

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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SOME ATTITUDES AND PROBLEMS OF YOUNG PREACHERS (NO. 3)

The subject I have been discussing in the past two issues of this paper is sure to evoke some response. It will be favorable and unfavorable, depending upon who replies and whether a preacher feels guilty or not. But since I have not been attacking preachers as persons or preachers, I have no apology to make, except in some areas where a mistake has been made. I am discussing Attitudes and Problems of young preachers in the hope to be helpful to them.

We had considered three attitudes that would be hurtful to a young man who intends to preach the gospel. I now continue.

4. **Discovery Of New Methods.** This is not a new idea. King David created a "New Method" for carrying the ark: a new cart (2 Sam. 6). Through the ages man has tried to improve upon what God has required, or he has searched for some "new thing" under heaven. As much as we would like to discover something that no other has found in the Bible, it will not be so. Young man, just remember that many very intelligent, dedicated, industrious and devout men have spent their lives searching every page and every sentence in the Bible.

The zealous, ambitious, young preacher whose zeal is far ahead of his knowledge is very likely to conceive and try to put into practice schemes and plans of all kinds to increase the membership where he preaches. To begin, his false standard of growth and accomplishment is only two things: how large the attendance is (how many

baptisms he can get), and the amount of contribution. If this young preacher (and older men) could devise a scale or graph by which he can show increase in both of these areas, he would expect the praise and applause of brethren in general and preachers in particular for the great work he is doing.

In order to achieve these two goals preachers will try to out-do the denominational values and blunders which they have given up some time ago in setting up schemes and systems by which to achieve these goals. It is quite easy for a young man to forget that he has not yet had the experience and does not have the knowledge to declare that he has discovered something new under the sun. This is not a criticism of young preachers; it is a fact of life. Everyone of us passed through the period of inexperience and as time passed experience was obtained. Liberalism and digression in various forms in churches of Christ may be traced to this practice just discussed.

5. **The Problem of Jealousy, Envy and Gossip.** This problem does not belong to youth alone. In fact, it is more likely to be a problem of old preachers. At best there is a great amount of professional jealousy and envy among preachers. I suppose most of them are struggling for the praise of brethren, for the bigger churches, for more meetings, and above all for more money. Seldom is a class of people found more eager to listen to and to pass along to others whatever kind of gossip that will hinder the influence and slow the work of some preacher believed to be more successful than some others.

In an area where a number of preachers, both old and young, may be closely related geographically, we are likely to find some few cliques existing which spills over into congregational relationships and in many cases churches are destroyed and the effectiveness of preachers taken away because of the envy and jealousy existing among the preachers. The fact that the apostle Paul gave thanks that Christ was preached even of strife and envy does not by any stretch of the imagination endorse or approve such attitudes in preachers. He did not say he was thankful for preachers of this kind, but that he was thankful that Christ was preached.

6. **The Problem of Personal Popularity.** Most young

preachers are struggling with some personal goals that they may not know at first exactly how to handle. Personal popularity and reputation must be considered as one of the most important goals of young preachers. Vanity is probably the best word to characterize their efforts to look, to act, and to practice living in such a way as to promote self-admiration and at the same time to attract the approval of others. It is in the hope of the personal magnetism of a carefully developed personality that some of these young men will "win souls for Christ." The real truth is that all such efforts turn people away from God and toward a person incapable of saving anyone.

The POWER to save is in the gospel (Rom. 1:16), not in the personality of anyone.

7. **The Problem of Personal Attitude.** All people have some attitude toward other persons: God, the church, the Bible, sin, themselves, and just about anything you can name if their lives are influenced at all. The attitude or frame of mind toward a thing or person helps to form the goals and the means of attaining these goals in the hearts and lives of young preachers. Their attitude toward sin will determine how they deal with the matter in their preaching. If they are inclined to justify practices that are sinful in their own lives, they will classify sins, as millions do, into those that are unimportant and those that are very evil and dangerous.

Their attitude toward the church, whether it be in truth a divinely organized functional entity which is essential to the redemptive plan of God, or whether it is an elective organization in which people may be members if they wish, but not necessarily so in order to go to heaven, will be determined by their attitude.

The attitude of young men toward the word of God will determine how they preach it. If they consider this revelation by the Holy Spirit to be a guidebook rather than a "thus saith the Lord," which regulates both the heart and the lives of people, their preaching is going to be far more destructive than any good that may be expected from it. If they have or entertain questions regarding fellowship, grace, justification, and other thoughts along this line, that were formulated many centuries ago into different theological systems, they are off the foundation of truth and are headed in the direction of oblivion, so far as preaching the word of God is concerned. These matters must be studied in the light of God's truth and without regard to personal feelings or any specially formulated theological systems. For instance, the idea that all denominations are not wrong cannot come from the Book of God, and when a young preacher begins to propose such ideas, he has been studying the wrong material. His personal attitude must be carefully examined by himself.

While I have not made the effort to fully examine all the attitudes and problems of young preachers, I have stated a few that will hopefully give some help to some young man. There are others just as important, which we will examine at some future time.

As I leave this subject for the present I hasten to reiterate my love and appreciation for all these young men who plan to dedicate their lives to the preaching of

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Christ to a lost world. I stand ready to do what I can to teach, encourage and correct if need be for the good of young preachers. After twenty years in Tampa, Florida I have come to know and love hundreds of young men who are now preaching the gospel of Christ with great power. I hear from many of them every year by letter, phone calls and in person when they come to Tampa or I see them in meetings over the country. I love these young men and their families. I have strong feelings for several of them who were in my home much in past years. I can say "that without ceasing I have remembrance of thee in my prayers night and day."

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Editorial

Connie W. Adams

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(EDITOR'S NOTE: The editor wrote this article over 10 years ago, but we believe it bears repeating now, especially in light of the fact that recent discussions on sins of ignorance and weakness are linked with various aspects of the so-called "Grace-Unity Movement.")

UMBRELLA RELIGION

There is a tendency to take scriptural terms and expand them to include more than the Lord ever intended. It is all too easy to make these terms a giant umbrella to shield whatever we want to put under it.

Sound

Timothy was admonished to "hold fast the form of sound words" (2 Tim. 1:13). Titus was to rebuke false teachers that they might be "sound in the faith" (Titus 1:13). He was to speak "things which become sound doctrine" (Tit. 2:1), and to use "sound speech, that cannot be condemned" (Tit. 2:8). A preacher is therefore "sound" when he teaches the wholesome words of life found in the scriptures. He must not only teach sound doctrine, he must practice it and show himself "a pattern of good works" (Tit. 2:7). He is to be "an example of the believers" (1 Tim. 4:12). A congregation is sound when it adheres to sound doctrine, both theoretically and practically. This means an adherence to all the truth, not just isolated parts of it. It should permit and require the whole counsel of God to be preached.

Over the past twenty-five years the majority of congregations in this country took up some practices unknown to the New Testament. The support of human institutions became widespread. Theological defenses were devised to support this practice, thus doctrinal corruption resulted. The sponsoring church idea was revised to satisfy a desire to activate the universal church through a single agent. Along with these changes came an increasing demand for church supported entertainment and recreational facilities. The churches which began to practice such things became unsound in so doing because there was no Bible authority for them. Those who insisted on holding to the "old paths" began to look upon themselves as "sound" churches to distinguish themselves from those who have accepted "unsound" practices. The preachers who defended these practices were "unsound" because they were implicated in that for which no scriptural defense could be made. So the terms "sound" and "unsound" began to be used with respect to certain issues. When used in that frame of reference they are legitimate.

Sadly, there have been some who have decided that the only test of soundness in a preacher is his opposition to the above named practices. With some, the term has become an umbrella wide enough to cover preachers whose lives are ungodly, whose families live by the standards of the world and disgrace the name of Christ and who are to be tolerated because they know how to give the "liberals" "what for" every now and then. Never mind that they do not know how to present a balanced diet of truth. They are "sound." They are against Herald of Truth! Don't get me wrong, brethren; soundness in the faith includes opposition to error whether in or out of the church, **but it does not end there.**

Then there are those "sound" congregations which have severed themselves from the "liberals" but have aligned themselves with the Devil on other questions. A church which is not doing what it can to spread the gospel in its own community and elsewhere as it has opportunity is not sound. One which does not practice corrective discipline and allows the sacred body of Christ to become a spiritual garbage dump where all manner of sin is shielded with not so much as a little finger lifted to correct it, is not sound either. One which knows how to do nothing more than fuss and fight over every trivial idea or opinion is not sound, even if it is opposed to the college in the budget!

