

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.

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THINK ON THESE THINGS

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CONDEMNING SELF

One of the most common errors of the human race is to condemn in others what is approved in self. Romans 2 has something interesting to say about this. "Therefore thou art inexcusable, O man, whoever thou art that judgest another, thou condemnest thyself; for thou that judgest doest the same things" (vs. 1). In verse 3: "And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?" Now verse 21: "Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?"

It is easy to find sin in the lives of others, especially in those for whom we have little love. The Bible clearly states the specific sins of some men in Bible times and identified the men by name. Hardly any would want to be classified with these sinners today. But frequently we are guilty of the same sins of these men and we attempt to justify our actions while condemning the very same sin in the lives of others.

Every person acquainted at all with the Bible knows that Judas Iscariot was an evil man. To be identified with Judas Iscariot is an insult to any person. He betrayed the Lord into the hands of wicked men who crucified him. The record says: "And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. Now he that betrayed him gave them a

sign, saying, Whomsoever I shall kiss, that same is he: hold him fast" (Matt. 26:47,48). One of the chosen ones of the Lord betrayed him with a kiss—an expression of love. Why would a man do such an evil thing? Luke 22:3 tells us: "Then entered Satan into Judas surnamed Iscariot, being one of the number of the twelve." Satan entered his heart through the same avenue he enters the hearts of millions of people today, some of them in the church.

Satan uses devices in entering the hearts of people to lead them away from the way of the Lord. Satan has the advantage of us when we are ignorant of these devices (2 Cor. 2:11). He uses wiles (deceit, schemes) that are suited to your nature. Satan is not concerned whether you commit adultery, lie, or some other such sin. He is only interested in leading you away from God, and he can do that by getting you to do nothing. If he can use the schemes in your case to make you think some requirements of God are not essential, and get you to fail to do what is right, he has you just the same as if you did some grave evil against God and society that is certainly condemned in the word of God.

The Devil entered Judas through greed for money. His plans called for betrayal of Christ for a few pieces of silver. Of course you would never do such a thing! You severely condemn Judas for his evil act of greed, but what is your price to forsake the Lord? By various acts of betrayal we do the very thing in principle that Judas did in fact, but we condemn him without mercy and justify ourselves, and continue on as if we were working God's righteousness.

In Acts 5:1-11 we have the account of a husband and wife in the church in Jerusalem who were influenced by greed to lie unto God. This influence came from Satan just as it did in the case of Judas. "But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land?" The devil was behind the thought and act of Ananias and his wife.

Greed caused Judas to betray Christ. Greed caused Ananias and Sapphira to lie to the Holy Spirit. Paul said, "For the love of money is the root of all evil: which while some coveted after, they have

pierced themselves through with many sorrows" (1 Tim. 6:10). The greed for money—and greed is based upon evil love for money—will lead one to lie to get it and lie to keep it. Besides the sin of greed, lying is specifically mentioned as a sin that will be punished in the lake of fire and brimstone, which is the second death (Rev. 21:8). How many of us are so greedy that we will steal from God each and every week by keeping back a part of that which we ought to give to Him, and then lie both to God and our brethren in order to justify our actions? Are we guilty of the same sins committed by Judas and Ananias and his wife? Remember what Paul wrote by the Spirit: "Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal?" (Rom. 2:21).

Demas is another who committed the sin that thousands in the church commit today and think nothing of it. Paul said, "Demas hath forsaken me, having loved this present world . . ." (2 Tim. 4:10). John wrote: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (1 John 2:15). James wrote: "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God" (James 4:4).

Worldliness takes many forms. The word simply means to be governed by the influences and forces of this world rather than being lead by the Spirit of God. In Romans 8 walking after the flesh is contrasted with walking by the Spirit. Those who mind the things of the flesh are worldly minded. Demas loved the things of this world and left Paul and the work of the Lord.

Of course, every person who reads this will agree that it was evil in the case of Judas, Ananias and his wife, and Demas, but how many of us do the same in principle and deny that there is any wrong done? Think on these things!

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Editorial

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THE PLACE

The book of Deuteronomy is a restatement of the law of Moses addressed to the children of those who were the original recipients of the law. Moses spoke to a generation which had endured the wilderness wanderings and which was about to enter the land of Canaan. When they entered the land they were to destroy the altars, groves and high places where idols were worshipped. Such places were not to be used for the worship of Jehovah. In Deuteronomy 12, several times, Moses stressed the importance of carrying out divine service "in the place" which God would choose.

"But unto the place which the Lord your God shall choose out of all your tribes to put his name there, even unto his habitation shall ye seek, and thither thou shalt come" (verse 5). "Then there shall be a place which the Lord your God shall choose to cause his name to dwell there; thither shall ye bring all that I command you. . ." (verse 11). "Take heed to thyself that thou offer not thy burnt offerings in every place that thou seest: but in the place which the Lord shall choose in one of your tribes, there thou shalt offer thy burnt offerings, and there thou shalt do all that I command thee" (verses 13-14).

There was to be no synthesizing of divine worship with idolatry. No "union meetings" were to be held to seek better "communication". There was to be none of this business of "You go to your altar and I'll go to mine." Israel was to understand that since God was the object of their worship, he alone had the right to prescribe the nature, order and even the place of it. When the temple was built by Solomon, God promised to put his name there. Until then his presence hovered over the mercy seat in the most holy place of the tabernacle. In the time of Jeroboam, when the kingdom divided, rival altars were set up at Dan and Bethel to cater to the convenience of the people and to alienate their affections from Jerusalem, the very place where the temple stood and where God put his name. Even in the time of Jesus, the Samaritan woman knew that the Jews said "that in Jerusalem is the place where men ought to worship" (John 4:20). Jesus pointed her to the time of his kingdom, soon to be established, in which geographic place would not be bound, though a spiritual place (relationship) would be required so that God might be worshipped "in spirit and in truth."

The Church — God's Place of Salvation

The church is a spiritual relationship into which those who obey the gospel enter. Prior to that change, they are in the world of darkness and servants of the Devil. Upon hearing, believing and obeying the gospel, they then are "translated into the kingdom of God's dear son" (Col. 1:13). They are "baptized into Christ" (Gal. 3:27) where they are then "new creature(s)" (2 Cor. 5:17). They are then citizens in the kingdom of heaven, members of the body, children in the family of God, stones in a spiritual house, and workers in the Lord's vineyard. Before baptism into Christ, they are none of these. In this relationship, they are "the elect" -the chosen of God (Eph. 1:3-11; 1 Peter 1:2). Outside that "place" they are rejected of God.

There is a presumptuous spirit manifested by some who would unseat Jehovah from his throne of authority over all spiritual affairs, arrogantly perch themselves in the place of the Almighty and offer salvation on less terms than God ordained and in some other place. "And the Lord added to the church daily such as should be saved" (Acts 2:47). "And that he might reconcile both unto God in one body by the cross. . ." (Eph. 2:16). "And he is the saviour of the body" (Eph. 5:23). The Lord does not promise salvation outside the church. If God adds the saved to the church, then those outside that place are lost. If the reconciled are in the one body, then those outside of it have no peace with God. If Christ is the saviour of the body, the church, then those outside that relationship are not among the saved.

The nature of the relationship is clearly given in the New Testament. Universally, the church has no organic structure. Locally it does. There was an identifiable body at Philippi called "the church" with its bishops, deacons and saints. God gave order to the effect that souls occupying the divine sphere of the saved might band together in local assemblies to worship and pool their energies and resources to carry out divine service. The congregational unit was ordained by God with New Testament instruction for the direction of every local church. Individuals comprising the universal church are required to keep their garments clean and remain in a state of faithful subjection to the will of God. Likewise, congregations must recognize divinely given marks of identity and pattern themselves accordingly. Denominational organizations and human enterprises must never supplant the church. They are not as good as the place where God has put his name. Jesus said "Every plant, which my heavenly Father hath not planted, shall be rooted up" (Mt. 15:13). Such teaching is unpopular with many. Some who profess to believe it are uncomfortable when this truth is spoken out loud. They are afraid some of their friends or relatives will actually understand what it really means. God's church, his chosen "place", exists by divine wisdom, fulfills the purpose of the ages, embodies all

the saved, is sufficient to do everything God gave it to do and has heaven as its ultimate destiny. No human arrangement is just as good. Some may protest "That is too narrow." Truth is narrow. Was it truth or narrow-mindedness when God told Israel to break down the altars and high places in Canaan and worship him only in the place he instructed? Reader, if you are not in the place of salvation, we plead with you to obey the gospel at once. If you have entered the place of the saved, then show the same faithfulness continually which prompted you to begin, lest you fall away and lose your reward.


