in the church. The church is the body of the saved (Eph. 5:23). His problem is, he doesn't know what the church is. As to the frequency of the Lord's supper, the Bible says that the early Christians observed it on "the first day of the week" (Acts 20:7). True, it doesn't say "every first day," but it doesn't need to. Every week has a first day, and, therefore, that day is included in a command concerning "the first day of the week." The command to the Jews to observe the sabbath day did not say "every sabbath" (Exodus 20:8), but the Jews had sense enough to know that every week had a seventh day or sabbath, and that it was a weekly observance.

(To be Continued)

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The story of the good Samaritan is a story of care. In verse 34 (Lk. 10), the narrative says, "And he went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him." This deed by an unlikely, but gentle man was obviously not just an isolated and one-time incident in his life, but rather his habitual manner of handling day-to-day situations. And he likely did not consider his benevolence to be any more than his duty to his fellows, his opportunity to be of benefit to all. He did what he did because that's the way he lived. He cared.

Care means more than just serious mental attention. And it means more than merely a charged mind or what we commonly refer to as anxiety. It also has to do with concerned mental action with a view toward protection, preservation, guidance, even provision. When we care for someone we want to be of service to them, protect them, provide for them. And so it is said that the good Samaritan "took care of him." In I Pet. 5:7 both the definitions are set in one context: "Casting all your care (anxiety, worry perturbations) on him, for he careth (seeks your interests) for you."

We very often care for wrong things. It should be obvious to all of us that "it is appointed unto man once to die" (Heb. 9:27), and that "we brought nothing into this world and it is certain that we can take nothing out" (I Tim. 6:7). But somehow the Devil is able to delude us so that we seldom give much attention to these obvious facts. As a result we tend to overemphasize worldly things, to exhalt temporal status, to earnestly seek after carnal ends. Such activity is foolish. It makes no sense to involve ourselves with that which we know for a certainty is perishable, empty of substance, devoid of longevity. To "sow to the flesh" is to reasonably expect corruption, for all flesh is bound to deteriorate and diminish (Cf. Gal. 6:7-8). We should be suspicious about giving too much thought time to any project or endeavor which does not connect to a spiritual end. Spiritual things last, worldly things do not (Rom. 8:6).

We need to care for family and friends. We have great opportunities as a result of our being a part of a family relationship. In a family there is room for care, room to show respect and regard for parents, room to appreciate and love brothers and sisters. And the family, by its very nature, is tolerant of weaknesses, longsuffering to imperfections, slow to condemn personal idiosyncrasies, all because of care for one another. The same is true to a large extent regarding

friends. Furthermore, it is true to an even greater extent as regards Christian associations. Our friends are more likely to excuse our faults because they care for us. They care what happens to us. They care about our feelings, our failures, even our faults. Care is bound to enhance any relationship, making it durable, resilient, harmonious.

We need to care about the cause of Christ. The apostle Paul said that one of his more exhausting problems was "that which cometh upon me daily, the care of all the churches" (II Cor. 11:28). We should care for the cause of Christ just as did Paul. Far too many of us are unconcerned that we are failing in our efforts to pervade the world's thinking in areas of morality as well as doctrine. Too many of us show little concern that we are losing battle after battle in our efforts to stem the tide of immodesty, lasciviousness, filthy communication. All this, I aver, is caused by our lack of care for the cause of Christ. I greatly fear that we are passing on far too weak a legacy of care to the next generation of our people.

Jesus cared. When Jesus was being taunted and spat upon, he took it because he cared. When he was reviled and beaten, he endured it because he cared. When they mockingly pushed the crown of thorns onto his sinless brow, he meekly bore it because he cared. And when, suspended appropriately between heaven and earth, he begged his Father, "forgive them, for they know not what they do," he showed us how very much he cared. "Yes, Jesus, cares, I know he cares ..."

Do you care about the really important things or is your life absorbed in a futile quest for the perishable? Do you really care for family and friends or is yours at best a rather tentative relationship? Are you involved in promoting and illustrating the cause of Christ in your life? Do you really care? Let us "be careful to maintain good works" (Titus 3:8). And since He cared so much for us, let us care for one another. To care is to be like Him.

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LET US RISE UP AND BUILD The Characteristics of Leadership As Seen In Nehemiah

In Nehemiah 5 we find the value of a consistent example in the life of God's leaders. There was a great problem facing Nehemiah and his task of rebuilding the walls, a problem which forms the lesson we need to study.

It seems that the problem was a great outcry of the common people of Jerusalem against the rich Jewish merchants. This outcry caused a halt to the rebuilding of the walls and thus had to be dealt with by Nehemiah. There were three groups that came to Nehemiah with three different sets of complaints which had to be resolved if the rebuilding was to continue. First, came the merchants and the laborers. While they worked on the walls they were not able to earn a living, so their income ceased and their resources dried up. (5:2) Another group, made up of farmers, came to Nehemiah with their complaint. These farmers were vulnerable to two great sources of danger: (1) the robbers that would come and steal the crops, and (2) the forces of nature that could cause crop failure. If either of these happened, then the farmers would have to go to the "loan sharks" and borrow money to live on. While they worked on the walls they were unable to earn the money to pay back the lenders. The result was that the farmers were losing their lands and their families were going to be sold into slavery (5:3). The final group to come to Nehemiah were those who were unable to pay their taxes because the rich had set the tax rates so high.