Certainly every congregation has its weaknesses and room for growth and improvement. As long as the whole counsel of God can be taught there and brethren are willing to listen to the truth and make corrections where they are needed, then that church is committed to soundness. Let's be sound in the faith, but let's not use a scriptural term as an umbrella to cover sin.

Fellowship

Much is said in the New Testament about the spiritual partnership of those who serve the one Lord. Such is attained by jointly walking in the light (1 Jno. 1:7). There is to be no fellowship with either moral corruption (Eph. 5:11) or doctrinal error (1 Jno. 2:19; Gal. 1:6-9).

But again, this great spiritual relationship with all its wondrous blessings has been made an umbrella to cover all kinds of doctrinal deviations . . . Premillennialism, instrumental music, institutionalism and you name it. Men like Carl Ketcherside and his devotees will raise their fellowship umbrella to cover it, provided one has been immersed for the remission of sins at some time. All along, the borders of this umbrella are getting wider and some of the "pious unimmersed" who are "brothers in prospect" are now standing under the fringes and in due time can expect full shelter.

Grace

Anyone conversant with the New Testament knows that man did nothing to earn the great scheme of human redemption. It was provided out of the riches of God's grace (Eph. 2:8-10). The extension of favor may be conditional or unconditional and yet classify as grace. Some of the brethren are getting excited and thinking that some of us have forgotten all about grace when we stress the importance of gospel obedience.

They hint that we have minimized grace and really hold to a concept of salvation by works—that God owes us salvation. If there is any hint in the word of the Lord that the grace of God saved a sinner without his believing the Lord to the point of obeying his commandments, then it has surely escaped my notice. The Lord is still "the author of eternal salvation to all them that obey him" (Heb. 5:8-9). It will be of grace, to be sure, but grace may be rejected. The disobedient reject it and the obedient receive it. Unless a fellow has been dipping his bucket too deeply in the well of denominational theology, I fail to see the reason for the uproar. You just watch and see if this grace umbrella does not merge with the fellowship umbrella before it is all over until they have one common handle. Already some who are enamored of Ketchersidism are in virtual ecstasy over their discovery of how the grace of God is wide enough to cover all the doctrinal deviations which have arisen among God's people. **Gird on your armor, brethren, there is going to be a battle over this!** Don't be caught asleep.

There are other scriptural terms, proper in their correct application, which have become umbrellas to cover too much. But perhaps enough has been said for now to rally friends of truth and to stir up a few enemies. (TRUTH MAGAZINE, March 8, 1973). (Editor's footnote: We did have a battle, but some were asleep. Some thought it was all just a "paper fight" and decided to solve the problem by denouncing the papers. Now, ten years later, we have the same problem with a few young men and some older sympathizers. They are breaking from the same starting gate as before, making the same arguments and employing the same catch phrases in their effort to justify a broadening base for fellowship with apostates. Sin is somehow made to appear less offensive if it is sincerely ignorant. If brethren will be content to preach the whole counsel of God plainly and pointedly, exposing and opposing sin and error wherever either appears, then I promise you that the problem of fellowship will take care of itself. Those who love truth will accept it and those who do not love it will oppose you and will want no company with you.

Let us exercise patience with the naive and uninformed who have honest questions, but let none of us hold our peace and fail to identify and expose those who are looking one way and trotting another, speaking out of both sides of the mouth and undermining the faith of the unsuspecting. Personal friendships and family loyalties must not be allowed to cloud judgment. The preservation of truth is of far greater importance than such human considerations.)

PREACHING IN THE PHILIPPINES

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From March 29 until May 3 brethren Harold Trimble, Vernon Love and I preached the gospel throughout the Philippine Islands. During these five weeks God opened a wonderful door of opportunity to us. From a personal standpoint this trip opened my eyes and heart to a world I had never seen and to a people I had never known. Now I am in love with both. Allow me to take you on a tour of this oriental country to discover for yourself a nation of fifty million souls, among whom are found your brothers and sister in Christ. Please, open your eyes and heart as we retrace our steps through the Philippines.

Let us begin by telling you about the land and people in general. Geographically the land is made up of over 7100 islands. The two major ones are Luzon on the north and Mindanao to the south. In between are the many Visayan islands. The scenes of the large cities are quite a contrast to the pleasant countrysides. For instance, in urban areas like Manila and Davao there are wild traffic rides, thousands of street peddlers, multitudes of seemingly endless humanity which all combine to form a maze of madness. There are taxis, jeepneys, tricycles and horse-drawn carriages all blowing their horns and rushing quickly about, all the while pouring an incredible cloud of diesel fumes into the air. The experience of Manila traffic made the Houston freeway jams seem like child's play. There were peddlers everywhere peddling everything imaginable. Peddling, we found out, is one of the major ways that Filipinos supplement the family income. They range in age from the oldest of men down to the five year old children. Leaving the city we noticed the rural scenery is strikingly different. Rice paddies stretch for miles, coconut trees tower into the sky, banana trees and sugar cane fields are abundant. The carabao (water buffalo) is seen everywhere. He is used as both a tractor in the fields and a truck to haul grain to granaries and market. While I'm speaking of the land let me insert here what we beheld in Mindanao. There was a terrible eight month long drought then in progress that had left the land scorched to a deathly brown. It had devastated their crops. The rainy season was to begin in May and last through November. So it would be several months before food could be planted and harvested again.

Inside the homes of the Filipinos you can find happiness in the midst of poverty. Whether in large cities or small towns you would be hard pressed to find decent plumbing, sewage systems or running water. In many homes electricity is either sporadic or non-existent. Most of the families we met were quite large, some numbering as many as 15 or more dependents. The daily diet consisted of rice (3 times a day), pork (mainly fat), fish, eggs, a few vegetables, tropical fruits, coffee

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and water.

To write on the economy in the Philippines would take a volume to explain and describe. In short, abject poverty abounds! To give you an idea of the situation it would take approximately 10 pesos to equal 1 American dollar. Keeping that in mind, Mr. Mat Defensor, an economic journalist for The Metro Manila Times, gave a startling list of statistics in the March 20, 1983 edition of that newspaper. In his article he listed the value of the peso and the percentage of increase in basic food supplies over a ten year period. From 1972 through 1982 the value of the peso dropped from 1.00 to 0.28. Translated that means if a man made 1000 pesos a month in 1972 it would be worth only 280 pesos in 1982. While the peso was dropping the inflation of food costs soared an average of 272% in that decade. Rice rose 148%, eggs 183%, pork 205%, sugar 230%, along with all other food items. He went on to quote, "according to the PNCRC (Philippine Normal College Research Center) a family of six must have an income of 99.39 pesos daily (about \$10) or 2981 pesos monthly (about \$300) to meet the basic requirements for food, clothing, shelter, education, health and medical services. Below that level one, two or even three basic necessities must be sacrificed. This is the poverty line."

Since the vast majority of people make below the quoted poverty line of \$300 per month it is necessary for all in the family to work. The head of the home, who is the chief bread winner, often has to "sideline," that is, work two or three jobs. Vernon Love and I spent some of our free time walking around talking to people about their jobs and salaries. We found for instance that a policeman often doubles as a taxi cab driver at night. They also get under-the-table money from jeepney and taxi drivers to avoid paying a traffic fine. Many taxi drivers peddle prostitutes as their "sideline." They also do not start the cab meter quite often in order to pocket the money instead of paying the cab company. Street cleaners make 23 pesos a day and then peddle odds and ends at night. Porters at hotels receive tips from cab drivers when they whistle for a particular one. We also found mothers and daughters, besides the endless household work, sewed clothes, tablecloths, etc. to sell in the market. Some women sold ice, eggs and other items on the side. Even the children get involved in supplementing the income by peddling magazines, trinkets, and a thousand and one other things. We met a school teacher who supplemented his salary as a calligrapher, writing documents for individuals and companies. On and on we could go but you see the point. Survival becomes a struggle which must be met by the family uniting with cooperation and hard work. It is the way of life there.