BOUND VOLUMES OF SEARCHING THE SCRIPTURES

Volumes 15 and 16 are now being bound (we bind two years together) and will be ready for delivery by April 1. We are regularly receiving inquiries about this. Orders received BEFORE April 1 will receive the book for \$7.50. AFTER April 1, the price will be \$8.50. Volumes 15 and 16 contain 56 more pages than previous volumes, due to the increase in the size of the paper from 16 to 20 pages in January, 1975, plus two special issues, one of 20 pages and the other 24 pages. We believe there is much material in these two volumes which you will want to preserve. We had a special on AN UNCHANGING KINGDOM IN A CHANGING WORLD and one entitled THE FAMILY UNDER FIRE. We had the CHANDLER-PATTON DEBATE on service-type organizations including discussion of college Bible departments, plus much more. Indexed for easy reference, we believe you will find this a worthy addition to your library and in time, a source of material for historical research. Only a limited number are bound. Get your order in soon. These may be ordered directly from the editor at P.O. Box 68, Brooks, Kentucky 40109.

A WORD TO WRITERS

We are glad to receive well written articles from any worthy brother. Preference is given to the material of those men who have been asked to write under definite assignments. We have a backlog of good material which we have not been able to carry for lack of space but which we do plan to use as soon as possible. We prefer to present material prepared only for this paper. If you are going to send your article to other papers, then do not send it to us. Recently, we had a good article set in type. Before we could get it in the paper, it appeared in another journal. We will not carry it now though we have gone to the expense of setting it in type. News items do not fall in that category. Some news items need to be given the widest possible circulation. We do request that news items be brief and to the point. Lengthy items are likely to be delayed in appearing because of space limitations until they are not really news at all. Your cooperation will be much appreciated.

Let No Man Despise
Thy Youth



Ronny Milliner
320 Oak Street
Lebanon, KY 40033

(EDITOR'S NOTE: Ronny Milliner is a native of Louisville, Kentucky. His parents learned the truth from listening to A.C. Grider on the radio while he preached at Preston Highway in Louisville. Since obeying the gospel they have been faithful to the Lord and have brought up their children to love the truth. While yet a high school boy, Ronny began to show promise in training classes. He spent two years at Florida College, took advantage of special courses of study at the Manslick Road congregation, filled preaching appointments as they were available and then moved to West Allis, Wisconsin for his first local work. He now works with the church in Lebanon, Kentucky, publishes a good bulletin, writes a weekly newspaper teaching article and preaches on the radio from Lebanon. Several articles from his pen have already appeared in this paper but we thought it good to further introduce him to our readers under the heading LET NO MAN DESPISE THY YOUTH. He is married to the former Annice Walker, daughter of one of the elders of the Manslick Road church in Louisville.)

HYPOCRISY

Hypocrisy (Greek-HUPOKRISIS) is defined as "the playing a part, feigning, a moral or religious counterfeit, insincerity, one who pretends to be other than what he is, a play-actor, to wear a mask, pretender." Hypocrisy is characterized by deceitfulness. Paul said some would be "speaking lies in hypocrisy" (1 Tim. 4:1-2). One can even deceive himself (of. Matt. 23:29-33). Hypocrisy is appearing outwardly religious but inwardly being insincere and unrighteous.

Jesus' most severe rebuke while teaching during His life here on the earth was against hypocrisy. In observing what He had to say about it we might be able to avoid falling under the condemnation.

First we learn that one can be hypocritical by doing godly acts but for the wrong purpose. Jesus says in Matt. 6:2,5,16, "When therefore you give alms, do not sound a trumpet before you, as the hypocrites do in the synagogue and in the streets, that they may be honored by men. Truly I say to you, they have their reward in full. . . . And when you pray, you are not to be as the hypocrites; for they love to stand and pray in the synagogues and on the street corners, in order to be seen by men. Truly I say to you, they have their reward in full. . . . And whenever you fast, do not put on a

gloomy face as the hypocrites do, for they neglect their appearance in order to be seen fasting by men. Truly I say to you, they have their reward in full." Giving, praying, and fasting are all good things to be done. But the purpose in these acts should be to glorify God, not to seek glory of self. Do we do good things today to be praised of men or to praise God. If I do some righteous deed without the proper motive "it profits me nothing" (1 Cor. 13:3).

One can be a hypocrite by judging others by a standard which he refuses to apply to himself. Our Savior's words in Matt. 7:1-5 are "Do not judge lest you be judged yourselves. For in the way you judge, you will be judged; and by your standard of measure, it shall be measured to you. And why do you look at the speck in your brother's eye, but do not notice the log that is in your own eye? Or how can you say to your brother, 'Let me take the speck out of your eye,' and behold the log is in your own eye, You hypocrite, first take the log out of your own eye, and then you will see clearly enough to take the speck out of your brother's eye." It is very easy for us to accuse others of wrongdoing without taking a look at ourselves as well. Often a double standard is set for the preacher, elders, or their families. Such should not be. We are to judge in the sense of rebuking and seeking to restore an erring brother (Gal. 6:). However, let us remember we will all be judged by the same standard "at the last day" (Jno. 12:48).

A person is also a hypocrite when he follows a false religious system while claiming to be righteous. Jesus, in speaking of the Pharisees and scribes as hypocrites (v. 7) in Matt. 15, said in verse eight, "But in vain do they worship me, teaching as their doctrines the precepts of men." The Pharisees considered themselves to be the strictest interpreters and followers of the law, but they had also added their own traditions and tried to bind them on the people even more than the law of God. There is but one faith (Eph. 4:5) and we have no right to change it. Those who would distort the Scriptures do so "to their own destruction" (2 Pet. 3:16).

Another way in which one can be a hypocrite is by asking a question deceitfully. In Matt. 22:15-18 we find the Pharisees doing this very thing. They asked Jesus about paying a poll tax to Caesar. They were not concerned about the answer; they wanted only to entrap the Lord. Jesus called them hypocrites. Deceitful questions are sometimes asked in Bible study classes. Some brother who has some petty belief tries to endorse his thoughts by trying to entrap the teacher by some leading question. Much discord has been sown by this method.

Hypocrisy is found in those who would teach a false interpretation of scriptures and thus close entrance to, the kingdom of God. Jesus said, "But woe to you,, scribes and Pharisees, hypocrites, because you shut off the kingdom of heaven from men; for you do not enter in yourselves, nor do you allow those who are entering to go in." The

Pharisees had taken away the proper meaning of the Old Testament prophecies concerning the Messiah (Lk. 11:52). Today some hinder entrance to the kingdom by false interpretation concerning baptism . Others close entrance to the kingdom by false living. Both our teaching and way of life should be in harmony with the teaching of Christ.