The city of Jerusalem was in a state of economic chaos!

Nehemiah had just withstood the threat of Tobiah and Sanballet to use force to stop the building of the wall. No sooner had he taken a deep breath than this new problem cropped up that he must deal with. Nehemiah had two great feelings at this time: (1) a genuine care for the people, and (2) a burning desire to see the Lord's will done in the rebuilding of the walls. Therefore, Nehemiah will establish for us an abiding principle of leadership: **LOVING ENOUGH TO CONFRONT**. Notice how Nehemiah deals with this problem.

First, he rebukes the nobles' guilt of economic exploitation. The nobles react to his rebuke with stone silence. The situation seems to be building toward a real power struggle. After all, this condition had existed for many years without remedy, and the wall

had just caused it to come to a boil. He must have both the business men and the common people to labor together to rebuild the walls. Still, he knows the business men and merchants are wrong. What does he do? After his rebuke that had met with silence, his second move was to challenge the nobles to return the fields and houses to the poor Jews of whom they had taken advantage. Then finally, in his concluding appeal, he takes his garments, showing himself as an example, and shakes them out in front of all. It is possible that he kept his personal finances in the "fronts of his garments." Even today this is true in the Middle East. The Ayatollahs in Iran keep thousands of dollars in the front pockets of their garments. Yet, he by the power of his personal example clearly demonstrates that while he has been acting as their leader, he had taken nothing from the people (v. 15-16). What brought about a solution in this economic standoff? The power of his sincere and consistent example! What was the result? "We will give it back and require nothing from them; we will do exactly as you say." Nehemiah set the proper example, "I did not demand the governor's food allowance because the servitude was heavy on the people."

The setting of an example is one of the most powerful forces for righteousness that any leader has. In a Stanford University study it was remarkably concluded that "STUDENTS CAN LEARN AS EFFECTIVELY BY MODELING (example) AS BY DIRECT EXPERIENCE!" The power of modeling is clearly seen in the Old and New Testaments: Joshua had his Moses; Elisha had his Elijah; "the 12" had the Savior; Paul had Barnabas; and Timothy and Titus had Paul. In each case the work of modeling or setting the example before the younger by the elder produced great men of God!

As leaders we must be ready to set the proper example before those with whom we live. Are you teaching a Bible class? If so, there is no more potent place for the proper example. Every aspect of our lives as teachers must radiate faithfulness and devotion to God. Have you ever seen the rivers of tears in the eyes of a 4-year-old who wanted to sit by his Bible class teacher on Sunday night, only to find out that she didn't come? "Why, why wasn't my teacher here?" How do parents answer a sobbing youngster when they know it was because of the bowling league? How can we as leaders expect to have any influence for good when our lives smack openly of what we condemn? Preachers preach on the home and some of us are the world's greatest failures. We preach on giving and everyone knows we give the least. When the eldership does not lead the way by example, the church is destined to failure. Because of the unique responsibility of the eldership, they **MUST LEAD THE WAY IN EVERY ASPECT OF THE LOCAL WORK!**

Let us note a panoramic view of the work of the local church in regard to the example of the elders. They must lead the way in regard to giving of their means. They ought to stretch themselves to give more percentage-wise than any other members. They must lead the way in Bible class teaching. Paul said "apt to teach and able to convict the gainsayer." They ought to

strive to be the best teachers in the congregation. Are they oftentimes the poorest? They ought to lead the way in regard to Bible study and knowledge. What about personal evangelism? They ought to lead the way in teaching the lost! They ought to lead the way in reclaiming the weak and spiritually disheartened. Restoring the erring brother ought to be his function. They ought to lead the church in the area of their family and domestic relationships or situations. They should be the type of father from which every young father could pattern his life. Their wives should be the type women that every young woman could look to and from which advice could be received.

When the shepherds of the flock stand and say we are moving in this direction: be it a work day to clean up the building, or be it a withdrawal from a member, they need to lead the way by example. In regard to withdrawal, how many times has an elder led the church in withdrawing from someone when there are people in his own family that should be withdrawn from but have never even been talked to about it? In the plainest way of all speaking, this is perceived by those that follow as **PHONYISM**. If a leader or leaders are perceived as phonies the cause is lost. The sheep will not respect a phony shepherd! In the Kingdom of God a leader leads by holding the respect of those who follow. God's leaders cannot use force, intimidation, or coercion to lead because those are the ways of the Gentiles. He leads only by virtue of the fact that others respect what they see in his life. A Bible class teacher in the auditorium class has one qualification which gives him the privilege of standing while all others sit and listen. He has prepared something to say from the Word of God! He knows his lesson. He knows his Bible, and he can tell others about it. If he has not studied and prepared, then he has lost his right to lead that class. If he seeks to teach without that right he is a phony! People allow us to lead because they respect us. Lose that respect, and **WE HAVE LOST ALL**.