Now, let me introduce you to your brethren in Christ who live in this land. We flew from Tokyo into the capital city of Manila. There we met, visited, ate and preached in the homes of such faithful preachers as Victorio Tibayan, Sr., Ben Cruz, Noli Villamor, Ben Carreon, Vic Tibayan, Jr. and many others. We traveled about 60 miles northwest to Angeles City to meet Castorio Gamit and the brethren there. Brother Trimble

later held a meeting here. I went to Lucena City where Danny Herrera faithfully works while driving a jeepney to support his family. Our chief aim on this trip was to combat the errors of Premillennialism which was making inroads into some churches. Brother Trimble flew south to Pagadian city to lecture on this theme for about eight days. Vernon and I went to the island of Mindoro to the city of Calapan. The lectureship there was well attended by some 60 to 75 gospel preachers who had come at great expense from many miles and from many islands. They sat patiently in the rented school room on elementary size benches for hours just to listen and learn. While here we were treated royally in the home of brother Diosdado Menor. This good man is 76 years young and has been a great source of spiritual strength throughout the years in the Philippines. We traveled south to Eliseo Sikat's home for a day. I would like to insert here that we met a brother named Gady Castres whom we found to be one of the most capable song leaders anywhere. His love and ultimate goal is to teach his Filipino brethren how to sing praises to God from both the heart and in harmony.

We returned to Manila and traveled into northern Luzon to the city of Baguio. This is the resort tourist trap of the country. We stayed in the home of Andrew Gawe, the faithful evangelist there. We found over 50 preachers had come to these lectures from all over northern Luzon. Throughout the studies we had lively discussions morning, noon and night. Each session was following by an open forum. We spent the last night here discussing the responsibility of preachers and local churches in regards to support. Next we took a bus north to Laoag. Here we were "chauffeured" all over Ilocos Norte province by Materno Sibayan. It seemed as if we preached in every nook and cranny throughout those mountains! We met brethren in remote places who were as the early Christians in Smyrna of who the Lord said, "I know thy works, tribulation and poverty (but thou art rich)..." (Rev. 2:9).

Returning to Manila we rendezvoused with brother Trimble and flew south to Davao City in Mindanao. A very large number of preachers and brethren were gathered for the lectureship. Juanito Balbin, Manuel Caa and other evangelists live in or around here. The school house was packed every day. All three of us felt great good was accomplished here. Then off we went westward to Kidapawan in North Cotabato. We stayed in the home of Reuben Agduma while here for four days. Again a large number of preachers had come at great expense to be edified by our teaching and by being with each other. We spoke morning and afternoon and then spent our nights singing and talking. We caught a jeepney back to Davao, stopping at Bansalan to visit with the Notarte family. Joy, Rudy, Johnny and Benjie are the sons of the late Reuben Notarte and are all faithfully carrying on the work of preaching in that area. After leaving Bansalan we later heard that there was a gun battle there between President Marcos' forces and the Moslem guerrillas who seek to overthrow the government in Mindanao. Seven men were killed in the exchange. While preaching in Kidapawan we could also

hear machine gun fire in the distance.

Returning to Manila we entered upon our last leg of the trip. We flew to the remote island of Palawan. The capital city of Puerto Princessa was the location of our lectures. The crowds were not as large here but much of that was due to the economic conditions. They just could not afford to come. We spoke morning, noon and night while there for 4 days.


Our return to Manila found us exhausted but satisfied. We felt like we had accomplished what we came here to do. All in all we had preached around 130 sermons between us, distributed close to four suitcases of sermon outlines, tracts, books and song books, and had helped as we could with the great expense of meals which usually fell upon the local preacher's shoulders. While we did find several preachers who were filled with jealousy, pride, immaturity and other problems we found many more who were dedicated, zealous workers for the Lord. Several years ago there was a great interest by American brethren in the Filipino work. Many men were supported partially or in full by individuals or local churches. In the last few years there has been virtually a complete severance between American and Filipino brethren. We found only a handful of men still receiving any support at all from U.S. brethren. I do not know all the reasons why this is so. It is certainly true that those brethren need to learn to support their own men partially or fully as ability permits. We preached this very theme nearly everywhere we went. But right now that is just not possible. In a general survey I took of 28 local churches I found the average attendance was 27 and the average contribution was \$3.70. That might seem like a petty sum but please remember that many of these churches are in remote settings and the vast majority are poverty stricken beyond anything you have ever seen in America. Most of them make a great sacrifice just to give anything at all. It is not a shame for the preacher to work and preach as he can, in fact I recommended that to many of them, but I also feel there are some experienced, mature men whose time and talent need to be used fully.

I sincerely pray that there will be some individuals and local churches who will think seriously about possible support in this part of the world. If you have any questions about the work in the Philippines please feel free to write. I hope that you have enjoyed this trip with me.

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PARENTAL CONTRIBUTIONS TO MORAL AND SPIRITUAL CONDITIONS—NO. VII

Substituting Church Teaching for Parental Teaching

At best the role of conscientious parents is very rewarding; at worst it is challenging. Nothing brings warmer hearts and joy unspeakable to Christian parents than the awareness that their children are growing into God-fearing, Christ-imitating personalities. It is nice to see them develop strong and healthy physical bodies, to do well in their school work and get along well with their peers. It is great to observe them reciprocate devotion to their parents and grandparents and show respect to older persons. Nothing should concern parents more than to observe a lack of these qualities in their physically, mentally and socially developing offspring.

It is not an unusual occurrence to find families where both parents attend and demand that their children attend every church-sponsored Bible study and every public worship service yet to find the same children resentful of being forced to attend such classes and to "go to church" at all. Particularly do they become increasingly resentful, often very bitter, at parental pressures in this area of life. I have known many instances where, upon leaving home after high school, these same children completely and forever surrendered their once-upon-a-time interest (if they ever really had any) in spiritual values for a life of complete indifference, often rebellion, toward religion in any form or sense. Few who read these lines will have failed to observe the same situation and probably many parents who read them can verify this observation in their own sons and daughters.

Fathers, mothers and prospective parents, please understand. I do not have all the answers to all the questions about these or other family unpleasanties and problems. I am persuaded, however, that there are definite causes for conditions described above. For lack of a better term, again I use the word "substitution" as a door-opener for the observations made here in connection with this particular unwholesome reality in too many families. The cause for the condition is not singular. There is a plurality of causes.

1. A disposition to substitute church teaching and teaching arrangements for parental moral and spiritual

teaching and practice is a major cause of the condition here discussed. I oppose no rightfully arranged, staffed and faithfully supported congregational teaching program. This is not my point though I believe a contributing factor to the deplorable condition which has cursed so many families is a failure of persons teaching in church meeting houses, pulpits and classrooms unthoughtedly to fail to make the point I am making here. A major fault is not found in having congregational teaching programs but a major shortcoming is in many who fail to teach parents and prospective parents that parents themselves are specifically addressed in the matter of "nurturing" their own children "in the chastening and admonition of the Lord" (Eph. 6:4). Christ never gave his church this command but tells fathers who are "church members" to "nurture" their children in the Lord's "chastening and admonition"!

2. Too often fathers and mothers erroneously think that getting their children to the church house will solve all moral and spiritual problems. One might conclude that such parents think that all Bible teaching should occur in the meeting house. It is not uncommon for these same parents to never pray with or have Bible study or any other kind of "devotional" period with their children except thanksgiving at mealtime. They do not even follow up on what happens in their children's classes in the meeting houses which, again too often, are sessions where teachers cover study books by lecturing on the material for a particular class period with little or no response from the pupils. As younger teenagers become older teenagers less and less response occurs to questions asked regarding lesson assignments and more and more class discussions become arguments over various social issues or even degenerate into a sort of forum regarding school and social activities which have little or no connection with the scheduled class session and lesson. Simple discipline and class control by the would-be teacher becomes a serious problem.

3. The class, again too often, carries little motivation for the pupils to study, learn and know the Bible and its meaningfulness to the individual pupil's life. With no home follow-up, the pupil develops a veritable unconcern for spiritual values while forced attendance and no inquiry or follow-through by parents builds indifference and resentment in their children. When a critical parental attitude towards church leaders is heard by the children the seriousness of the problem is only complicated.

4. The preachers and elders, through the preacher, apply the pressure to parents to see that their children are "present for every church service" yet, again, the same bishops and preachers fail to put the same type pressure on the parents to do in their own houses what they seek to do in the meeting house.

5. Parents "institutionalize" the local church. In many families parents either fail to see or seemingly do no care about their children's attitude toward church activities. They do not begin early and keep up in their children's minds a reverence for God and spiritual values everywhere, with everybody, all the time! They dare

not allow their youngsters to "miss church" at the church house but do nothing to relate what should be happening in the meeting house to what should happen in their own house. Thus they "institutionalize" the church even though that church contends it is much opposed to "institutionalism"! If not, why not?