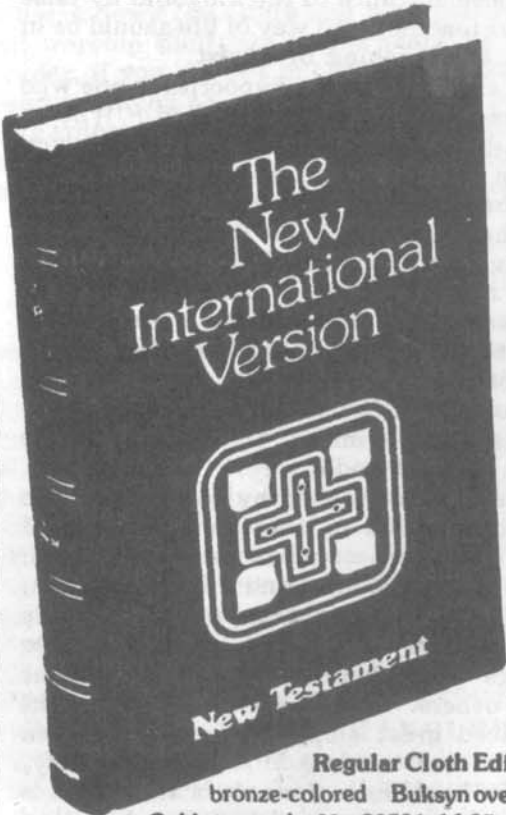
Matt. 23:15 shows us that a hypocrite is one who converts others to a sect instead of God. "Woe to you scribes and Pharisees, hypocrites, because you travel about on sea and land to make one proselyte; and when he becomes one, you make him twice as much a son of hell as yourselves." It is not wrong for one to be converted or changed, as long as he is converted to the right thing (Acts. 3:19). The Pharisees converted people to imitate their actions. They desired to have large followings. We should not be guilty of converting people to a group called the "Church of Christ," but they should be converted to Jesus Christ Himself. Do not convert one to "our way", but to God's way.

Hypocrisy is also committed by overlooking the more important matters of the law. Matt. 23:23 reads, "Woe to you, scribes and Pharisees, hypocrites! For you tithe mint and dill and cummin, and have neglected the weightier provisions of the law: justice and mercy and faithfulness; but these are the things you should have done' without neglecting the others." The Pharisees in their strict views had placed great emphasis on tithing even small herbs, but had overlooked judgment, mercy, and faith. They should have done them all. Which is more important for us today, to be able to show that the sponsoring church arrangement is wrong in preaching the gospel or to preach the gospel? Let me quickly say BOTH should be done. The sponsoring church arrangement is not God's way and thus is sin. But let us not spend all our time teaching against this method to the neglect of preaching the "good news" to the lost.

Finally one can be a hypocrite by pretending to have an outward purity but having an inner corruption. Jesus rebukes those of His day in Matt. 23:25-28 saying, "Even so you too outwardly appear righteous to men, but inwardly you are full of hypocrisy and lawlessness." Do we come and give the appearance of praising God on Sunday but curse man on Monday (Jas. 3:9,10)? Do we come together on Sunday morning and sing "Have Thine Own Way, Lord" but on Sunday and Wednesday evenings the world has its way? Do we sing "All to Jesus, I Surrender" but then surrender our bodies to things of the world which harms them and to which we become addicted? Do we sing "I Want to Be a Soul Winner for Jesus Every Day" but never mention Him outside the meeting house? Can we say we are God's one or two hours a week and live for the Devil the rest of the week and not fall under Jesus' condemnation of the Pharisees?

Let us heed Peter's exhortation to put aside all hypocrisy (1 Pet. 2:1-2), lest we hear "assign

him a place with the hypocrites; weeping shall be there and the gnashing of teeth." "Woe to you, hypocrites. . . ."



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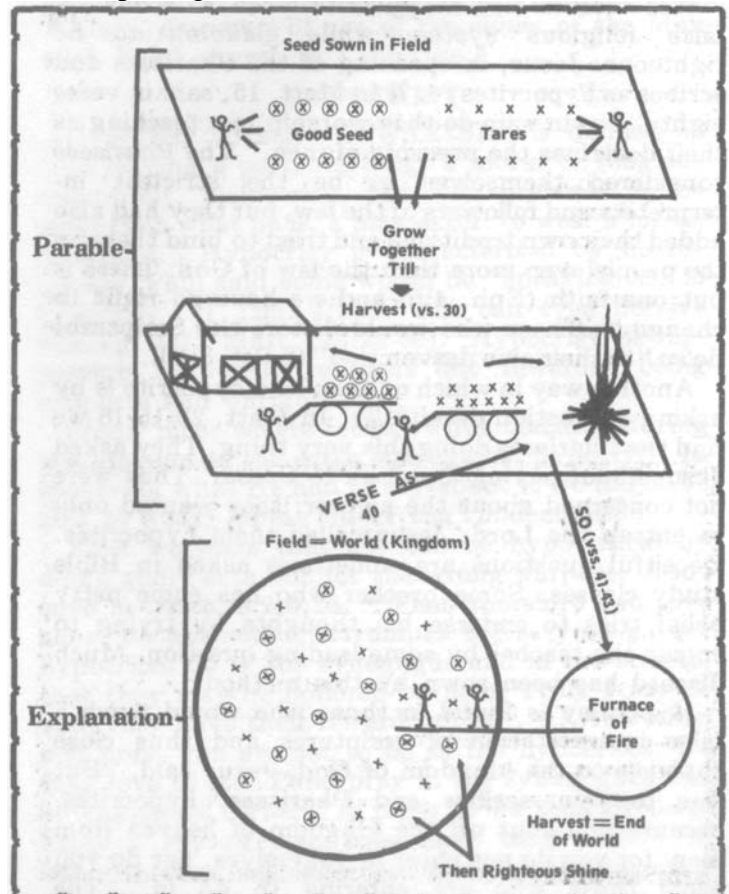
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THE WHEAT AND THE TARES: A RESPONSE

Walton Weaver

Brother J. T. Smith does some good writing, and I find myself agreeing with most of what he says. But not one of us agrees with anybody one hundred percent on some of the most difficult Bible passages. I find myself in disagreement with brother Smith's article on the wheat and tares in the November, 1975 issue of *Searching the Scriptures*. For the benefit of the readers of this paper, I wish briefly to show what I think is the main fault with his interpretation of Matthew 13:36-43.

The problem in this passage is, how are we to understand "they shall gather out of his kingdom all things that offend, and them that do iniquity" in verse 41? How we interpret verse 40 will determine how we understand verses 41-43. Brother Smith assumes that the first part of verse 40 points to the end of the world when the children of the wicked one (the devil) will be gathered out of the world. But isn't there a contrast in time between the first part of verse 40 and the last part? Is not Jesus saying here that just as tares in the field are (note the present tense) gathered and burned, so shall (note the future tense) it be in the end of the world? I offer the following illustration to help clarify the teaching of the passage:



In this interpretation of verse 40 the first part of the verse is taken to refer back to the ordinary illustration or parable, but to verse 30 in particular, since it is there that the harvest itself is described. As men gather up tares at the time of harvest and cast them into the fire, so shall the angels (pointing back to the reapers) gather the children of the wicked one (or, those that offend and do iniquity, pointing back to the tares) out of the Son's kingdom (pointing back to the field, which Christ says is the world). I believe that the contrast in verse 40 demands that those gathered out of the kingdom of verse 41 be understood as tares.

Following this interpretation we avoid bringing into Jesus' own explanation a matter that is not introduced in the parable itself. Only the wheat and the tares are introduced in the parable. I believe that is all we should find in the interpretation of Jesus. The same goes for the kingdom in verse 41. In the parable the field is the only place where the good and bad seed are sown. Pointing back to the parable, Jesus' reference to the kingdom represents the place where the seed, both good and bad, was sown, and out of which it is to be gathered.

I agree with brother Smith that "to be aware of what Jesus said in his explanation will go a long way toward clearing up the matter," but we must be sure not to find in the first part of verse 40 a reference to something Jesus did not have in mind. I fear brother Smith has done this in applying it to the end of the world. The contrast in the verse shows that only the last part of it should be so applied. With this wrong start, he is next led to interpret the word "kingdom" in verse 41 in such a way as to be left without an antecedent for it in the parable.

The fact that the word "kingdom" is used twice in the same context to mean something other than the world does not in the least prove that Jesus did not use the word here to mean the world. If he had spoken of angels gathering out of the kingdom in the other two references the meaning would be entirely different for them too, in view of the parable which he had just given.