Listen to Paul in Phil. 3:17 as he says "follow my example." Then in Phil. 4:9 "things you have ... heard and seen in me, practice these things." Even though he was an Apostle, Paul was just a man. So, here we find a man telling others to follow him. How can this be? The answer is in I Cor. 11:1, "Be imitators of me, just as I also am of Christ." We follow Paul because he followed Christ. Every one of us has someone following us. Every one of us has an influence on someone else. The only question is, who are we following and who has an influence upon us? As leaders, if we are not following Christ, then we are steering the life boat straight out to sea instead of toward the shore.

Dwight D. Eisenhower said, "In order for a man to be a leader he must have followers. And to have followers, he must have their confidence. Hence, the supreme quality for a leader is unquestionable integrity. Without it, no real success is possible ... If a man's associates find him guilty of phonyism, if they find that he lacks forthright integrity, he will fail!"

On the subject of "setting the example, and leadership," I shall never tire of telling the story I heard Pap tell so many times about the fellow that obeyed the Gospel in a morning service after years of rejecting the invitation. Dad asked him what moved

him after all those years. The old boy, who was dressed in over-alls, and had tears in his eyes, answered with his own story: He said, "I was going to the barn to milk early this morning without a moment's thought to where my youngest child was. That little fellow is the apple of my eye, because he came after the other children were grown and gone from home. As I rushed for the barn, I heard him call out, 'Dad, wait for me. I'm hittin' every step.' When I turned around, sure enough the little fellow was jumping from step to step where my boots had brushed away the dew. He knew his mother would spank him if he got his feet wet. Then, he said, it hit me like a light; 'yes, and if you hit every step I take, I'll lead you to a Devil's Hell.' So, with knuckles white as he gripped the end of the bench, he said, 'I'm gonna fix it this morning where he can hit every step his dad takes, and I'll lead him to a home in Heaven.'" He lived the lesson of Nehemiah!

Using the SWORD OF THE SPIRIT

Ken Green

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IF ANY WILL NOT WORK

One of them dug a pack of cigarettes from his levi pockets and lit up as the two young men retreated from the church parking lot. They had made a brief appearance after the Sunday morning services and asked to see the preacher. I silently wished they had asked for the pastor as I strolled toward them. Then I could direct them to one of our elders.

They had gotten laid off a few days earlier, they related. Food stamps were about to run out. They were broke. Could we help? I don't often turn beggars away without at least checking their stories. But here were a couple of able bodied men. Looked to be in their early twenties. There was plenty of work to be found if they wanted to work. Why weren't they knocking on doors asking for odd jobs instead of standing on the church steps begging for a handout? I told them so in as kind a way as possible. It wasn't the easy way out. It would have been much easier to have given them five or ten dollars. Other brethren would have probably followed my noble example, and their venture would have paid off rather handsomely.

Every evangelist and elder can relate to stories such as this. Every church is regularly approached by beggars who could and should be working for a living. I'm not a hardhearted fellow, and I probably wind up spending as much as about anyone in feeding and relieving the needs of folks whom I feel may possibly have legitimate needs.

While living and preaching in Louisville for over six years, I saw a few of these professional beggars as they made their rounds for the second and third times. One

lady called with a plea for \$25.00 to complete her apartment rental. She had just moved from Philadelphia where she had cared for her invalid husband for the past twelve years. She had a job in a restaurant, but would not be paid for another week, etc. etc. Finally upon her persistence I agreed to meet her at the church building at a given hour the next afternoon. J. T. Smith, who also lived in Louisville at that time, was present with me when this elderly lady arrived. Hers was a heartbreaking story, She cried, J. T. cried. I almost broke down.

I asked her if she had any references who could vouch for her and she did not. In that case, I advised, I cannot help you. I just couldn't believe that a person with her alleged background (her late father a medical doctor, her late employer a medical doctor) would be unable to provide a couple of character references back in Philadelphia.

Two or three weeks later, a front page article in the Louisville Times reported the beginning of a new organization among Baptist churches in that city. A central agency was being formed and staffed to which all requests for aid were to be reported along with pertinent details. Our little lady from Philadelphia was described right down to her invalid husband and the comment was made that she had taken almost every Baptist church in town for \$25.00 to \$50.00 apiece!

While in a meeting in Illinois earlier this year, a family that some of the brethren were housing in a local motel attended services. They got a free night's lodging, some free meals, some free fuel, and perhaps some extra cash and were on their way with prayers and blessing the next day to Canada. A month or so later in Indiana I learned that the very same troop had been served by the brethren there just a few days before they hit Illinois. They were not traveling toward Canada.

Such tales could be multiplied almost endlessly. While most preachers soon learn by experience, perhaps a few words to younger men would be helpful.

1. Always check before you give aid to a transient. We are told to feed the hungry and clothe the naked, but we are also told to be good stewards. If one claims to be a member of the church, it shouldn't be difficult to check that out. A long distance phone call isn't that expensive. If one does not claim to be a Christian, his character and story should still be checked. It has been my experience that most transient beggars become indignant when asked for references. Often they exclaim something like: "Well, just forget it, if you don't trust me!"

2. Never give money. If the story checks out as far as you can ascertain, provide the needs. Buy some groceries. Put some gas in the car. Provide a lodging place. Don't give cash that can be spent at the nearest tavern.