If it is wrong for one church or a human benevolence or teaching society to do another church's assigned work, why isn't it just as much an "institutionalized church" which allows its own members to load itself with "nurturing" and "admonitional" duties which parents gladly surrender to it? I fail to see where one form of "institutionalism" is better or worse than another.

A Solution: Christian parents should be motivated by church shepherds to do their "nurturing" work as parents in their individual families. When such motivation is properly done there will still be occasion for church arrangements for study other than "when the whole church is assembled together" on Lord's day. Furthermore children will increasingly learn that though there is a difference between the local church and its teaching work on the one hand and the parents and their teaching work, on the other hand, there is nevertheless the same word of God to be learned and properly applied in both "families".

The nature of the parent-child relationship differs from that of the church teacher-child relationship but the thing taught by each is the same. We need to let the local church be the church with its work and the family be the family with its work while we remember that the word of God is the medium through which Christ who is the "head of every man" and at the same time "head over all things to the church" is the one who claims all authority over the Christian in both relationships.



Training Up A Child

by Gewndolyn M. Webb

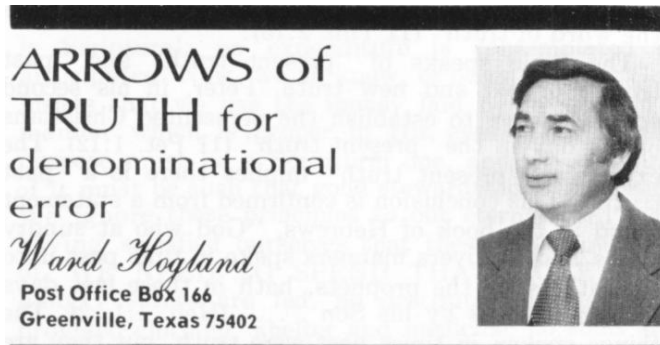
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THE LEGITIMATE QUESTION (NO. 2)

This is the second in a series on the legitimate Bible question. The basis for our study is Matt. 22, where Jesus had a confrontation with the Pharisees, Sadducees and a lawyer. In our first article in **Searching The Scriptures**, we studied the first two questions in the context. The first had to do with paying tribute unto Caesar and the last was about the woman who had married seven husbands and then died. It was noted that the first was a **complex, qualified, legitimate** question whereas the latter was a **complex, illegitimate** question. It was shown in article one, the basic difference in the two was in the options offered. In the "legitimate" question the correct option is stated, whereas in the "illegitimate" question the correct option is not stated but ASSUMED in the question.

Our third question is unlike the first two in that it is the **complex, legitimate** question. The only difference in this one and the first is this one is not "qualified". We will start with verse 36, "Then one of them, which was a lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the law?" This introduces us to the complex legitimate question. It is complex in that a number of commands could have been selected as the greatest, and it is legitimate in that Jesus did select one as the greatest. Hear his answer, "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy mind. This is the first and great commandment." Please notice, he did not explain, qualify or modify his answer. It was forthright to the point! In question number one, Christ modified his answer but not in question three. This is the type of question which could be answered with a direct "yes" or "no." Another example of the **complex, legitimate** question is in John 21. The Lord said unto Peter, "Simon, son of Jonas, lovest thou me more than these?" Peter had a legitimate choice between his fishing business and the Lord. He said, "Yes Lord, thou knowest that I love thee." Thus, he made a choice between the two options. In Acts 8:37 we have another example of this type. Phillip said to the eunuch, "If thou believest with all thine heart, thou mayest." The eunuch had one of two options. He could have said, "I do not believe" or he could say, "I believe that Jesus Christ is the son of God." Fortunately, he selected the latter option, was then baptized and went on his way rejoicing.

Now, let us observe how a **complex, legitimate** question may be turned into a **complex qualified, legitimate** question by a slight change in the wording. Sometimes an opponent will ask, "Can any alien sinner be saved without water baptism?" This can be answered with a forthright "no." However, sometimes the wording is changed to this: "Can any person be saved without water baptism?" Now, this question makes it necessary to "qualify" the answer in that babies would be included in the latter. Since babies are safe, and will be saved without water baptism, one must "modify" his answer accordingly. This is why in public discussions one must observe questions very closely. Questions can be "tricky" and get one into great difficulty. Another question which can be shifted from the **complex, legitimate** to the **qualified, complex, legitimate** is: "May a church, from its treasury give to a college?" The answer is "no." However, if one changes the question to: "May a church give to a college?" The question now demands a modified "no" instead of a forthright "no." The reason being, the word church is sometimes used in the individual or distributive sense (see Acts 5:11; 12:5). Since the word "treasury" was left out of the latter question, one could mean, "Could the church (individuals) give to a college?" The answer would then be "yes" instead of "no." Sometimes with a slight change in the wording of a question, the answer must be changed from a direct "yes" or "no" to a qualified "yes" or "no." Another example would be: "May the church give money to an alien sinner?" Here again, it would depend on what the person had in mind by the word church. This question could be answered by either a "yes" or "no" depending on the meaning of one word.

Our final question in this series is known as the complex, compound, legitimate question. It is "compound" in that it demands a dual answer. Not too many questions fall into this category. This time instead of the Lord answering the question, he steps into the box and does the asking. In verse 42, he says, "What think ye of Christ? Whose son is he?" This question demands not one, but two answers. The Pharisees answered, "The son of David." This answer was only one-half correct. The Lord knowing these Jews would not admit he was the son of God, countered with a second question, "How then doth David call him Lord? If David then call him Lord, how is he his son?" This question proved to be a shibboleth to the Pharisees. As a matter of fact, the text says, "No man was able to answer him a word, neither durst any man from that time forth ask him any more questions." This means that Jesus had complete victory in this confrontation. Some may ask, "Did the Pharisees admit defeat?" Hardly! They probably went into town and told how they had whipped the Lord. The "dual" answer to this final question should have been: "Lord you are both the son of God and the son of David." The Pharisees would admit only one-half of the truth and thus went down in defeat. Kind friend, remember that questions serve as a prolific way to teach the word of God.

MY SERVANTS THE PROPHETS

Rodney Miller
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NEHEMIAH: LET US RISE UP AND BUILD

The Place of Growth In Spiritual Revival, Part 3—Rejoice In The Lord

Nehemiah's problem in Chapter 11 is to re-populate Jerusalem. Too few of the Jews who had returned back to their homeland wanted to live in Jerusalem. Certainly, there were disadvantages to living in Jerusalem, such as the fear of enemies who could overrun the city and take the citizens captive. They had been through such an experience in the past, and far too many wanted the freedom of living in the rural regions of Judea so they could flee to the mountains in the face of an enemy invasion. Still others did not want to live in Jerusalem because of extra work in guarding the walls as well as paying the taxes they would incur. So Nehemiah found himself with a Capitol City and no one to live within its walls. We of today's generations have also noted our problem in the church of today in that too few in numbers are within the walls of Zion and too many are in the world. The answer is not in more gimmicks. Nor is it by increased efforts in and of themselves. If we are to see the Kingdom grow in American cities, those of us who are God's people must come to know our God. This **MUST** be the first step to growth if the local congregation is to develop the hearts of the materialistic and worldly-minded citizens into hearts that know God. They must spend time with Him in prayer, devotion and meditation **DAILY!** We suggested that there were at least 4 steps necessary to building growth in the local congregation, and that every preacher plus a set of leaders need to formulate from the Word of God what their objectives are for growth in the local church. While these ideas can only serve as a suggestion, God has proved that they will work by His power.

III. Rejoice in the Lord

Brethren, if we are to build up the local congregation and see souls come to the Lord, the step which follows getting to know the Lord is **TO BE HAPPY IN JESUS CHRIST!** Too many of us are dead to the emotion of **JOY, HAPPINESS and PRAISE!** We have no real joy in Jesus Christ, and far too many feel that they are never really going to make it to Heaven anyway, so what's the use of really trying. To many religion has become just a drudgery that they go through only because they think they are supposed to do this or that.

You see, Christianity can become a fire plug religion. It is used only in case of an emergency. Now, nobody ever is actually enthused about a fire plug. In fact, fire plugs are always in the way. If you park by one you will get a parking ticket. They are ugly and never make anything look more beautiful. So, why should we need to have such nuisances anyway? In case of an emergency, of course! So it is with Christianity. We will probably not make it to heaven because it gets in the way of our having some really good "fun" here on earth. Besides, it takes too much time and effort. So why do we go to church anyway? Because in case of an emergency we might need to be able to say to the Lord at the end of time, "Well, I did put in my two cents worth as long as I lived."