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"THE RELIGION OF FREEMASONRY" —No. 2

Having seen in a previous article on this subject that Masonry, as now known, began in 1717 and is a religious body, we now turn to:

III. Masonry and the Bible

Masonry teaches "The Holy Bible is given us as the rule and guide of our faith and practice" (*Tennessee Craftsman*, page 10); that is, the Bible is the rule and guide to the faith and practice of Masonry. Masonry also teaches that the "furniture of the Lodge consists of the Holy Bible" (*Ibid.*, page 22).

While on one hand it appears they respect the Bible, let us notice some other statements.

Albert Pike says, "The great Apostle Saint John did not borrow from the philosophy of Plato the opening of his Gospel. Plato, on the contrary, drank at the same springs with Saint John and Philo; and John in the opening verse of his paraphrase, states the first principles of a dogma common to many schools, but in language especially belonging to Philo, whom it is evident he had read" (*Morals and Dogma*, pages 99-100). Masonry teaches John, Plato and Philo all drank from the same common school of thought and that John was influenced by Philo's language and not the revelation and inspiration of the Holy Spirit. Again Pike says, "The familiar lineaments of these doctrines will be recognized by all who read the Epistle of St. Paul, who wrote after Philo, the latter living till the reign of Caligula, and being the contemporary of Christ. And the Mason is familiar with these doctrines of Philo" (*Ibid.*, page 252). The writing of Paul was not, according to Masonry, the "commandments of the Lord" (1 Cor. 14:37; see also 1 Cor. 2:10-14; Eph. 3:1-5) but rather the "doctrines of Philo" after whom Paul wrote. Reading Pike again, he says, "The Gospel is preached from many a book and painting, from many a poem and fiction, and review and newspaper; and it is a painful error and miserable narrowness, not to recognize these widespread agencies of Heaven's providing; not to see and welcome these many-handed coadjutors, to the great and good cause. The oracles of God do not speak from the pulpit alone" (*Ibid.*, page 212-213). Thus, Masonry, in addition to not holding to the inspiration of Scripture, teaches that the "Oracles of

God" are spoken from pictures, newspapers, reviews, poems and even fiction. Again, "The doctrines of the Bible are often not clothed in the language of strict truth, but in that which was fittest to convey to a rude and ignorant people the practice essentials of the doctrine" (*Ibid.*, page 224). Thus, the Bible, according to Masonry, teaches and tells lies. Pike again says, "Truth might not have reached us, if it had not borrowed the wings of Error" (*Ibid.*, page 224). Also, he says, "What is Truth to the philosopher, would not be Truth, nor have the effect of Truth, to the peasant" (*Ibid.*, page 224). Also, he says, "What is Truth to the philosopher, would not be Truth, nor have the effect of Truth, to the peasant" (*Ibid.*, page 224). Thus, truth is not always the same. Pike says, "The religion taught by Moses, which, like the laws of Egypt enunciated the principle of exclusion, borrowed at every period of its existence, from all the creeds with which it comes in contact, while, by the studies of the learned and wise, it enriched itself with the most admirable principles of the religions of Egypt and Asia, it was changed, in the wanderings of the people, by everything that was most impure or seductive in the pagan manners and superstitions. It was one thing in the times of Moses and Aaron, another in those of David and Solomon, and still another in those of David and Philo" (*Ibid.*, page 247). Thus, the Bible is not inspired of God but is a mixture of all beliefs into which the people of God come into contact, including paganism. This is what Masonry's Albert Pike says of the Bible.

Dr. Albert Mackey says, "The Bible is used among Freemasons as a symbol of the will of God, however, it may be expressed. Therefore, whatever to any people expresses that will may be used as a substitute for the Bible in a Masonic Lodge. Thus, in a Lodge consisting entirely of Jews, the Old Testament alone may be placed upon the altar, and Turkish Freemasons may use the Koran. Whether it be the Gospel to the Christian, the Pentateuch to the Israelite, the Koran to the Mussulman, or the Vedas to the Brahman, it everywhere Masonically conveys the same idea — that of the symbolism of the Divine will revealed to man" (*Encyclopedia of Freemasonry*, page 133; emphasis mine, T.G.O.). Masonry teaches that the Koran will express the will of God just as well as the Bible. The Vedas would do just as well also, for the Bible is only the "symbol of the will of God." This is what Masons say about the Bible.

IV. Masonry and Truth

While the Bible is truth (John 17:17) for it is the Word of God, not all men have knowledge of the truth. Man can know the truth by continuing in the Words of Jesus (John 8:32) which will cause Him to know the truth. However, Masonry has a different idea about truth.

Pike says, "All truths are *Truths of Period*, and not truths for eternity" (*Ibid.*, page 37). Further he

says, "Masonry . . . uses false explanations and misinterpretations of its symbols to mislead those who deserve only to be misled; to conceal the Truth, which it calls Light, from them, and to draw them away from it. Truth is not for those who are unworthy or unable to receive it, or would pervert it" (*Ibid.*, pages 104-105). "It is the province of Masonry to teach all truths — not moral truth alone, but political and philosophical, and even religious truth so far as concerns the great and essential principles of each" (*Ibid.*, page 148). Pike says that truth is not always the same; that Masonry on purpose deceives people and conceals the truth from them. He claims Masonry teaches all religious truth, but Christ said the Holy Spirit would guide the apostles into all truth (John 16:13). Either the Holy Spirit did that and Masonry has no truth to teach or Masonry has to teach the truth because the Holy Spirit failed to teach the apostles all truth. Which do you believe, dear reader?

Masonry has a lot of egotism to say, "Masonry is the . . . custodian and depository of the great . . . religious truths, unknown to the world at large" (*Ibid.*, page 210) and then say that she intentionally misleads people with her truth. The truth of the matter is that there is no truth known to the world of a religious nature that is not revealed by God unto mankind in the Bible (John 16:13; 2 Tim. 3:16-17; Eph. 3:1-5; 1 Cor. 2:10-14; 2 Peter 1:3; Jude 3; Gal. 1:6-9; Jas. 1:25; 1 Peter 1:22-23; 2 Peter 1:20-21).

Conclusion to Article Two

From the writings of Masonry we have learned they do not believe the Bible is inspired of God or that Jesus taught all truth, but that Masonry contains all truth and it uses means to deceive men about the truth it claims to have.

All Things Are Possible

**The Healing and Charismatic Revivals
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This new book tells the story of the healing revival in America from 1947-1958 and the charismatic revival from 1958-1974. This is an important part of American religious history, told objectively by a noted historian. As usual the author has well researched his subject and given extensive documentation. While it is not written as an expose, one healer mentioned in this work has already threatened a suit. We believe this work will be regarded as the definitive study of this religious movement for years to come. Every student of the modern religious scene should have a copy.

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EXPOSITION: TEXT and CONTEXT

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THE LETTER TO SARDIS (Rev. 3:1-6)

What a marked change in this letter when compared to the previous ones. Heretofore, Jesus commended and then complained. This letter begins with a complaint. There was so little to commend. Beckwith states "the message is one of severe censure. Its purpose is to awaken into renewed life, in an important Asian center, a church now in danger of utter extinction."¹

The Problem

The problem at Sardis is set forth in these words, "thou hast a name that thou livest, and art dead" (v. 1). The church was dead, spiritually. Sin had so sapped the spiritual vitality out of the church that its religion had become a mere formality. The church had a good reputation; it seemed to be alive. Evidently, there was plenty of outward activity because Sardis had a name. A church does not get a name by being lazy, indolent and inactive. Things were running smoothly and perhaps the services were well attended and correctly conducted.

But the church was spiritually bankrupt. Its actions were lifeless. There was form, but no power; outward appearance, but no reality. They had soiled their garments, implied from verse 4. Their love, devotion and commitment to the Lord had been neutralized by sin.

Although Sardis was respectable, reputable and everything looked fine, God condemns it. Man applauded the church while God chastised it. We should learn not to measure ourselves by ourselves or by others. Stott wrote, "Then let us not rate too highly the opinions of the world or even the Church. Some Christians grow too depressed when criticized and too elated when flattered. We need to remember that 'the Lord sees not as man sees; man looks on the outward appearance, but the Lord looks on the heart' (1 Sam. 16:7). He looks beneath the surface."² We need to be concerned about what Christ thinks of the church and whether or not it is coming up to his expectations.