3. Don't feel guilty for following the Biblical admonition: "If any would not work, neither should he eat" (2 Thess. 3:10). We do not help chronic beggars when we give them the handouts they seek. We merely assist them to evade their responsibility of properly caring for themselves and their families.

THE GOOD LORD'S WILL

"If the good Lord didn't want it to happen, she

wouldn't have gotten pregnant." That's a quotation from Tom who is 16. His wife, Susan, is also 16. Their daughter, Laura Sue, is five months old. The names are fictitious as reported in *"The Huntsville Times,"* Oct. 26, 1980 in an article on teen pregnancy. One would almost surmise that Susan's premarital pregnancy was another case of miraculous conception. Tom and Susan were in no way responsible. The good Lord clearly wanted her pregnant. Now doesn't that take the prize? But, you know, Tom's thinking is no fuzzier than most people's when it comes to this matter of the will of God. Think of a situation in which a fellow gets drunk, drives in that condition, and hits and kills a child. The grieving parents will likely be told several times that such was God's will. But was it really?

Was it God's will that the fellow get drunk? No, that was contrary to God's will (Gal. 5:19-21). Was it God's will that he drive his car in such a condition? No, that was against His will (Rom. 13:1-4). Then how could it have been God's will that he hit and kill a child while driving drunk?

No, Tom, it wasn't the good Lord's will that your young wife become pregnant before marriage. It was clearly against His will: "Flee fornication" (1 Cor. 6:18). Chances are, Tom will never learn that. We're told that for teens who marry, nine out of ten such marriages end within one to five years. Tom will probably think that it just wasn't the good Lord's will that it work out, if worst comes to worst.

MODERN-DAY NUMEROLOGY

Those of us who have enjoyed studying the book of Revelation have necessarily taken notice of the use of the numerals therein. I have read many times that numbers are of far greater significance from a symbolic standpoint to orientals than they are to us of the Western hemisphere.

An article which was published in the *Sarasota Herald-Tribune*, March 27, 1980, underscored the preoccupation that those in the East have with numbers.

According to the UPI release (datelined Hong Kong), **"Waves of 'oohs' and 'aahs' from the well-heeled bidders rippled through the city hall auction.**

"The merchandise was so valuable it was kept under wraps. Each piece's number, written on a blackboard, had the audience squirming in dark business suits and fur jackets.

"At stake was a \$2.00 black and white Hong Kong license plate.

"Chinese who believe 'lucky numbers add years to their lives and produce fat bank accounts eagerly dole out tens of thousands of dollars for the right license digits.

"To facilitate demand, the government conducts auctions of prized license plates. Anyone can reserve a number and bid on it at one of the auctions held every five to six weeks.

"I've been assured that this is a very lucky number. It means an easy life for someone," said an auctioneer, pointing at CC 323 written on a blackboard.

"The Chinese audience chuckled and the number was quickly disposed of for \$3,367.

"CA 88 (double prosperity) brought much more -

\$12,449.

"CC 1, however, proved that being No. 1 is even better. After an offer of \$10,2000, bidding proceeded to end in minutes at \$32,653.

"The record price for a lucky license number is \$70,000 reportedly paid by Hong Kong movie mogul Sir Run Run Shaw for a lone 6. The digit connotes longevity..."

While the word of God gives no credence to a superstitious adherence to numbers, it does make use of the symbolic significance of certain numbers which were generally recognized in the first century.

THE BEGINNING OF CHRISTIANITY IN "CAMPANIA FELIX" (1)

**Vincenzo Ruggiero
Via Pendino, 16
84010 S. Marzano Sul Sarno
Italy**

At the end of the month of February, 61 A.D., the apostle Paul landed at Puteoli. He was directed to Rome after having been in chains for more than two years in Caesarea. He had been allowed to appeal to Caesar and to be judged by an imperial court because he was a Roman citizen. There were with him other prisoners who had to be judged for common crimes. Officer of the troop of escort was a centurion of the Augustan cohort. Paul was accompanied by Luke and Aristarcus, a Macedonian from Thessalonica (Acts 27:2). After a compelled stop of three months in Malta island, after the stormy shipwreck they had with the boat of Adramittium, they set sail in a ship which had wintered in the island, a ship of Alexandria whose sign was Castor and Pollux, generally frumentarious ships supplying Rome needs. After a stop of three days at Syracuse, they made a circuit and arrived at Rhegium and after two days they sailed in the Neapolitan bay in the sight of Puteoli. This city could boast the first large and great harbour of all Italy. The Neapolitan poet Titus Statius wrote : "**litora mundi hospita**" (Silv. III, 75 s.), "**an open window on the world**".