When this seems to be the state of our attitude. Brethren, it is easy to see that we are not going to be too highly motivated to anything for ourselves or for the Lord. So what do we preachers do? We blast away week after week because no one is interested in doing enough to get themselves to Heaven. All this is to make them feel guiltier and guiltier; that is, if they still have any feelings left at all. So, the worse they feel, the less they do, and the more discouraged they become.

Is it any wonder that these people are not the most effective soul winners in the world? What do they have to give away, guilt? Also, what are they going to say to some of their neighbors who finally do come to a Monday night personal work class? Could it be: "We would like for you to come to our church too, so you can feel just as guilty and miserable as I do?" We knock on the open door of some poor pagan whom we can see sitting inside drinking a cold beer and watching Monday night football and who also seems just as content as can be, so what do we have to offer this fellow anyway? Well brethren, we have no joy, and you sure cannot give away something you do not possess. If we do not have the joy of Christ in our hearts, will we ever be able to give it to a lost world? You cannot give either one cent or a million dollars away, if you do not have the one cent or the million dollars. You can't even give someone tuberculosis if you don't have it yourself, or if you are not a carrier of the disease. **WE ARE NOT A HAPPY PEOPLE!**

Walk into the assembly of an average congregation at the corner of X and Y Streets in most any city in America. Observe how we are actually bored to tears. You can tell it by the expression on our faces as we watch the clock! Our singing drags. Our prayers repeat the same old worn out cliches. Yet we complain: "Nobody is interested." Or, "it won't do any good," and also, "we tried it once and it didn't work," "nobody will come", and "we are not ready for that yet."

We then ask: "Well, how are you doing?" The reply is: "All right, I guess, under the circumstances. Have we never read the letter of Paul to the brethren in Phillipi? In Chapter One Paul makes it clear that this is an Epistle of **JOY!** Yet, Paul was a prisoner in a Roman cell. But in spite of his circumstances, he still tells us on that: (1) chains, (2) critics, (3) crisis, nor his circumstances will rob him of his joy in Christ Jesus!

Phil. 1:18: "Christ is proclaimed and in this I rejoice yea, and I will rejoice."

How can we have this attitude of joy? Brethren, we preach and talk about the fear that God is FOR us and he LOVES us. Yet, we are not a joyful people because we do not see God as a God of love. We picture Him as just waiting to zip down the shoot, or that He delights in finding all the flaws in our characters. Isaiah saw in the shadows of prophecy the servant of the God who was to come, as a God of LOVE. Isa. 42:1-4: "Behold, my servant... He will not cry out or raise his voice.... A bruised reed He will not break, and a dimly burning wick He will not extinguish." Consider the promise in this beautiful prophecy. A reed was used for measuring. It was cut for a certain distance and used to measure that distance. It was much like a yardstick today, because while it was to measure with, it was also handy to use for many other purposes. While being put to use, however, it would oftentimes break. The reed was so common that when it broke, it was quickly thrown away. **BUT NOT BY MY LORD! HE WOULD NOT CAST ASIDE A BROKEN REED!** To the world it was of no value but to Him who loved UNCONDITIONALLY, it would not be cast aside. The same is true as to the smoking flax. It was a very common and disposable item around the house. The oil would burn out of the lamp and the flax or the wick would smoke and cause irritation of the eyes. When this happened, the owner of the house quickly snuffed out the wick. Not so with our Lord! **HE CARES. HE LOVES. HE WILL BRING BACK LIFE TO THAT SMOKING WICK OR FLAX!**

Isaiah again makes this theme clear to us in Isa. 40:9, as he says; "BEHOLD YOUR GOD! **LIKE A SHEPHERD** He will tend HIS FLOCK, in His arm He will gather the lambs and **CARRY THEM IN HIS BOSOM** and He will gently **LEAD THE NURSING EWES.**" Like a shepherd He will carry us to His bosom. **OUR GOD IS FOR US!** If we can ever get all our brethren to really feel His love for them, they would then become a happy and enthusiastic people. They would then have something to share with a lost world. They would then have something to communicate. All of us are only as smoking flax or a broken reed. We are no better. Yet, He has unilaterally chosen to love us. He has chosen to love us without conditions. **ALL** men are loved by Him. Therefore, when we feel like a loved people we will certainly have something to share. Why are the Pentecostals outside telling everybody about their brand of religion? Because they have found something which to them is **SPECIAL**. What they have found is not doctrinally correct, but that doesn't influence or change the way they feel about it. Brethren, doctrinally **WE HAVE THE TRUTH!** Shouldn't we feel better about having the **TRUTH** than our religious friends feel about error?

In a nice but casual restaurant one evening, a group of Christians were seated around a table enjoying a delicious meal together. There were serious and sober subjects discussed, but most of the conversation was that of **JOY**. They were laughing together and all clearly felt on top of the world. The others in the restaurant were

eating and drinking in icy silence all around. Finally a waiter observed: "What makes you people so happy tonight when everyone else in here is so glum? Although the answer was not spoken to the waiter, it is this: "Only Christians have the right to laugh about anything!"

As Isaiah said: "Behold your God." Just think: He loves **ME!**

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A REVIEW OF "CHURCH OF CHRIST" (2)

In the June issue of this paper we printed an article by a Catholic priest on the "Church of Christ." It was one of a series in Our Sunday Visitor on "What Protestants Believe." In our last issue, we reviewed the first six paragraphs of the article, and we shall now discuss the final seven paragraphs.

Paragraph 7: He says, "This church is a reaction against much of the Protestant liberalism that is so prevalent today, the believe-what-you-want-to, one-religion-is-as-good-as-another school of Protestant theology that has watered down Protestantism so much that it is almost impossible to discover what Protestant churches actually believe and teach."

We do stand in opposition to the teaching that one may believe whatever he wishes and that one religion is as good as another. It is true that these ideas have so "watered down" or diluted the denominations until they have no power or consistency because they have no truth. But our answer is not, as he contended, that we say "here is what you must believe and do, because we are the true church ..." What we teach and encourage people to do is that which is taught in the word of God, the Bible. One doesn't have to believe or obey anything because "the church of Christ believes it," and the same is true of the Catholic Church.

Paragraph 8: One characteristic of the Lord's church is that it is truly catholic, the saved of the earth, but that is not spelled with a capital "c" as they have it. The church is universal in nature, but that's not its name. We believe that "all types of people" are in the universal church as described by Paul in Galatians 3:28. This includes all who by faith (their own) have been baptized into Christ (Gal. 3:26, 27).

Paragraph 9: We have not been as loud in our opposition to Catholicism as we should have been. Yes, there was a confrontation between the Catholic Church and the church of Christ in Italy years ago. They even defaced and removed some of the signs from our meeting places. We would probably have the same kind of opposition in America if Catholicism had the power and influence here that it has in Italy.

Our opposition to Catholicism is doctrinal and spiritual in nature, for "we wrestle not against flesh and blood," but against powers, rulers of darkness and spiritual wickedness (Eph. 6:12). We do not deny Catholics (or anyone else) the right to erect and maintain places of

worship, nor to believe and practice anything they desire.

It is easy for us to understand why we would have controversy with Catholicism while "protestant denominations have lived in peace" with them for years. Protestant denominations cannot say that anything or anyone is wrong for they have taught for years that one church is as good as another. In addition, they borrowed many of their practices from Rome, and "people in glass houses should not throw rocks."

We oppose Catholicism (not Catholics) by every means and medium available to us. I presented recently a series of five thirty-minute lessons on "Was Peter Pope?" on a 50,000 watt radio station. We offered free time to any representative spokesman of the Catholic Church to reply, but there was no response from them.

Paragraph 10: We vehemently deny that we have displayed bitterness toward the Catholic Church — at least those connected with this paper endorse no such attitudes. We endeavor to "speak the truth in love" (Eph. 4:15), but when that truth cannot be refuted the next best thing is to impugn our motives.

It is true that there is no "direct, historical connection" between the church of Christ and the Catholic Church — and for that we are profoundly thankful!

"Rev." Kelly says that the Catholic Church is "a living, historical refutation of all their claims." We challenge any Catholic to name one thing which we teach or practice which has been or can be refuted by the Catholic Church, using the Bible as the standard.