Mere ritual and empty formality are deplorable to God. God said to Israel, "I hate, I despise your feast days, and I will not smell in your solemn assemblies. Though ye offer me burnt offerings, I will not accept them." The reason given is because Israel lacked judgment and righteousness (Amos 5:21-24). The Bible teaches that our acts of homage given to God

must be from the heart, "This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me" (Matt. 15:8; Cf. 2 Tim. 3:5; Rom. 1:9).

How many of us have the form, but lack the inward reality? Do we sing with beauty and elegance, but the words have no meaning? Are our prayers without feeling? Are sermons mockery and empty pantomime? Is worship devoid of sincerity— something to hurry through? Is our service to God drudgery instead of joy? Though ancient Sardis has gone into oblivion, the church is still typified in Modern City, U.S.A.

The Remedy

Jesus instructs the church to do several things. They are stated in verses 2 and 3. Let us notice them in the order given.

(1) Be watchful. Be alert! Awake out of sleep and recognize your impending dangers. Twice had the city of Sardis been conquered because of its failure to watch. The old city was located on top of an almost impregnable hill. There was only one, narrow access to the city and this could be well fortified and easily defended by only a few men. Yet, the city fell!

The first time it was captured by Cyrus of Persia in 549 B.C. A Mardian soldier in the Persian army saw a Sardian soldier accidentally drop his helmet over the cliff and climb down to retrieve it. That night he led a band of troops up the fault in the rock and found the battlements completely unguarded. Sardis fell! In 218 B.C. the city was taken again, this time by Antiochus the Great. A soldier by the name of Lagoras repeated the exploits of the Mardian soldier. So, with this background, the church knew well what it meant to watch.

Many times does the New Testament tell us to watch, (a) We are to watch against the wiles of the devil (1 Pet. 5:8). (b) We are to watch against temptation (Matt. 25:41). (c) We are to watch against false teachers and their false teaching (Acts 20:29-31). (d) We must watch for the coming of the Lord (Matt. 24:42). Watchfulness should be the constant attitude of all Christians.

If the Sardians failed to take heed, Jesus would come on them as a thief (v. 3). This has reference to preliminary judgments and not necessarily the final judgment. These preliminary judgments were in the form of persecution, war and death. Jesus uses these things for retribution.

(2) Strengthen the things which remain. Whatever was left of love, faith or purity must be strengthened. Existing forms of worship are to be given vitality. They were to recapture their sentiments and feelings that they once had in their acts of service to God. Their forms lacked essence, and hence, their works were not perfect (complete) before God. Jesus said, "I have not found thy works perfect before God" (v. 2).

The church at Sardis was its own worst enemy. There were no heresies, such as plagued the

churches of Pergamos and Thyatira. It was troubled from any outside attack from the pagans or slander from the Jews. The church has lost its vital force. It was too complacent to be concerned with doctrinal matters and too passive to incite external strife. Most of the members were only interested in being fashionable and having a good reputation with the world.

To have such a congregation necessitates softness toward sin and a certain amount of involvement in the unfruitful works of darkness. A church will not be praised by worldly men if it is doing what God wants it to do (Cf. John 17:14). The Sardians achieved their popularity by defiling their garments. Just a few of them abstained.

(3) Remember. They are told to remember "how thou hast received and heard." In other words, they are to remember past feelings of love, devotion and the thrill that characterized their lives when they first heard and obeyed the gospel. Remembering that we have been purged from our old sins serves as a motive for faithfulness" (Cf. 2 Pet. 1:9).

(4) Hold fast. "Keep the commandments," Jesus says. This is continuous action. The idea is, "Never stop observing the commands of God." The Christian is to obey God every day of every week. Sardis was not again to slip as it had done so sadly.

(5) Repent. The Sardians were to turn back to all things from which they had departed. Their formality was to become reality. Their fellowship with darkness was to be severed and wickedness was to be reprovved (Cf. Eph. 5:11).

The Rewards

He who hath the seven Spirits of God and the seven stars (v. 1), a characterization of Jesus' "complete wisdom and His complete control of the leadership of the church"⁹ offers three things to those who overcome (v. 5).

(1) Clothed in white raiment. Barclay says, "(a) In the ancient world white robes stood for *festivity* . . . (b) In the ancient world white robes stood for *victory*. On the day when a Roman triumph was being celebrated, all the citizens clad themselves in white. . . . (c) In any land and time white is the colour of *purity*, and the white robes may stand for the purity whose reward is to see God. . . . (d) It has been suggested that the white robes stand for *the resurrection bodies* which the faithful will some day wear."⁴ Though Barclay thinks we may well believe that all of these are included in this great promise, I am inclined to think that just purity is meant. It appears to be used in antithesis of defiled or soiled garments, thus depicting purity.

(2) Name not blotted out. God has a book of life. Of course, he does not have a literal book. This is a symbolic expression. But God does know who are his—who are faithful. Jesus says to him who overcomes, "I will not blot out his name out of the book of life."

Moses recorded, "And the Lord said unto Moses,

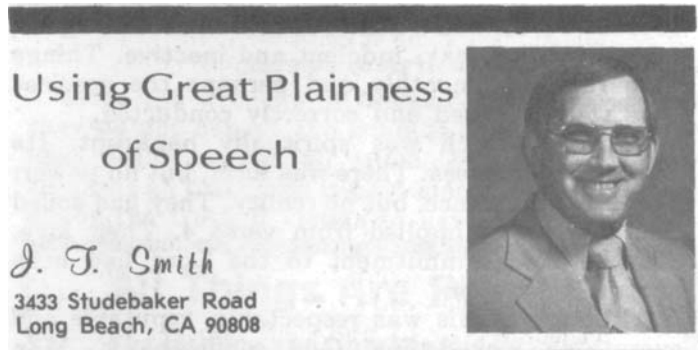
Whosoever hath sinned against me, him will I blot out of my book" (Ex. 32:33). Jesus said rejoice "because your names are written in heaven" (Lk. 10:20). Paul mentions some who are in the book of life (Phil. 4:3). Our names might be on church registers, but the important thing is whether they are on the Divine Register. Only the Lord can put it there and only he can remove it—contingent, of course, on what we do. How one can maintain "once saved, always saved," in light of this, is bewildering to me.

(3) Confess his name. To him who conquers Jesus said, "I will confess his name before my Father, and before his angels. This promise was also given by Jesus when he was on earth. He said, "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven" (Matt. 10:32). The confession before angels is stated in Luke 12:8. The confession man must make is a life of confession—an acknowledgment and demonstration of Jesus before men that he is the Lord of our life.

Time is too short for us to play the hypocrite and dabble in religion. May our service to God be from the heart, filled with reality and sincerity.

Footnotes

1. Isbon T. Beckwith, *op. cit.*, pp. 472-3.
2. John R. W. Stott, *op. cit.*, p. 85.
3. Merrill C. Tenney, *op. cit.*, p. 63.
4. William Barclay, *op. cit.*, p. 155.



FELLOWSHIP AND DEBATING

Recently *Searching the Scriptures* received a letter from Mr. Marshall Norman of Independence, Mo. objecting to articles (he didn't specify which ones) we have printed that he believes tends to "promote a party spirit among brethren." He made two arguments citing one example over which lines of fellowship are drawn (the instrument of music) and concluded his letter by stating, "I pray that we can stop this silly party spirit and remember that 'to try to confine God in our church doctrine is like trying to carry lightning in a cup.' "

"Our Church Doctrine"

In this article I want to examine the arguments made by brother (?) Norman. However, before I can even begin to notice the arguments, I am appalled by the sectarian jargon those who claim to have fellowship with God use. Look at the above heading

which is a statement used by brother Norman. "Our Church Doctrine," indeed. Those who endeavor to follow 1 Peter 4:11 ("If any man speak, let him speak as the oracles of God"), know that such is the "language of Ashdod;" for the Lord's church has no doctrine. The Bible sets forth the doctrine of Christ. The Lord's church accepts and obeys it.

