In the sermon on Pentecost, Peter began by quoting Joel’s prophecy,

“And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy: and I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke: the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come: and it shall come to pass, that whosoever shall call on the name of the Lord shall be saved” (Acts 2:17-21).

In this passage Peter gives us the (1) Commencement, (2) Characteristics, and (3) Consummation of the miraculous work of the Holy Ghost. It was during this miraculous period that the New Testament was written.

In the last days of the Jewish system God poured out His Spirit. The beginning or commencement of this outpouring was on Pentecost. Daniel speaking of the end of the Jewish state and the miraculous era, wrote, “But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased” (Daniel 12:4.) It was during this period, A.D. 30 to A.D. 70 that Jesus established his church on Pentecost. The knowledge Daniel spoke of was miraculous knowledge (1 Cor.12:8) given by the Holy Spirit. Daniel ties this knowledge in with the “time of the end.” Joel states, "And it shall come to pass in the last days."

The writer of the Hebrew letter states, “God...hath in these last days spoken unto us by his Son” (Heb.1:1,2.) How did Jesus speak in the last days? He spoke himself and then through the Spirit by the apostles (John 16:13; 20:30,31.) The New Testament was written by inspired men in the last days of Judaism.
or before A.D. 70.

Characteristics

The characteristics of the miraculous period are given by Joel and Peter. Both male and female would receive the Spirit. The old as well as the young would be involved. The free and the slave would receive the Spirit. In 1 Cor.12 Paul gives the nine gifts of the Spirit, showing that each person received a gift, but not all received the same gift. Each was to use his gift to edify the whole church. These gifts were to last until the perfect (complete teleios) came (1 Cor.13:8-10).

These gifts were used to preach and confirm the word of God which we now have in written form. Paul said, "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power" (1 Cor. 2:4, all emphasis mine, RH.). Again, he stated, "For our gospel came not unto you in word only, but also in power, and in the Holy Ghost" (1 Thess.1:5, all emphasis mine, RH.). Paul reminded the Corinthians "truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds" (2 Cor.12:12.) Jesus had promised, "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following" (Mark 16:17-20, all emphasis mine, RH.).

According to Acts 8:17-19, we see the apostles had power to give gifts through the laying on of their hands. This is also brought out in 1 Cor.9:2 where Paul told the Corinthian church they were the seal of his apostleship! He had laid hands on them and they had the miraculous gifts as a result of this action. This is how they knew he was a bonified apostle. and how they knew they were the true church of God in Corinth. The New Testament is full of evidence showing the characteristics of the miraculous era which lasted from Pentecost to A.D. 70.

Consummation

In Acts 2:19,20 Peter shows the consummation of that miraculous period. It began on Pentecost and would end with the destruction of Jerusalem. But, where is Jerusalem mentioned in verses 19 and 20? We must look at parallel passages. In Matt.24 Jesus is telling the apostles (Peter included) about the end of the temple. He shows its destruction by using Old Testament language which the audience in Matt.24 and Acts 2 would understand. Isaiah 13:1-3 shows—the destruction of Babylon. Verses 10-13 are parallel to the language used by Jesus in Matt. 24:29 and Peter (Joel also) in Acts 2:19,20. Also, in the book of Revelation, John shows that the sixth seal reveals "a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth" (Rev.6:12,13.) The sixth seal is before the seventh indicating the end of the Jewish system and the victory of the church. More will be said on the book of Revelation later.

In 1 Cor.1:5-8 Paul speaks of the gifts continuing until "the coming of our Lord Jesus Christ." Most believe this to mean the end of the world. However, the coming of Jesus here is not his personal coming, but his coming in judgment upon Jerusalem. Look at Matt. 10:23 again. Here our Lord told the apostles, "But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not
have gone over the cities of Israel, till the Son of man be come." (All emphasis mine, RH.) He would come back in judgment upon Israel before they could cover all the cities of Israel. In James 5:8, "the prophet wrote, in A.D. 60, "The coming of the Lord draweth nigh." Another writer stated, in A.D. 64, "But the end of all things is at hand" (1 Pet.4:7.) The end of Judaism took place in A.D. 70 and the Lord came in judgment upon Jerusalem. He did it in the same way that Jehovah came in judgment upon Babylon (Isaiah 13:1-13) and upon Egypt (Isaiah 19:1, 23.) With the coming of the Lord in judgment (1 Cor.1:7,8), the gifts ceased (1 Cor.13:8-10) and the perfect man reigns (Eph.4:13.)