Paragraph 11: Here he calls attention to division in the church of Christ over Sunday schools, but such is minimal and of little significance. He says that we emphasize "congregational character" and have no conventions, "although 'Lectureships' take their place." The organization or government of the church is congregation rather than universal; but we need to define what is meant by "conventions" and "lectureships." We normally think of religious conventions as law-making bodies, and of course the church of Christ has no such nor is such needed. Christ is our head and lawgiver (James 4:12) and His will is revealed in the New Testament, not some convention. As for "lectureships," sometimes a series of protracted meetings is called that — and that's all right. The colleges operated by Christians have annual lessons called "lectureships" but they are separate and apart from the church — or at least should be.

He says that our popularity with other protestant bodies is not high. That's true, and so long as we preach the truth we cannot anticipate an increase in ratings. Our brethren of the first century didn't rate too highly with others and were "the Way which they call a sect" (Acts 24:14 NKJ), and "every where spoken against" (Acts 28:22).

He said that due to our "private interpretation" of the Bible we believe that our interpretation is the only correct one. Well, the Bible teaches the principle of private or individual interpretation and that the average person who is seeking for truth can understand. "The entrance of Your words gives light; it gives understanding to the

simple" (Psalm 119:130). The correct interpretation of the Bible is to believe what it says (e.g., the seven "ones" of Ephesians 4:4-6), and that is where we invite all others to join us.

Paragraph 12: In this paragraph he accuses us of "picking over small points and ignoring some of the cardinal points of the Christian Faith," but he failed to give an example of those points. By "Christian Faith" we're sure he refers to the Catholic faith, and we plead guilty to ignoring the cardinal doctrines of that system. But we observe, teach and defend the cardinal doctrines of the faith once delivered to the saints (Jude 3).


We regret and resent his sarcastic and blasphemous statement that we make "religion something buried in a book," meaning the Bible. In speaking of the Bible, Catholics speak with forked tongue. On one hand, they claim to have given us the Bible, and on the other hand they deny its authority, challenge its simplicity, and question its adequacy.

He charges that we "ignore the authority and tradition of the Catholic Church." We certainly do! Christ has all authority (Matt. 17:5; 28:18) and He has not delegated any authority even to His own body or church, much less the Catholic Church. And tradition doesn't teach or authorize anything as being the will of the Lord (Mark 7:9).

Paragraph 13: He closes by complimenting us on our zeal, learning our doctrine, and winning converts. Many of us do not deserve these compliments. If we were really doing these things as we should, there would be fewer servants of the pope and more servants of the Lord Jesus Christ.

Our Catholic friend closed by saying, "Catholics should pray for them that they will find the true 'Church of Christ'." If we have not found the "true church of Christ," and should find it, should we then call it the Catholic Church? If so, why?

In our review of this criticism of the church of Christ, we have endeavored to "speak the truth in love" yet plainly so that we are understood. We urge our Catholic friends to give careful and honest consideration to what has been said, and "search the scriptures daily to find out whether these things were (are) so" (Acts 17:11).



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SOME SUGGESTIONS FOR THE PROPER USE OF TELEVISION

I do not write this article as a novice, for I spent nearly twenty years of my life in the media. During this time I became familiar with the means and processes used by the media to influence the buying habits as well as the attitudes of the public. There are several parts of the media, each doing a most effective job in influencing public thinking in various ways. The printed page is a most effective means of producing changes in public opinion through properly exposed information. Radio, with its built-in ability to cause excitement, is a very efficient means of changing public views by both image building and by repetition. And, or course, many other means are used by the media to advertise and promote things as well as ideas. So important is this media-image consideration that the President has a staff comprised of persons schooled in these various areas of promotion with which he seeks to regulate and advertise his policies and promote his public image.

I believe, however, that television is the most influential medium ever known to man. Its power is almost beyond comprehension. It is probably not possible to measure the effect it has on our everyday living. It is the means by which many people plan their lives on a day-to-day basis. It is not only the cause of their buying what they buy, going where they go, doing what they do, but it has become the means for shaping morality as well, for what is seen on the television screen has become the standard by which many people decide whether or not a thing is right or wrong.

I do not seek to defame television, nor to diminish at all from what I see as a potentially very effective and usable tool for the good of all mankind. The ability of television, especially now in the age of the reflecting satellite, to bring history into the living room so that we watch world events as they are taking place, shows us its tremendous educational value. But so little of that kind of thing is being done! So little of its potential to educate and inform has been explored! It is used almost totally for entertainment. And even the news has become little more than an entertainment package, for the commentators are most often not qualified broadcast journalists, but media-hyped stars in their own right. With but few exceptions, I don't know of a qualified interviewer on television today.

But television is having a very bad effect on our country. It has contributed to our immorality; it has brought

us violence as if it were the acceptable form of living; it has made pornography an almost everyday experience (things shown on television would not have made the "girlie" magazines three decades ago); it has reduced our language to a series of grunts and groans that make no sense at all; it has so controlled our lives that we have actually built our habits for living around it (consider "TV dinners," etc.); it has captured the attention of our children to such an extent that in some homes if the television is not on the children can't go to sleep. And its effect on the styles, particularly on women's clothing, is so obvious that it needs only a casual mention.

I would like to mention just a few things that I believe to be important in our relation to this most powerful medium called television. And please be advised that as I write these lines I freely confess to not being an avid television viewer, a fact which may very well disqualify me from fully understanding the plight and problems of those who are. But I would also point out that Paul says that anything that overcomes us becomes our ruler and that we should be very careful not to be brought under the control of anything or anybody. "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are whom ye obey, whether of obedience unto righteousness or disobedience unto death?" he says in Romans 6:16.

Television and the Little People

We need to consider more carefully the effect of television on the minds of our children. It is not advisable to turn the influence and education of your child over to just anyone. We would not go out on the street and just pick some tramp and turn over to him the future of our children. And yet we do precisely that when we allow television to be the dominant force in the educational advancement of our children. Consider this: when we send our children off to school and allow teachers to teach them when we have no idea at all what they are receiving, we are foolish indeed. But add to that the fact that we are also allowing them to be educated and taught by television without any control over what they view, and that we are in many instances allowing them to associate with television characters who have had no investigation from us and about whom we know little or nothing, and you have the blueprint for failure. And I affirm that this lack of concern is seen in our attitude toward television more than in any of the other areas just mentioned.

The main consideration in the proper use of television for our youngsters is control. We need to exercise some control over what they watch, over how much they watch, over whether they watch. The mind of a child needs various kinds of exercise and television very effectively provides one of them; but it does not by any means provide all of them. For instance, it does not provide the means for the exercise of the imagination. A child needs to learn to use his imagination. He needs to daydream, to learn to make mental aims on his own, to decide the courses of his own actions. He needs to learn the value of reflection and he even needs to learn to pray in the solitude of his own mind. And none of this will be

done very well when he spends all his time in the front of a television screen where the characters do all his thinking for him, where nothing is left to his own imagination, and where he is never called on to make any sort or kind of decision whatever. We do our children a great dis-service when we do not control their use of television.

Television and the Sports Fan

Television has produced a special kind of addict called the sports fan. Television's generous exposure of entertainment to the homes of millions of Americans is exceeded only by its promotion of its various types of sports activities. Before one sports season ends, another begins. I told someone awhile back that I fully expect to see the time come when they cancel the closing game of the football season because it falls on the date for the first game of the new season! Sports events of various sorts have taken such a hold on some people that most of their weekends are taken up with the telecasts of whatever is in season at that time. I saw a sign in a shop in Los Angeles recently which is so true it is disquieting. It said, "We interrupt this marriage to bring you the football season."

I love all kinds of sports. And I suppose that if I let myself I could be the kind of addict I have just described. But let me make a suggestion. If you are a lover of sports, get out and get involved in some. Participate! Play golf; play tennis; play croquet; play something in which you can participate. It will do you good. It will exercise your body as well as your mind and give you a much greater appreciation for good sports than just sitting there and getting dull watching others play. Another good thing is to get out and be a spectator. Get the feel of being there. Instead of watching be a part!

People and Television News

It is sad to me that television producers have the notion that we, the American public, cannot understand plain language. Have you noticed that when the President speaks there is always a program to follow it so that several "expert commentators" can tell us what he said? How sad! Do they not think that we can comprehend simple English? But then that's television news. They are not just interested in reporting the news, which should actually be the job of broadcast journalism, but they want to make whatever "slants" in it they deem it necessary to make so that the news comes out meaning what they want it to mean, no matter what is said. And what is saddest of all is that it works!