In the city of Puteoli products and goods of every sort poured in from everywhere, but men of every country and language too. There were represented all social ranks which introduced new ideas and new customs. There were various artistic, literary and philosophic trends. In the year 64 there landed the Jewish historian Joseph Flavious, who wrote that he found there a Jewish settlement in prosperous economical conditions. According to a legend there would have landed the master Apollonius of Thiane and the would be Messiah Bar-Kockeba. The Jews practised banking businesses and the industry of the purple, cloths and carpets. The cults that there flourished were the more different and dissimilar. The Macellum (Market) was consecrated to the Egyptian divinities, Phoenician people pleaded for the worship of the Syrian god Atargatis, Arabs for that of Dusares. There were also worshippers of Baal, Mitra, Jupiter

Dolichenus and of Magna Mater Cybele (The great Mother Cybele). Indigenous divinities were already too many and foreign cults adding themselves to the local ones provoked an unpleasant feeling of void and bewilderment, but a continuous opposition remarkable in a proselytism having no way out, which offered all and nothing.

For this reason perhaps philosophical currents flourished among the elite of culture, among intellectuals, to offer to the exhausted minds a purifying and a raising mean. Here came to fashion stoicism, but it proposed a passive subjection to the fate, a raw and cruel fatalism without hope and certainty of eternal life. The syncretism of Hellenism and of Judaism tried by Philon remained only among a little circle of learned and intellectual men. The neopythagorism had even the charm of thaumaturgy in the person of the half-legendary Apollonius of Thiane, who proselyted among humble environments, but it attracted before all the elite of aristocracy and intellectuals. Many religious beliefs and observances were quite immoral and reveal in those times the common tendency of a religiosity which consists in the mere and simple delight in the material things and in sensual satisfaction. The Gospel word came to collide against this high wall and might seem to the least cultured, to the barbarians, a risk for their demand of carnal and earthly pleasures. This was the ground on which apostles and primitive Christians worked. The word was accepted, but not easily, among humble and poor classes, among uncultured slaves and freedmen who were imbued with the most various and strange religious beliefs, but who were eager for liberty and social equality.

The Historical Context in the Italic Cities

The only opened door for the Gospel's word spreading remained the Judaism of diaspora, which in Puteoli was well represented. The Jews of dispersion, disseminated everywhere in the Empire Lands, enjoyed a favourable treatment on the part of Roman law which allowed them to practise freely their religion and to make proselytes too. For this reason the Lord's word, started from Palestine, found Judaism like a spreading vehicle in every side of the Empire. Indeed in the day of Pentecost the large assembly which listened to Peter's preaching was of the most assorted origin. "Parthians and Medes and Elamites and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes, Cretans and Arabians, we hear them telling in our tongues the mighty works of God" (Acts 2:9-11). Here was a cosmopolitan assembly which brought, on their way back to their original places and where long since they emigrated, the word of Christ. Certainly visitors from Rome were Roman citizens, not necessarily of exclusive residence of Rome city. Paul was a Jew and a citizen of Tarsus in Cilicia, but a Roman citizen too (Acts 21:39, 16:37; 22:25). It is likely that Jews from Puteoli, as from Rome and different Italian cities, would have been in Jerusalem on the day of Pentecost of the year 33 and that on their return they might have brought to Puteoli, or Pompei, or Nuceria Alfaterna, or

Capua, or Herculaneum, or Liternum, or Neapolis, the word of faith in Jesus Christ as Savior. In Rome the word's seed penetrated into praetorian militia and among the freedmen of the Imperial Palace and aristocratic families. Paul writing from Rome to the Philippian brethren made himself a mouthpiece of salutes of the brethren **"especially those of Caesar's household"** (Phil. 4:22). Already before his arrest, in the spring of the year 59, writing the letter to the Romans, he seems to know many brethren to whom he sends his greetings; some of them Christians before him (Rom. 16:7,11).

In those times it wasn't difficult to confuse Christianity with the cultural, esoteric and mystic cults, which were at that time in a full expansion and development. And this was explicable with the doctrine of Arcanum at that time existing among mystic religions and in the suspicion of the initiates. There was with all a sequel of accusations causing infamies against Christians. Sometimes they were charged with atheism, other times with being cross or donkey worshippers. They were accused of sullyng themselves by horrible crimes like incest and the Thiestean suppers. (Atreus had lost the kingdom on account of his brother Thiestis who incestuously had sexual intercourses with his own mother. For this reason his mother gave him the kingdom. Atreus feigned to become reconciled with his brother and offered him a sumptuous supper with the cooked meat of his own sons, whom he ate unknown to him. This is the mythological story on which pagans embrodered to charge Christians with things like these).

Tertullien (220 A.D.) in his book *"Ad Nationes"* (1,14) and *"Apologeticum"* (VII, 1, 16; XVI, 12) draws up a list of a long series of calumnies and tells the disgusting incident of the apostate Jew who exhibited to the people's jests in the Carthage amphitheatre the **"Deus Christianorum onocoetes"** (The donkey's son, God of Christians) in a painting representing a monster dressed in toga (gown) having kevels, a foot provided of a hoof and the Bible in hand with a blasphemous inscription. A sacrilegious allusion to the Lord's supper could be seen in one of the last episodes of the book *"Satyricon"*, whose characters would have acted in a city of the Neapolitan area. The author imagines that Eumolpus makes one's will giving his goods to his various friends and aspirants, on condition that after his death they would tear in peaces his corpse and publicly devour it.