The gospel was revealed to the apostles and prophets between Pentecost and A.D. 70 because Paul says, "Whereby, when ye read, ye may understand my knowledge in the mystery of Christ which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel" (Eph.3:4-6.) John informs us, "But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets" (Rev.10:7, all emphasis mine, RH.) The apostles and prophets began receiving the revelation of this mystery at Pentecost. It was revealed to them in the 40 years from A.D. 30 to A.D. 70. In Revelation we find the mystery is finished. If the mystery is finished, there would no longer be a need for the signs to confirm it. John said it would be finished "in the days of the voice of the seventh angel when he shall begin to sound." The seventh angel is the one who completes the vision. The book of Revelation is showing the victory over Judaism and Romanism by the church. The destruction of Jerusalem is that period of the seventh angel.

It is the conviction of this writer that all these passages show the gifts ended in A.D. 70 with the destruction of Jerusalem. Before we leave this section, one might notice what Jesus is saying to the apostles in Matt.28:20, "And, lo, I am with you alway, even unto the end of the world." This expression could be translated, "unto the completion of the age." Jesus was going to be with the apostles through the Holy Spirit in the confirmation and inspiration of his word (John 14:26; 16:13.) This is not to imply that Jesus is not with us today, but Christians must admit that Jesus is not with us as he was with the apostles. We do not have direct inspiration today nor the power to confirm God's word through miracles.

A comparison of Matt.28:19, 20 with Mark 16:15-20 will show that Jesus was telling the apostles he would be with them in a miraculous way until the end of the age (Judaism.)

**A Comparison**

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<tr>
<th>Matt. 28:18-20</th>
<th>Mark 16:15-20</th>
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<tr>
<td>2. Go, v.19</td>
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<td>3. Teach, v.19</td>
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<td>5. Teach, v.20</td>
<td>5. Saved, v.16</td>
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<td>6. I am with you v.20</td>
<td>6. Lord working with them, confirming the word with signs following, v.20</td>
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(Continued next week)
Mary Nell, Donald, Mark, and I want to wish each of you a Happy New Year. Although we will be leaving Bellview on the 21st of January, we will keep you in our thoughts and prayers. Our heart's desire is that the Bellview church will prosper in 1979 and that you will reach your goal of 100 souls converted in this new year. Our last Sunday at Bellview will be January 21st. Our new address in Jackson, Tennessee will be 1461 East Chester Street, zip 38301. I hope all preachers who exchange bulletins with us will change our address on the 15th so we may continue to receive your bulletin in Jackson.

Our Response To Christ's Love

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We ended the year with two excellent contributions! Santa did not rob the Lord after all! The elders wish to thank the congregation for the fine way you have supported our program of work.

Our Sympathies

Our sympathies to Joyce Jones. Her father got sick suddenly last week while visiting with them and passed away. The funeral will be in New York.

Our Thanks

My thanks to Daniel Denham for preaching in my place on December 24th.

Sick List

Dallas P. Arnette, father-in-law of Raymond Turner is doing better in the University Hospital.
Mr. Hal Lindsey has written a book, *There's A New World Coming, "A Prophetic Odyssey"*, in which he gives us his interpretation of the book of Revelation. Since Mr. Lindsey is a premillennialist, he gives the book of Revelation that flavoring.

On page 3, Mr. Lindsey tells us, "In 1903 Dr. C. I. Scofield, the venerable old Bible scholar, described this promised blessing: 'The book is so written that as the actual time of these events approach, the current events will unlock the meaning of the book.' He pointed out that the Book of Revelation didn't have too much meaning to people a few centuries ago, and that for this reason very few people were willing to study its message. Revelation is written in such a way that its meaning becomes clear with the unfolding of current world events. Hal Lindsey, *There's A New World Coming* (Santa Ana: Vision House Publishers, Bantam edition, 1975), p.3.