Television news is not the final authority on anything. In fact its purpose is to report, not teach or promote. So what should we do about that? We should begin by doing some investigation on our own. You don't have to believe everything you hear! There are reputable journalists who are not biased toward some political philosophy; there are broadcast specialists who are true to the obligation of their profession, accurately reporting things as they happen. Get acquainted with them. Don't let just anything find lodging in your mind, but care-

fully weigh the reports. And be a library consultant. Read what others have to say on the same subject and then, for truth's sake, make up your own mind.

Try Some Educational Television

Educational television is available in almost all areas now. It carries not only some of the most educational and informative programs, but also some of the most outstanding entertainment to be found on television today. And there is something for everyone on educational television today. If you are a country and western fan, there are good clean programs; if you are a jazz buff, some of the finest concerts with some of the greatest jazz musicians in the world today have been produced for public television; and if you like the more intellectual entertainments, such as opera, these, too, are available on a regular basis on educational television. And some of the very best drama, featuring some of the great actors of our time are there, too, including productions of Shakespeare's works and others of the classics. It would be a good idea for every Christian to at least take the time to get acquainted with public television broadcasting.

Conclusion

I believe God intended that we have entertainment, recreation, relaxation. But I believe that he intended that it be controlled in precisely the same way that all the other privileges he gave us should be. I also am fearful about the influence that television has on our lives. I believe Christians everywhere should take the lead in a new movement toward moderation regarding television viewing. I think we should separate ourselves from it occasionally. I am not for selling all the television sets, not getting them repaired when they break down, or dumping all of them in the river, but I am for moderation in viewing. I am for using some discretion as to what we watch, how much we watch, and especially as regards what and how much we allow our children to watch. We definitely need a television revolution and it needs to begin with YOU!

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A PRAYER FOR THE DANCE

The usually mild-mannered Barton W. Stone, editor of The Christian Messenger (1826-1844), had little respect for dancing church members and congregations that retained them in fellowship. He had even less respect for dancing teachers whom he denounced in unflattering terms. He believed that "dancing masters" were "commonly the lowest class of society," men who had fallen from "better circumstances", but had "learned to step gracefully and caper monkey-like in a ballroom". Finding such a man in the church was rare, he said, but not as rare as finding his grave in a church yard. "No tombstone covers him with the inscription, Here lies a dancing master", he continued, because it "would be thought a burlesque in death". But why then, he asked, should being a dancing teacher "not be so considered in life". (Christian Messenger, 1831, p. 71-72).

In 1844, the year of Stone's death, Samuel Williams of Sangamon, Illinois, complained that "some members well informed, and strict in other respects", saw no impropriety "in young persons attending dancing parties, dancing schools, etc." He asked the editor to write at length "on the evils growing out of professors of religion indulging in sin", particular attention to dancing parties and dancing schools. (Ibid., 1844, p. 288).

Stone, in reply, made several charges against the things mentioned, mainly objecting to dancing because of its debilitating effect on spiritual life. He said that after fifty years of preaching, "I never knew a praying, holy or pious person, old or young, fond of such amusement, engage in them, or contend for them". And he added, "I never saw a church, which tolerated such things, exhibit any symptoms of divine life".

Following some other critical observations, he wrote:

Whatever we do must be done to the glory of God, is a truth acknowledged by all. Then, surely, we are bound to pray to God for help in all our undertakings. Let the parents when they take their children to a dancing school engage first in prayer for Heaven's blessings on the institution. As such parents, it is well known, are not in the habit of praying, I will take the liberty of writing down one for them.

"Lord, in obedience to thy command to bring up our children in thy nurture, fear, and admonition, and to instruct them in the way of holiness both by

precept and example, we have brought our children here, that they may learn the art of dancing gracefully—of walking handsomely, and of sitting alamode. For thy glory we act in this matter. O bless our dancing master with wisdom to instruct these well, and grant our children aptitude to receive his divine instructions... (and) so improve in these divine exercises, that they may be admired by all... Amen". (Ibid.).

Later that year Stone again wrote on dancing. He said he had never known of but one prayer actually offered to God before a dance. It was made by a "young, handsome, zealous, pious Presbyterian preacher" of his acquaintance. The young man had stopped for lodging at an inn where a neighborhood dance was about to get under way. The innkeeper warned him that he might be disturbed by the noise of revelry, but could accommodate him with a private room. And so passing through the crowd and nodding politely, the preacher followed the host to his quarters. The leaders of the dance thought it proper to invite the gentlemanly stranger to join in the merriment and sent a young lady, accompanied by the landlord, to his room to make the invitation.

The young preacher cheerfully consented, took the girl by the hand, and led her into the ballroom. Soon all the partners were arranged on the floor for "a country dance", with the preacher courteously placed at the head as leader, while the fiddler tuned his instrument, ready for the festivities to begin. But just before the first tune was struck, the preacher raised his voice to the crowd, and said: "I have for a few years past, made it a point never to engage in anything before praying to God for assistance. If the company will please unite with me, we will pray before we commence".

With that he kneeled on the floor and offered prayer to God. The dancers stood in stunned silence, transfixed as if struck by an electric shock. By the time the prayer ended, they had completely lost "the spirit of dancing". The preacher then gave "an appropriate exhortation, and the party dispersed". (Ibid., p. 314-315). Someone has said, "More things are wrought by prayer than this world dreams of".

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WHAT MUST I DO TO BE SAVED?

A.C. Grider
Rt. 4, 1617 Bill St.
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When we look at the question above, we note that the question says, WHAT must I do to be saved? The "WHAT" suggests that SOMETHING must be done. And what MUST I do to be saved indicates that something "MUST" be done. But it is what must I do to be saved. Not what must father or mother do but what must "I" do. But it says what must I DO to be saved and that suggests that something must be DONE, not seen or heard or felt. Finally what must I do to be SAVED suggests that unless I do it I will not be saved at all.

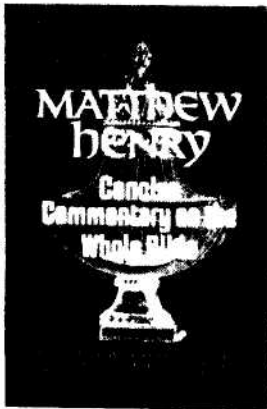
Having established the foregoing, we now turn to the scriptures to see what I must do to be saved. In 1 John 5:1 we read that, "Whosoever believeth that Jesus is the Christ is born of God." It should be perfectly clear that "believeth" is a comprehensive term that INCLUDES everything necessary to salvation. If we say that belief only is the thing indicated, we will be saying that one can be saved without repentance! If we say that believeth includes repentance, we must see what else it includes. We see that the one word, believeth, is used to include all things necessary to salvation. It really includes obedience unto Christ (Heb. 5:9-10); and obedience of the gospel (2 Thes. 1:8-9).

What is affirmed of "believeth" in the paragraph above can also be affirmed of "confess" in 1 John 4:15, and of "loveth" in 1 John 4:7. The book of First John also uses other words to more fully indicate what is involved in believing, confessing, loving, etc. 1 John 2:29 says "everyone that DOETH RIGHTEOUSNESS is born of him." 1 John 4:24 says "And he that keepeth his commandments dwelleth in him." 1 John 5:2 says "By this we know that we love the children of God, when we love God and KEEP HIS COMMANDMENTS."

But how do we "do righteousness" and "keep his commandments" relative to being saved? Do we not have to go to where Christ discussed the subject of salvation and see exactly what he said concerning it? We see that Christ used figurative language in John 3:3-5 and said one must be born of water and of the spirit to get into the kingdom of heaven. But later on, when Jesus received all power in heaven and earth (Matt. 28:18) and when he had become the author of salvation (Heb. 5:8-9) he used plain and simple language to discuss the matter. He said "Go teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28:19). Mark recorded it thus: "Go ye into all the world and preach the gospel to every creature, he that believeth and is baptized shall be saved" (Mark 16:15-16). When the apostles started doing what

the Lord said for them to do, Peter said, "Repent and be baptized EVERYONE OF YOU in the name of Jesus Christ for the remission of sins" (Acts 3:38). Paul declared that we are baptized INTO Christ, INTO his death, and that we are raised up from baptism to a new life (Rom. 6:3-4). Saul was told to "arise and be baptized and wash away his sins" (Acts 22:16). And Paul even said we are quickened (made alive) with Christ IN BAPTISM (Col. 2:12-13).

To be saved then, one must hear the truth, believe that Jesus Christ is the Christ, repent of his sins, confess his faith in Christ, and be baptized. (Rom. 10:17, John 8:24, Luke 13:3, Rom. 10:9-10, and Mark 16:16). If one does these things it can be said of him that he BELIEVES. It can be said of him that he CONFESSES. It can be said of him that he LOVES. It can also be said of him that he DOES RIGHTEOUSNESS and that he KEEPS THE COMMANDMENTS. Friends, won't you do righteousness and keep his commandments and be saved?