If You Have Obeyed The Gospel— You're In Fellowship

Brother Norman says, "I will make nothing a test of fellowship which God has not made a condition of salvation." He then cites 1 John 4:15 and says of this passage, "That's the only test of fellowship necessary." Thus, brother Norman, and many other modernists, make the conditions of salvation for the alien sinner the only thing necessary to fellowship. (I assume that he recognizes that the word "confess" in 1 John 4:15 includes obeying all the commands of Christ—else brother Norman is in fellowship with demons (James 2:19 and Matthew 8:29).

Fellowship

Brother Norman points out that there are 71 different issues about which brethren disagree, and he is in fellowship with all of them. So, whatever you believe, whether it is mechanical instruments of music, one container, classes, women teachers, institutionalism, or Premillennialism, you name it, he is in fellowship with you because you have obeyed the gospel in becoming a Christian; and what you teach after that obviously makes no difference. And, since the word "fellowship" means "a joint participation in a thing," he would therefore say "amen" to any teaching that a baptized believer would espouse. In fact, according to this line of reasoning, brother Norman could attend a congregation on Sunday morning and listen to the preacher preach a lesson in favor of mechanical instruments of music and say "amen;" go across the street on Sunday night and hear another preacher preach a lesson in opposition to mechanical instruments of music and say "amen." Not only could he, he would be obligated to according to his reasoning—or else he would involve himself in the "silly party spirit" if he opposed either.

The amazing thing, however, is that he opposes what is said in *Searching The Scriptures* even though we confess that Jesus is the Christ. How can he consistently do that? According to his own statement he is in fellowship with us.

Brother Norman fails to understand how one is to have fellowship with God. As we all know, darkness is the direct opposite of light. The word "light" is from the Greek word *phos* and is, "figurative, light as an appellation of God 1 John 1:5, as a symbol of truth and purity, especially the truth of Christ, John 3:19,20,21" (Berry's Lexicon, Page 106). The word "darkness" is from the Greek word *skotos* and means, "metaphorically, used of ignorance of divine

things, and its association of wickedness, and the resultant misery: 1 John 1:5; To be given up to the power of darkness, 1 John 1:6" (Thayer's Lexicon, Page 580). Thus John expresses it very well in 1 John 1:5-7. If we are to have fellowship with God and Christ we will walk in the light (the truth of Christ) and not be giving over to the power of darkness.

I agree that it is possible for brother Norman to have fellowship with every one of the above mentioned brethren. But he cannot have fellowship with God at the same time.

Again, John said in 2 John 9, "Whosoever goeth onward, and abideth not in the doctrine of Christ, hath not God." Mr. A. T. Robertson says in his *Word Pictures in the New Testament*, Volume 6, Page 254 in connection with the expression "the doctrine of Christ," "Not the teaching about Christ, but that of Christ which is the standard of Christian teaching as the walk of Christ is the standard for the Christian's walk (1 John 2:6)." Even during Christ's personal ministry, many claimed to be His disciples. He told them that there was a test they could take. "Then Jesus said to those Jews which believed on him, if ye continue in my word then are ye my disciples indeed" (John 8:31). One may claim, as does brother Norman, to be the Lord's disciple. But when we examine the Word, the Truth, we come to the unavoidable conclusion that brother Norman would have to be wrong in his fellowshipping at least half of the time, for one cannot fellowship opposing views, as we pointed out earlier, without opposing truth one time or the other.

Is Debating Evil?

It is too bad that Christ and his disciples hadn't read "the 7 evils of debating" by W. T. Moore that brother Norman mentioned. If they had, then perhaps Christ wouldn't have been involved in his religious discussion with the Sadducees in Matthew 22:24-31; the scribes and the Pharisees in John 8:3-11; or Matthew 23.

And perhaps Stephen would not have lost his life when he debated with the Jews in Acts 6 and 7. And if Paul had read the book, he wouldn't have been so hard on the brethren in Acts 15:1-2. And since brother Norman has read the book and recommends it, I wonder why he wrote the letter to *Searching The Scriptures* presenting his affirmative material on the fellowship question! Doesn't it seem strange that many who take the same position that brother Norman takes are always ready to present their affirmative speech—affirm their rotten doctrine, but it suddenly becomes evil if someone just as sincere wants to point out their error. Is it not right to follow Christ's and the Apostle's example in defending the truth? Of course it is! However, the reason many do not want to try to defend their doctrine is obvious to almost anyone. They don't want to try to defend it for the same reason Oral Roberts doesn't try to walk on the water.

Using the SWORD OF THE SPIRIT

Ken Green

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A DOCTOR IN SEARCH OF A MIRACLE

Dr. William A. Nolen, M.D. has rendered a valuable service to the public. His book, *"Healing, A Doctor In Search of a Miracle"* (Random House New York, 1974) is, to my knowledge, the most current expose of **certain** faith healers in print.

Kathryn Kuhlman is the only religious healer of prominence in this country who is dealt with. Dr. Nolen, who has performed over 6,000 surgical operations, says he approached his investigation with a very sincere effort not to prejudge the merits of such healers. In fact, he hoped they would not prove to be fakes. It was his desire to find help for those patients the medical profession could not help.

He was able to become an usher in a Kuhlman service in Minneapolis and had two legal secretaries take down the names and addresses of those who said they were healed. They got eighty-two names. Of the eighty-two, twenty-three were willing to participate in a follow-up interview.

Here are some quotes by Dr. Nolen which indicate the general direction of his findings:

"I had assumed that it was a simple overenthusiasm that enabled Kathryn Kuhlman to call a multiple-sclerosis patient 'cured,' even though she obviously still walked with the multiple-sclerosis gait; but this episode involving the girl with brace was pure, unadulterated, flagrant nonsense. For Kathryn Kuhlman to really believe that the Holy Spirit had worked a miracle with this girl, it seemed to me that Kathryn Kuhlman would have had to be either blind or incredibly stupid, and she was obviously neither. Was she, then, a hypocrite or a hysteric? I didn't know, but I had begun to seriously question her credibility and that of her organization.

"Not once, in the hour and a half that Kathryn Kuhlman spent healing, did I see a patient with an obvious organic disease healed (i.e., a disease in which there is a structural alteration). At one point the young man with liver cancer staggered down the aisle in a vain attempt to claim a 'cure.' He was turned away, gently, by Maggie. When he collapsed into a chair I could see his bulging abdomen — as tumor-laden as it had been earlier" (p. 59).

"Before going back to talk to Miss Kuhlman I spent a few minutes watching the wheelchair patients leave. All the desperately ill patients who

had been in wheelchairs were still in wheelchairs. In fact, the man with the kidney cancer in his spine and hip, the man whom I had helped to the auditorium and who had his borrowed wheelchair brought to the stage and shown to the audience when he had claimed a cure, was now back in the wheelchair. His 'cure', even if only a hysterical one, had been extremely short-lived.

"As I stood in the corridor watching the hopeless cases leave, seeing the tears of the parents as they pushed their crippled children to the elevators, I wished Miss Kuhlman had been with me. She had complained a couple of times during the service of the responsibility, the enormous responsibility,' and of how 'her heart aches for those that weren't cured,' but I wondered how often she had really looked at them. I wondered whether she sincerely felt that the joy of those 'cured' of bursitis and arthritis compensated for the anguish of those left with their withered legs, their imbecilic children, their cancers of the liver.

"I wondered if she really knew what damage she was doing. I couldn't believe that she did" (p. 60). "Many of the techniques that Kathryn Kuhlman uses are hypnotic. It would be odd if occasionally a neurodermatitis, or one of the many other diseases susceptible to hypnosis, did not respond to her miracle service" (p. 78).

"In talking to these patients I tried to be as honest, understanding and objective as possible. The only things I refused to dispense with— couldn't have dispensed with even if I had tried— were my medical knowledge and my common sense. I listened carefully to everything they told me and followed up every lead which might, even remotely, have led to a confirmation of a miracle. When I had done all this I was led to an inescapable conclusion: none of the patients who had returned to Minneapolis to reaffirm the cures they had claimed at the miracle service had, in fact, been miraculously cured of anything, by either Kathryn Kuhlman or the Holy Spirit" (p. 81).