Mr. Lindsey continues by assuming Daniel 12:4,9 is speaking of our day and time because "this great revival of interest in prophecy is actually one of the important signs of the end time." (p.3.) I have already shown that Daniel's prophecy relates to the A.D. 30-70 period when the Holy Spirit was poured out and saints received the gift of knowledge as well as other gifts (1 Cor.12:9.) Daniel was not speaking of the end of time, but the time of the end of Jerusalem (Daniel 9:26, 27; Matt.24:15; Luke 21:20.) Mr. Lindsey continues this fallacy by stating,

"One problem that even very sincere students sometimes encounter
with the Book of Revelation is that its language seems so figurative. I think there are several key reasons for the heavy use of this symbolic style. For one thing, hostile critics of the book will find it pretty tough sledding and will thus be hampered in making sensible criticisms of it. But a more important reason for the symbolism is that the predictions of the book were so far removed from the language of John's day that ordinary Greek words (the *lingua franca* of New Testament times) couldn't adequately convey the message. After all, how could God transmit the thought of a nuclear catastrophe to someone living in the year A.D. 90? (p.4,5.)

I believe Mr. Lindsey has missed the entire boat. The book was not to be interpreted by modern events, nor was John writing in symbolic language because he had no other way to describe the events in Revelation due to them being modern happenings. John was a Jew who knew the Old Testament. He was writing to a large Jewish audience who had obeyed the gospel of Christ. They too knew the Old Testament. John used Old Testament symbols, which by that time were known, and applied them to events which would happen in the lifetime of his readers. Let us keep in mind that the epistle was written to first century saints telling them something was going to happen then.

One need go no further than Rev. 1:1-3 to see that the book is written to first century saints telling them something was going to happen then.

"The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass... Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand" (All emphasis mine, RH.)

It is also of interest that the book ends with the same kind of language.

"These sayings are faithful and true: and the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done... And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand" (Rev.22: 6,10: All emphasis mine, RH.)

Whether the reader understands the book to be written before A.D. 70 or after, the events described in the book were at hand and shortly to take place in John's day! Therefore, by John's own pen, he refutes Mr. Lindsey's current event theory.

In the book of Revelation, we find from beginning to end (Rev.1:7; 22:20), the coming of Jesus. Lindsey thinks this is a coming in our day. From the book itself we can see that it was a coming expected and referred to in the days of those the letter was addressed to! The Holy Spirit had John to pen that this coming was definite and known to be in their day. Notice the following verses.

"Remember therefore from whence thou are fallen, and repent, and do the first works; or else I will come unto thee quickly, and will
remove thy candlestick out of his place, except thou repent" (Rev. 2:5 - Ephesus.)

"Repent, or else I will come unto thee quickly, and will fight against them with the sword of my mouth" (Rev. 2:16 - Pergamos.)

"But that which ye have already hold fast till I come" (Rev. 2:25 - Thyatira.)

"Behold, I come quickly" (Rev. 22:7.)

"And, behold, I come quickly" (Rev. 22:12.)

"He that testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus" (Rev. 22:19.)

Notice this last statement at the end of the book made by John himself. "Even so, come, Lord Jesus." Jesus said, "I come quickly." Is John saying, "Even so, come in about 2,000 years in 1995, Lord Jesus" or is he saying "come right now"? I believe we can see John is speaking about Jesus coming in his day and time, indicating that what Jesus is revealing in Revelation and what John is asking for is not a visible coming, but Jesus' coming in judgment upon Jerusalem.

A thorough study of the book of Revelation will show that the coming spoken of is not a personal coming, but Jesus using Titus and the Roman army to bring judgment upon the temple. This will be pointed out clearly as we continue.