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NUFF SAID

Keith Ward
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I heard a new variation on how to justify adulterous marriages the other day. A man quoted 1 Cor 6:17, 20, 24, "Let each man wherein he was called, therein abide with God." He thought that proved a man should abide with whichever wife he had when he obeyed the gospel. Regardless of God's "from the beginning" universal law, "What God hath joined together, let not man put asunder," a man should abide with wife 2, 3, or 4 after his baptism even if the previous divorces were not scriptural. If true, this may be a valid reason to delay obedience—take time to try out several wives to be sure you have one that suits before one cements the relationship by answering God's call.

By the authority of Proverbs 26:6, I answer as follows. Well, I suppose the thief should abide in his calling, the murderer in his, the prostitute in hers. If baptism sanctifies the adulterous marriage, why will it not also sanctify the larcenous occupation? Also, should not the homosexual keep the fellow pervert he has at his calling? After all, wisdom says to abide in the calling wherein you were called. Is homosexuality the unforgiveable sin? Cannot baptism wash it away? If this justifies adulterous marriages, why will it not justify homosexual ones?

Please Renew Promptly!

THE NEWS LETTER REPORTS

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

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

LEO E. DEWITT, JR.
 (1927-1983)

LEWIS WILLIS, 491 E. Woodsdale Ave., Akron, OH 44301. On Tuesday, May 31, while at work, brother Leo DeWitt suffered a heart attack, dying instantly. He was born in Parkersburg, West Virginia on June 14, 1927. His death came just 14 days before his 56th birthday. He was Director of Personnel at R.C.A. Rubber Company in Akron, Ohio where he worked for 34 years. He was an elder of the Brown Street church. He is survived by his wife, Mary; a son, Paul, a Deacon at Brown St.; daughters, Linda Eidens of Mogadore, Ohio and Gail Etheridge of Atlanta, Georgia; three brothers, one sister and seven grandchildren. It seems fitting that this brother's death be noted. Many preachers

and small congregations throughout the country came to know him through the active program of preacher support by the Brown Street church. Approximately 17 years ago, after years of manifesting no interest in religion, Leo went to Cecil Willis, who was then preaching at Brown Street, and was baptized into Christ. He studied hard and grew rapidly in the Lord. His family worked with him in his development as a Christian and, in time, he was honored by this church when it requested that he serve as one of the elders. It was in this capacity that Leo especially distinguished himself. And, aside from the loss realized by his family, it is by the church that his loss shall be most keenly felt. No one was more interested in the growth and development of the church and no one worked harder to assure it would reach its objective. In the membership, Leo was our friend, our counsellor and our confidant. He was the most positive thinking, God trusting

and happy man that I have ever had the privilege to know. Certainly this gospel preacher has never had a better friend.

It was especially gratifying to see the large number of people who came to express sympathy to the family. I have never seen so many people at a funeral home, actually lined up for a considerable amount of time, waiting to pass before his lifeless body and say a few words to the family. On Friday, June 3, a memorial service was held at the Brown Street building. About 50 Christians beautifully sang some songs, including Leo's favorite, Savior Lead Me Lest I Stray. George LeMasters, a long time friend, spoke affectionately of Leo. I delivered the eulogy and the closing prayer was lead by Weldon Warnock, who came for the funeral. His body was laid to rest that afternoon awaiting the resurrection. All who knew him held him in high regard. God's people here are thankful that we could know him. He shall be sorely missed. We extend our sympathy to his family. For those who might be interested, the family address is: 1388 Carnegie Avenue, Akron, OH 44314.

FROM THE FIELD

STEVE BOBBITT, 2215 Bonham, Orange, TX 77630. We wish to alert brethren to a man who calls himself James Cooley and claims to be a member of the church at West Orange, Texas. Recently we have had calls from three churches from which this man has sought benevolent help. He identified the preacher here first as Jim Becker and later as Milton Bradford. James Cooley is not now and, as far as brethren recall, has never been a member of the church at West Orange. There has never been a preacher here by either of these names. Please beware.

CHARLES HOUSE, P.O. Box 1031, Douglas, AZ 85607. During a recent gospel meeting in Delicias Chihuahua (Mexico), there were fifteen baptisms. Juan Garcia is the preacher there. Santos Gomez, who preaches at Tecate B.C. Mexico reported three baptisms in a meeting he recently held in Compton, California. Also, Pedro Ramirez reported two baptisms in Agua Prieta, Mexico. In addition, he reports three restorations. And, a new congregation has begun in Esqueda Sonora, Mexico. We are still looking for a preacher here at the Douglas-Pirtleville congregation. If interested please write me at the above address.

DAVID PATTERSON, 9018 E. 74th Terrace, Raytown, MO 64133. I am sure that many, like myself, have paid the very high rates for health coverage for themselves and their families because insurance companies consider preachers self-employed. After paying those ridiculous rates for several years, I did something about it. Working with American Insurance Company, we have worked out an agreement and established an association entitling all full or part-time gospel

preachers to receive group rates on American Family's best health care policy. There is a small fee to become a member of the association which goes to pay the salary of the one who takes care of the program so that I will not be taken away from preaching the gospel. This coverage is tops in the industry and the savings are remarkable. I am 29 and have a family of four. Before the association was formed, my monthly premium was \$129. With the group rates, the monthly premium is now \$72. That is quite a savings. You can obtain an outline of coverage and a rate quotation by writing: FWC, P.O. Box 16956, Kansas City, MO 64133. Include your age and number of dependents with the request. We just wanted to pass this information along in hopes of being able to help others.

ROBERT W. TRASK, SR., P.O. Box 178, Cedar Key, FL 32625. I am still in need of some support. I am receiving only partial support from the church here and am in desperate need of about \$600 to \$800 more per month. If there is anyone able and willing to help, it would be greatly appreciated. Please write me at the above address.

CARLOS CAPELLI, Casilla No. 83,1665 Jose C. Paz, Buenos Aires, Argentina. Since May 2nd, a radio program has been going in the Buenos Aires area. The name of the program is "The Bible Speaks." It is a five minute program Monday through Friday at 1 P.M. This radio station is heard for about 120 miles. The program is supported by myself and brother Raul Leiva (I baptized him in January). So we have the opportunity to preach the gospel, offer correspondence courses, and answer listeners questions. Prayer is solicited for the effective use of this great evangelistic tool.

THAYER STREET LECTURES

The Thayer Street lectures will be held September 19-22 of this year. We invite each of you to be with us. Subjects will be Morality, Training Children, Church History, Indwelling of the Holy Spirit, Poverty, and the Scheme of Redemption. Speakers will be: Bob Dickey, Jim Nicholson, Earl Robertson, Steve Wolfgang, Wayne Walker, and Julian Snell. Bill Hall will conduct the singing. If you plan to be with us and need a place to stay or have further questions, please call us at (216)376-2818.

PREACHERS NEEDED

PERRY, FLORIDA—The Spring Warrior church which meets eight miles south of Perry, is in need of a full time preacher. We have a membership of 100 with two elders and five deacons and are self-supporting. We are a country congregation and have a nice brick home for the preacher near the building. If interested, please contact Buddy Bethea (904) 584-6443; or David Gamble, 584-7255.

MEMPHIS, INDIANA—The church in Memphis, Indiana is looking for a full-time preacher. Please contact Robert W. Smith at 320 Triangle Drive, Sellersburg, IN 47172. Any phone calls should come to (812) 246-5433 during the day and 246-5583 in the evenings and weekends.


NEWPORT, NORTH CAROLINA—Full support provided with a nice preacher's house. Our Sunday attendance averages 60. We are a town of about 3,000 on the east coast. We need a mature, experienced worker. Address: P.O. Box I, Newport, NC 28570

HUMBOLDT, TENNESSEE—The church that meets at 2438 East End Drive and Dungan Street in Humboldt, Tennessee is looking for a faithful gospel preacher to work with a small congregation of 32 members. We need one who can bring most of his support with him. Brother Boyd Sellers has been with us for five years and has been receiving the bulk of his support from two congregations in the area. If interested, please contact Clarence Spain at 1606 Poplar, Humboldt, TN 38343. Or call (901) 784-6595.

IN THE NEWS THIS MONTH

BAPTISMS	274
RESTORATIONS	108

(Taken from bulletins and papers received by the editor)



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