On page 84, Dr. Nolen tells of a twenty-one-year-old boy who had tried to claim a cure but had been prevented from getting to the stage. He died of cancer twelve days later.

A woman who claimed to be cured of lung cancer and "proved" her claim by taking deep breaths, did not have lung cancer at all but Hodgkin's disease. Her doctor could see no change in her X-ray. Several such cases are related.

Forty-one pages are devoted to Norbu Chen, a psychic healer in Houston, Texas who claims to have received the gift of healing in Sikkim in 1960. He charges a minimum "donation" of \$500 for his cures and "treats" about four patients a day.

Dr. Nolen learned in his investigation that Norbu Chen was born Charles Vernon Alexander II in Lexington, Kentucky in 1924 ("**Which explains why Norbu Chen, in 1973, looked to me to be an awfully**

old thirty-nine," Nolen commented). He had a prison record and it is doubtful that he was ever in Sikkim. His knowledge of life in Sikkim, psychic sports, out-of-the-body projection, etc. could have been acquired from books by Madame David-Neel.

About ninety pages of the book concern Filipino Psychic surgeons. Perhaps this section would be especially valuable to our Filipino brethren. Most of these healers are associated with the Espiritista Church. Dr. Nolen found them to be genuine fakes who use about every trick imaginable to deceive.

According to Nolen, these "psychic surgeons" are the number one tourist attraction to the Philippines. If they were clamped down on, Philippine Air Lines would be in serious trouble. A travel bureau in Portland, Oregon has set up a package deal which includes four days in Manila, eight days in Baguio, and treatment from ten different healers for \$1010 (last he heard).

Those who go this route are people without hope. They spend their money and return home to die. The business man who accompanied Dr. Nolen to the Philippines was convinced that his twelve-year-old daughter had been healed there of a terminal brain tumor. Dr. Nolen reveals in a footnote (p. 199) that the girl died September, 1974.

This is a book that should prove valuable in studies and discussions with Pentecostals.

In contrast with such modern day "Healers", consider the account of the man who was healed by Peter and John in Acts 3:

1. There was no doubt in the minds of anyone that he was lame and had been all his life.
2. Even the enemies of the apostles had to admit that a notable miracle had occurred (4:16).
3. The man was not expecting a miracle of healing. Faith was not demanded.
4. The miracle occurred in a public place before unbelievers, not in a religious service. No emotionalism was involved.
5. The healing was complete and instantaneous thus serving as a sign (Mark 16:20; Heb. 2:2-4).

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Restoration Footnotes

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ABUSES OF THE PRESS

One of the most striking features of the Restoration movement, since the early part of the nineteenth century, has been the propensity of brethren to aspire to be religious editors. This has produced both a blessing and a curse to the cause of New Testament Christianity. The rapid spread of Restoration sentiment prior to the Civil War was due, in a large measure, to the wide distribution of periodicals produced under the guiding hand of Barton W. Stone, Alexander Campbell, and other able reformers of the day. Since that time many influential papers have contributed to the dissemination of "the Ancient Gospel" and to the arousing and cultivating of loyal devotion to the will of Christ.

But it was inevitable that such a tremendous power for weal would also be a tremendous power for woe. Any brother (real or fake), regardless of competence or motive, has been free to publish his own paper and say what he pleases in its pages. The range of a paper's influence has been limited only by its ability to obtain and hold readers, and to keep the printing bills paid.

The decades of the 1830's and 1840's saw one of the greatest proliferations of religious journals identified with the Restoration movement in the past one hundred and fifty years. While many of these were born of a noble desire to advance the truth of God and to fill a need in a particular part of the country, some were ill-conceived and ill-used to the detriment of religious reform.

Alexander Campbell surveyed the situation and became gravely concerned about the rabbit-like multiplication of papers and the increasing evidence that many of them were unsound, in ways other than financial. "That we have an unnecessary number of publications I believe is universally acknowledged," he wrote in a review of the matter. But this particular aspect of the problem was self-correcting, he thought, by the simple law of supply and demand. What concerned him more especially was the misuse he felt some were making of their papers.

"That the Press in the hands of reformers has been abused, it were a reproach upon oneself to deny," he said. Yet, "no one will say that its use ought to cease because of its abuse." Rather than cease using the printed page because of the abuses,

it would be far better that the abuses themselves should cease, "especially amongst those who profess to be reformers and disciples of Christ."

Campbell proceeded to point out six of the more evident abuses that troubled him and urged the brethren "with one consent (to) reprobate them." These abuses of the press which he enumerated more than a century ago did not disappear under his strictures, and they are very much with us even until this good hour. They still need to be "reprobated" and, as he put it, "excommunicated from the pale of our endurance." The abuses he mentioned are:

"1st. All publications that assail the reputation of a brother, whether filling a public or a private station in society, especially a brother Editor, for the sake of raising one's own reputation at the expense of his. This all men regard as unchristian and wicked.

"2d. All discussions of untaught questions, that gender strife rather than godly edifying—intended more for the sinister interests and honor of the individual than for the public good.

"3d. The circulation of erroneous opinions and views of divine truth.

"4th. The publication of any sentiment or incident of irreligious and immoral tendency.

"5th. The exhibition of weak, crude, and silly conceptions, even of things in themselves good, excellent, and great.

"6th. The unnecessary, monotonous, and perpetual recitation of the same things to the same readers; thus consuming time, money, and life itself

in vain repetitions, which, if even true and good, could be learned as well from one or two copyings as from a thousand editions" (*Millennial Harbinger*, May, 1841, pp. 227, 228).

While some have questioned Campbell's motive in opposing so many papers, unjustly I think; nevertheless, the abuses of the press to which he called the brethren's attention are real and should not be condoned.

A Little Too Casual

About 100 years ago, J. H. Beadle edited the *Salt Lake Reporter* and served as a correspondent for the *Cincinnati Commercial*, furnishing material on Mormonism in Utah. In his book *Life In Utah*, an expose of early Mormonism, he gave the following description of Joseph Young, brother of the noted Mormon leader, Brigham Young:

"His brother, Joseph Young preached the opening sermon, and I have no hesitation in pronouncing him the most inferior-looking man I ever saw in the pulpit, and I have seen some hard specimens. . . His general appearance suggested that he had just slept a month, been awakened by a thunderstorm and come away without changing his clothes, washed in a mud-puddle, and combed his hair by crawling through the sage brush." Now, that's casual!

THE NEWS LETTER REPORTS

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

LARRY R. DEVORE, Box 86, Roseville, Ohio 43777 — Ellis Webb of Galena, Indiana held us a meeting in October with one restored. I preached in a meeting in Wooster, Ohio in late October with good attendance but no public responses. The church here is conducting a men's training class this fall and winter. It has already shown some good accomplished. Guthrie Dean will preach in our next meeting in May (2-7).

JIMMY TUTEN, JR., 111 S. 19th Court, Dade City, Florida 33525 — During the past several days we have had five baptisms and seven restorations at 12th Street in Dade City. The work is moving along nicely and we are looking for a good year in 1976. When in the area, worship with us. We are located nine miles off Interstate 75 at 203 North 12th Street. You will be welcome.

PEDRO RAMIREZ, P.O. Box 21, Douglas, Arizona 85607 — In addition to the Sunday and Wednesday services, we have a class for ladies each Thursday in the congregation in Aqua Prieta, Sonora, Mexico. Charles House and his wife assists us in this work. After fifteen months working and studying with us, the Enrique Cisneros family have started a new work at Sasabe, Sonora, Mexico, along the border. We had a short meeting in Aqua Prieta with Mel Rose of Gardena, California preaching. We were greatly edified and impressed with Brother Rose's lessons. We have had visitors at all the services. We are all very happy and busy. When visiting or vacationing in the Douglas, Arizona area, please come by to see us, just immediately across the international border at Aqua Prieta. You will be made to feel most welcome. Pray for us.