Notwithstanding these horrible calumnies the preachers of the new message acted with intrepid boldness, drawing advantage from political structures instituted by the Empire in the Mediterranean basin. Above all the good news sank its roots into the large coastal cities, large centers of traffic and trade, which were afterwards strategic centers of great lines of communication. On the arch of Naples gulf this role could be rightly boasted by Cuma and Puteoli at the west, by Herculaneum, Oplonti, Pompei and Stabiae at the east, all connected by an efficient system of roads.

The young genius Virgilius had been a disciple at Syron's school, who was on Pausylipon promontory (the greek word **Pausylipon** means **"place where troubles cease"**), in the flourishing otiosa (idle)

Neapolis (Naples), ideal place to escape from grief, fundamental epicurean canon. I wonder whether Paul could see, during those seven days of stay at Puteoli among brethren, the charming nature of Pausylipon with a light slope, covered with prosperous vineyards sloping down to the sea. Perhaps he rejoiced in the smoking Vesuvius' view and could see Sorrento peninsula and gulf's isles of Capri and Ischia. Here the "villa" of Syron, teacher of Virgilius, with annexed kitchen garden which could give in miniature the idea of the garden of Epicurus at Athens. Probably here Virgilius vaticinated **"the new progeny"**:

"The last time of Cuman poem has come A
great series of centuries is born anew Even
the virgin comes back, Saturn's
kingdom returns
and a new progeny descends from heaven.
(Translation from latin)

(This material appeared in Italian in *Sentieri Diritti* in Vol. 5, No. 8, August, 1980 and appears here with consent of its editor, Sandro Corazzo).

(to be continued)

Using Great Plainness
of Speech

J. T. Smith

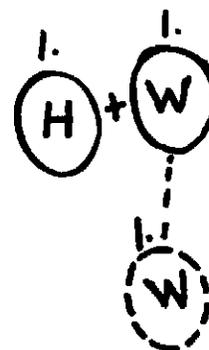
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A SECOND "PUTTING AWAY"

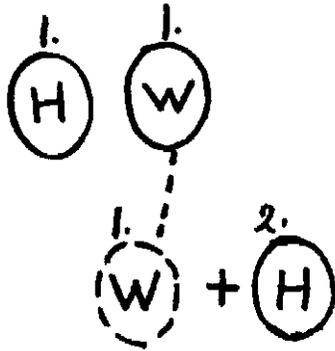
One can receive a variety of answers from brethren when the subject of divorce and remarriage arises. No one, to my knowledge, has all the answers to all the questions that can be raised on this subject. It is a difficult one indeed. There seem to be as many, if not more, problems on the "second putting away, than any other aspect of this subject.

Before we begin a discussion of the subject, I want to state the case as it is usually stated to me.



As you observe the above diagram, husband # 1 is married to wife # 1. They are bound in the sight of God. They decide that they are incompatible, and thus at the advise of friends or lawyers, there may be, by mutual consent or by one being the aggressor in the

matter, a "putting away" resulting in a civil declaration of the same as the situation ends in a divorce. The Scriptures are very clear on what should be done in the situation. They should "... remain unmarried or be reconciled" (1 Cor. 7:10-11). Now, let's weave the web a little wider in our next diagram.



I believe it will be obvious to all from the above diagram that wife # 1 has taken a second husband. I believe all will agree, that according to every passage in the Bible that discusses this subject (Matt. 5:32; 19:9; Mk. 10:11-12; Luke 16:18; Rom. 7:2-3; 1 Cor. 7:10-11), both the wife and her new husband are not bound in the sight of God but are committing adultery.

Now comes the difficult part. Do the Scriptures authorize husband # 1 to NOW "put away" his wife for adultery and be in a position to remarry without committing sin? Many will immediately say "yes" because the husband is the "innocent one," and according to Matt. 19:9 the "innocent party" may put away the one guilty of fornication (adultery) and have the right to remarry without committing sin. My question is, "innocent of what?" He is guilty of putting away his wife. He is held responsible by God for "causing her to commit adultery" (Matt. 5:32). And, at the time of the 1st "putting away" both were "innocent" in the sense that the word "innocent" is being used to describe the one who has remained unmarried—that is neither were put away "for fornication," hence no guilty or innocent party from that standpoint.

Let's look at it from another angle. Since we are supposing (and we are going to see that all of this is just human reasoning and sympathy pleas), let's just suppose that husband # 1 was a cruel, ruthless drunkard who, while his wife begged and pleaded with him not to put her away and divorce her, did it anyway and vowed never to have anything to do with women again. The wife, according to our diagram, now meets and falls in love with a nice, loving, gentle man and marries him. All have already agreed that they are living in adultery, and many have concluded that the first husband, that scoundrel, now has the right to remarry without committing sin. However, I believe many have reached their conclusion on what they would LIKE the Scriptures to teach (human reasoning) rather than what the Scriptures actually teach.

Jesus was very plain in His teaching on the subject of those who did the "putting away" and those who were "put away" when no fornication (adultery) was involved. Let's look at Luke 16:18. Jesus said that the

one who put away his wife and marries another commits adultery. However, at this point in the situation as we have already observed, many would say that when one remarries that the other may THEN put the one away who has remarried and is now living in adultery. But notice what Jesus said about the "so called" innocent one. "And whosoever marrieth her that is put away from her husband committeth adultery" (Luke 16:18b). Jesus obviously did not know anything about a "second putting away" and the one who is left being able to remarry without sin. He says she **COMMITS ADULTERY**.