CHARLES F. HOUSE, P.O. Box 1031, Douglas, Arizona 85607 — I am now in need of \$400 per month support. The recession has taken its toll among some of the churches that have so faithfully supported me for many years. I plan to retire on Social Security by December, 1977. I want to finish my work among the Mexican people here along the far western U.S. — Mexico border that I have been doing for 21 years. I also have plans to help get a conservative church started here in the English language, in Douglas, Arizona. The liberal church goes along with no opposition whatsoever. To those interested, I will be glad to answer any question you may have. In addition to myself, Fidel Cisneros, Alejandro Cisneros, Alejandro Hernandez and Raul Lopez all need support NOW. You may contact me for details at the above address or phone me at (602) 364-9649.

JERRY F. BASSETT, Bend, Oregon — Our building has now been completed with most of the work being done by the members. It is wood frame with rustic wood finish and a rock front; modest, but attractive and adequate to our needs. It will seat 150 with room to expand and has five classrooms in addition to the auditorium and study. After six years of meeting in private homes and rented halls it is great to have the full use of our own facility, and one which is proving to be a strong asset to our work. We are ever mindful of the encouragement and material help given by so many brethren in the form of both contributions and loaning of funds. We are also thankful to those congregations which at various times have supported the preaching of the gospel in Bend: Cottage Grove, Oregon; Antioch, California; San Bernardino,

California; Bowling Green, Kentucky; Eugene, Oregon; and San Pablo, California. Some of these have helped in this way from the very beginning of our struggling, six member origin. Above all, we are thankful to God for blessing our effort with success. We now have two major goals: (1) to fully support our own preaching and become able to support gospel preaching in other localities, and (2) to appoint a qualified eldership. We are located at 61691 Arnold Market Rd., just off of Highway 20 east of Bend. Worship with us when traveling in central Oregon.

NEW CONGREGATIONS

LARRY L. DICKENS, 629 Alexander Dr., N.W., Orangeburg, South Carolina 29115 — A new congregation is now meeting in Orangeburg, S.C. The building is located at U.S. 301 and Woodbine Drive. The congregation of nine adults began meeting in October. We had a meeting in November with Guthrie Dean preaching. During the meeting we were happy to have 51 present one night. If any reader knows of people in this area we should contact, please write to us or call me at (803) 534-8494.

DAVID BONNER, 1814 Buchanan Street, Wichita Falls, Texas 76309 — Several families recently have moved into the Graham, Texas area and, finding no church they can conscientiously worship with, have begun a new work there. An adequate building has been rented and services on Sunday are at the usual times. Know any in the Graham area you would like contacted by this new church? If so, please write and send names and addresses to this new congregation known as the Brazos Street Church of Christ, 328 Brazos Street, Graham, Texas 76046.

SOUTH AFRICA/RHODESIA WORK

MARTIN M. BROADWELL, 2882 Hollywood Drive, Decatur, Georgia 30033 — I have just returned from 15 days in Africa with 28 sessions plus 150 hours of fruitful discussion with all the sound preachers (white) in South Africa, and all but one is Rhodesia. I visited with churches in Springs, Durban, Plaston and Bulawayo. The work in South Africa is healthy and growing. In Rhodesia, there are problems, including the political climate, but the soundness of the few preachers there is good. Prices are high due to embargoes, but the attitude of the faithful Christians is cheerful and hopeful with caution. The "mutual ministry" concept is hampering the work, I think, and sooner or later lines will be drawn that have not been openly drawn yet. There will be confusion there until then, and certainly much confusion for awhile after that. Paddy Kendall-Ball, Jim Short, Doug Bauer and now Paul Fudge eagerly await Foy Short's return in late spring.

In South Africa there are good things going on among the Africans, Indians and whites. The Indian work in Durban is among the most promising I've seen around the world, and Jim Lovell and Gene Tope are doing good work with the some 600,000 Indians there. (With Gene coming back to the states the work will suffer until someone else moves in to help). If and when Ron Chaffin moves to Vandaland there will be a void in Port Elizabeth, leaving Basil Cass alone with much to do. Piet Joubert is coming to the states for six months (January-June) but is leaving a sound work on the Bluff at Durban. Andy DeClerk is doing remarkable work in the Plaston/White River/Neispruit area, again all by himself. Ray Votaw is the real pillar of the American preachers and his health seems good. With Gene coming back, Ray and Paul Williams become the "old timers" and each is doing much preaching among many works, assisted and complemented by Eric Reed, Leslie Maydell and a host of African preachers. The nature of the people and the land is conservative, both in religion and in morals — quite different from other parts of the world. There is a need for a number of good people to go there. Write me for a fuller report, if you are interested. Congregations supporting the work there should also write.

THE LORD'S WORK IN IDAHO

KENNETH A. STERLING, 919 E. Linden, Caldwell, Idaho 83605 — The following is a brief report of the progress of the Lord's kingdom in this part of the great Northwest. There are now five conservative congregations in the state of Idaho.

BOISE: A new congregation is now meeting in Idaho's capital city at 1803 N. 9th Street. In July, 1975, the writer began work as full time local evangelist with this new group, being fully supported by the church in Sepulveda, California. That good

congregation supported the writer the past 4 1/2 years in Caldwell, Idaho. The new work in Boise is off to a good start with attendance around 25-30. We are presently meeting in a store building in North Boise. Visit us when in this part of the country,

CALDWELL: In July, 1975, Carol Bates of Sunnyside, Washington moved to Caldwell to work as local evangelist. Due to inadequate support, he is having to work at a secular job to supplement his income. He is doing a good work and needs full support. Any congregation able to help may contact him c/o Church of Christ, 901 Albany St., Caldwell, Idaho 83605.

COEUR D' ALENE: Ben Puterbaugh is working with this congregation which began in January, 1973. Ben is a very capable man and doing a good work. He is also in need of more support. They meet in a Carpenter's Hall with an attendance of around 35 or 40. His address is: Box 876, Coeur D' Alene, Idaho 83814.

MOSCOW: Work here began in the fall of 1971 with the writer and Fred Jacklett, then preaching at Payette, doing door-to-door work. For the past 3 1/2 years Rod MacArthur has worked with the brethren there, supported primarily, I believe, by Southwest in Seattle, along with other congregations. Though a young man, Rod is an excellent speaker, debater and writer. He has done, and is doing, an excellent job in a difficult area.

PAYETTE: In the summer of 1975, Ron Rasmussen moved to Payette area from Washington to work with the brethren there. This was the first conservative congregation in Idaho. It was the writer's privilege to work there from 1967-1969. Lagard Smith, Skip Copeland, and Fred Jacklett also preached there. Brother Rasmussen has secured enough support that he will only have to work part-time at a secular job. He is an experienced and capable man and needs sufficient support to enable him to work full time. He may be contacted c/o Church of Christ, 138 S. 9th St., Payette, Idaho 83661.

Brethren, we need your support, prayers and encouragement. Visit with us when in the Northwest.

PREACHERS NEEDED

DECATUR, GEORGIA — The Snapfinger Road church is seeking a full time preacher to work with us. W.C. Hinton, Jr., David Tant and Sparky Owen have preached for this congregation and have done good work. We are self-supporting and located in one of the most heavily-populated areas in the southeast. Those interested may write to: Church of Christ 2622 Snapfinger Road, Decatur, Georgia 30034.

WARNE, NORTH CAROLINA - The church at Warne needs a preacher to work full time. We have a small, but sound, working group of Christians. At present we can pay \$75.00 per week, with the remainder of support being raised elsewhere. We plan to build a house for a preacher in 1976. If anyone is interested, please contact: Doyle Castleberry, Route 1, Box 17-A, Brasstown, N.C. 28902.

EDITOR'S MEETING SCHEDULE

March 1-7—Moultrie, Georgia
 March 8-14—Gulfport, Mississippi
 March 22-28—Grandview, Tompkinsville,
 Kentucky
 April 4-9—Bradenton, Florida
 April 12-18—New Cumberland Heights, West
 Virginia (near Weirton)
 April 25-30—Huffman, Birmingham, Alabama
 We hope to meet many of you during these
 meetings.

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