Jesus said, when two people divorce, where no fornication is involved, both the one who **DOES THE PUTTING AWAY** and the one **WHO IS PUT AWAY** are living in adultery if they remarry. In view of what Jesus said, I say they are both living in adultery. What do you say?

PRAYER—PARTNERS?

O. E. Watts
Box 895
Craig, CO 81635

James 5:16, "Confess your sins one to another and pray one for another that ye may be healed." Deduction: This wording in the King James and American Standard versions might lead us to "deduct" the following: It says, "one to another". That means one-to-one, indicating a pair. We could decide that in order to do this we should each have a confession-partner and prayer-partner. "After all, one-to-another and one-for-another does not mean a whole group." After we get entrenched in this notion, the reading of other translations saying "one another" and "each other" does not quickly shake us from the concept of "by two's."

Another: We learn that these conclusions are not correct by considering other verses in the same translation which have the wording the same as here (and from the exact same Greek form). Luke 7:32 relates that Jesus spoke of "children that sit in the marketplace, and call one to another." The following sentence ("We piped unto you—) shows that some were calling to others. Did any of us ever decide that these children paired off and each set of two partners called back and forth to each other?

How about "pray one for another" demanding prayer-partners? We turn in the same translation to a verse in which "one for another" is the same as here. (Both are from the same Greek word, letter-for-letter.) That verse is 1 Cor. 12:25. "The members should have the same care one for another." Who would claim that we must pair off for this? If James 5:16 demands "prayer-partners", then 1 Cor. 12:25 certainly demands "care-partners." Obviously the care "for one another, or "for each other" (other translations) is to extend to every one among those who are addressed. Translations—A version which uses "each other" is the New International. Some which have the ren-

derings, "to one another", and "for one another" are Robert Young's "Literal Translation", The Revised Standard Version, and The New American Standard Bible.

The partner-couple concept can not stand up against this wording in our language. The reciprocal and mutual application throughout the group addressed cannot be denied.

Greek—Anyone studying the original language can learn about the reciprocal pronoun used. Its letters correspond to ALLELON (pronounced, al-LAY-lone). It has only plural forms in the oblique cases, not nominative (We can not have "each other" as the subject of a sentence.) The genitive form is the same in all genders. But the endings vary for other cases. In English only singular forms can properly (understandably) translate this pronoun.

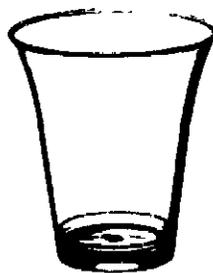
In His New Testament God used this word no less than 78 times. It means and is translated, "one another". It was sometimes used when only two people were discussed or addressed. Paul and Barnabas once separated from one another (Acts 15:39). The two on the way to Emmaus talked with one another (Luke 24:27; also verse 32). An exhortation to a married couple says "one another" (1 Cor. 7:5). Group But when a larger group is mentioned or addressed the action described or commanded applies throughout the group. Shepherds, women, disciples, Jews, talked "one to another." It did not mean, "in pairs." Whole churches were discussed. Romans 12:5 states that "we, who are many, are one body in Christ, and individually members one of another." No one would claim that this is "by two's." "Be devoted to one another in brotherly love." Beyond any question the devotion is to be to every member, and not just "in bunches of two each."

By this word many actions and attitudes are urged on a reciprocal and mutual basis. These include: peace, honoring, saluting, preferring, edifying, comforting, considering, exhorting, esteeming, bearing burdens, hospitality, subjection, and fellowship.

The "one for another" teaching appears often. But it does not mean that the duties taught and urged are to be done in pairs of partners.

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THE NEWS LETTER REPORTS

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PREACHERS NEEDED

ORANGE, CA — The church in Orange, CA (30 miles S.E. of Los Angeles) desires a preacher to work with them. We are a congregation of 70 members, self-supporting, with an average attendance of 90. For more information contact: Andy Anderson (714) 581-3523, Bill Fix (714) 633-3950, or Dale Jackson (714) 997-1161. Or write the church at 1838 N. Shaffer Ave., Orange, CA 92665.

MINERAL SPRINGS, NC — The church in Mineral Springs is looking for a full-time preacher. We have about 40 in attendance. Outside support would be needed. The church is located in a rural community that has a need for much personal work. Contact: Michael A. Helms (704) 843-3715. Or write to P.O. Box 263, Mineral Springs, NC 28108.

MUSKOGEE, OK — The Southside church of Christ which meets at 2001 South Cherokee is in need of a preacher. We are the only sound congregation in Muskogee standing for the truth. We have about 20 members and so outside support would be needed. Billy Moore of Butler, MO and Jimmy Tuten of Mobile, AL have held gospel meetings with us recently. For more information contact: Wilmoth Crossland at 1410 Summit, Muskogee, OK 74401.

ADDRESS CHANGES

OSBY WEAVER — Old Address: P.O. Box 387 Raymondville, TX 78580. New Address: 2224 Jeanne Dr., Las Vegas, NV 89108.

H. BROWNLEE REAVES — Please note my new address: 93 Hartland Way, Shirley, Croydon, Surrey ENGLAND CR08RJ. Our new phone number is 01-777-1065.

ALBERTA, CANADA

ELDEN GIVENS, 2108 — 2nd Ave. N.W., Calgary, Alberta T2N 0G7 CANADA. The Lord's work here in Alberta continues to prosper. The church here in Calgary now has about 45 members. Twenty-four people have been baptized in the last four years. Since the first of the year, a new congregation has been meeting in Airdrie, just north of Calgary. They are presently looking for a preacher to work with them. If interested, write: Allan Michaud, Box 254, Airdrie, Alberta. In the spring, one of the young men from here moved to Medicine Hat to work with Larry Boswell and the church there. In June, Marvin Nerland, with whom I worked the past four years, moved to Lethbridge.

We have a good program of classes and studies going here in Calgary. Just recently we had 10,700 invitations to enroll in our Bible Correspondence Course distributed in the area. We are

hopeful for a good response. Three young men are presently preparing themselves to preach. It has been the desire of all the American preachers that I have known who have been here in Western Canada, to have as many native Canadians preaching as possible. If Brian Clarke (one of the young men here) could receive enough support, he would like to devote his full time to preaching. He has made an appeal to several churches, but has not yet been successful in obtaining support. If anyone can help support Brian, please contact us.

Calgary is a growing city of 600,000. With rapid growth and soon to be the financial capital of Western Canada, it is a booming city. Last August marked the beginning of our 7th year here in Western Canada. If ever in our area please stop in and visit with us.

CHARLES DEGENHART, Rt. 1, Box 284R, Berkeley Springs, WV 25411. My wife and I recently moved here to begin work with these brethren. They are about 22-25 in number and have come out of another congregation because of ungodliness that prevailed. They have rented a storeroom as a place for worship. They are not conversant with the present issues confronting the church, but when I preached on it they were receptive saying, "We want to go by the Book!" This is a challenging work as there are no other sound congregations in the area. Berkeley Springs is in the northeast tip of West Virginia about 25 miles south of the Maryland line. Presently I have \$450 outside support. I will need to raise around a thousand dollars additional support. Will you join with us in building a strong, sound church in this area?

EDGAR E. HOLCOMB, 263 Massachusetts Ave., Elyria, OH 44035. The North Ridgeville church closed a weeks meeting with Connie W. Adams proclaiming Christ in a superb manner. There were 5 restorations, 2 baptisms, and good attendance with several non-members at each service. Our spring meeting was very capably conducted by brother Morris Norman and special classes were held daily. I began working with this fine church March 1 of this year. We are optimistic about the congregation's future progress. We have as fine a group of young people as I have seen anywhere. When in our area look us up. You will be greeted warmly.

GARY FISHER, Box 97, Greenville, IN 47124. I have recently moved to preach in Galena, IN. This area, just across the river from Louisville, is very fast-growing and there are undoubtedly many backslidden Christians and potential converts here. Do you have friends, relatives or acquaintances in this area (including Galena, Greenville, Palmyra, Floyds Knobs, Georgetown and Corydon) that you would like for me to contact? If so, please write me at the above address. We are anxious to see the gospel spread in this area.

JIM WHIDDEN, Merritt Island, FL. Since June of this year when I began the work here with the Merritt Island church on Plumosa St., our average attendance has increased to 61. Through the work of several families, there have been four baptized and six have been restored. Home Bible studies are being held weekly.

EARL MORRIS, Polk City, FL. The Polk City church of Christ recently hosted Frank Whidden preaching his first gospel meeting. Frank is a young man who preaches for the County Line church in Opp, AL. Good crowds were present each night in what were record numbers for this small congregation. Many Christians from neighboring congregations and non-members from the community attended throughout.

WORK IN HAITI

Jerry Blount, Rt. 27, Box 390-A, Parkville, MO 64152. I am writing to request support for a preaching journey to Haiti. I have made the trip to Haiti twice in the past year and a half and the trips have been fruitful. Through our efforts, several local preachers have been converted and there now are several congregations scattered throughout the countryside. The growth and zeal of these churches reminds me of those recorded in the book of Acts. In our last trip we visited three congregations, preached to over 800 people and baptized 52. These people have the general mood that existed in this country in the 1800's. They are fed up with denominationalism and are thirsting for the truth. We have preached in congregations from Pentecostals to Baptists, and have seen entire congregations turned around. For the present trip I need \$1,350. That will cover air fair, motel, etc. We are planning on spending two weeks in Haiti. A complete account of the results and record of the money spent will be sent back to the congregations communicating in this effort. Feel free to contact me for further information. References are: Norman Fultz, Raymore, MO, Glen Redmond, Savannah, GA and Jerry Eubanks, St. Petersburg, FL.

ALSO...

We have received some news items recently that have been very difficult to read. Please take special care in writing so that mistakes can be kept to a minimum.

IN THE NEWS THIS MONTH

BAPTISMS	301
RESTORATIONS	126
(Taken from bulletins and papers received by the editor)	