Most Bible students have looked upon Rev. 1:7 as a prophecy concerning Jesus' personal coming. It is my conviction that this prophecy, like many in the Old Testament, is a two-fold one in nature. First, look at Hosea 11:1. "When Israel was a child, then I loved him, and called my son out of Egypt." Now look at Matt. 2:15. "Out of Egypt have I called my son." In Hosea 11:1 the statement refers primarily to Israel coming out of Egyptian bondage under Moses. Yet, in Matt. 2:15, the Holy Spirit gives the statement in Hosea 11:1 a fuller meaning in Jesus, the only begotten Son of God coming out of Egypt. A two-fold prophecy. Second, look at Isaiah 40:3. "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God." Now look at Matt. 3:3. "For this is he that was spoken of by the prophet Esaias (Isaiah), saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight." In Isaiah, the primary application is to Zerubbabel who brought the children of Israel back from Babylonian captivity to Palestine (Ezra 1-6). The Holy Spirit uses the fuller meaning of the prophecy to show John the Baptist would prepare the way for Christ. A two-fold prophecy.

Rev. 1:7 is a two-fold prophecy. Its primary meaning relates to the coming of the Lord in judgment upon Jerusalem (Matt. 26:64; 24:29,30; 10:23.) A fuller meaning would refer to Jesus' personal appearance. Just as Hosea's and Isaiah's prophecies relate to events relative to people in that day, so Rev. 1:7 related to Jesus' coming in destruction upon the enemies of the church in the first century.

(More to follow next week)
Our Record

Bible Classes: 182
Worship: 201
Evening: 158
Wednesday: 168
Contribution: $1,739

Congratulations

Our congratulations to Ross Gallaher. He received his B.A. degree in Speech Education from Harding College on December 15, 1978. He and Teresa will be living with the Bill Gallahers until they can get established.

Training Classes

Sunday night we began our training sessions with the Mid McKnight materials. It is our goal to convert 100 souls to Jesus Christ in 1979. Our theme is "Redeeming the time in 1979." A deacon will soon contact you. Be sure to give him the name of the person you will be working with. He will be calling each week to see how you are progressing. If you need help, let him know.

Ira Y. Rice, Jr.

It was good to have Ira Y. Rice with us Sunday morning. He spoke to the combined adult classes to give his and Archie Luper's plans over

the next 45 days.

They will depart for Tokyo on January 12th. They will arrive in Hong Kong on the 13th and take a train to Kwangchow, China. They will be in China for ten days, leaving on the 26th of January. From Tokyo, they will go to Singapore and Taiwan for meetings and then return to the States in February. Let us remember them in our prayers.

New Bulletin

For those interested in receiving The Gospel Light, the bulletin of the East Chester church in Jackson, Tennessee where I will begin working on January 22nd, please write to the church there and request to be put on the mailing list. If you ask me to do so, or send me your request, I may lose it in moving! If you exchange bulletins with me, I will put you on the mailing list when I receive your bulletin at 1461 East Chester Street, Jackson, Tennessee 38301.

Pay Postage

If you desire back copies of The Beacon or any other materials, please send a self-addressed envelope with sufficient postage. The volume of materials requested has become so great that our cost are staggering and we can no longer send out such without such an arrangement
Most modern scholars do not believe the book of Revelation was written before A.D. 70. The usual date for the book is A.D. 85-96. A number of reasons have been advanced to prove this hypothesis.

1. Irenaeus (180 A.D.), a student of Polycarp (who was a disciple of the apostle John) wrote "...for if it were necessary that his name should be distinctly revealed in this present time, it would have been announced by him who beheld the apocalyptic vision. For that was seen no very long time since but almost in our day, towards the end of Domitian's reign." (Against Heresies, V. 30:3, p.560.)

There has long been a dispute over what the that is referring to. Is it referring to the book of Revelation or to John? One argument has been that people are not referred to in the neuter. However, in 1 John 1:1-3 we find Jesus referred to in that gender (down goes our old argument that Jesus is never referred to in the neuter!). If Irenaeus used the same Greek word in his writings that John used in Revelation to speak of vision, then it would be ὅπασις which is feminine gender. Cf. Rev.9:17.

Robert Young, author of Young's Analytical Concordance seems to think Irenaeus was saying "toward the end of Domitianou - i.e., Domitian's (Nero's) reign." In his Commentary On Revelation he states that Sulpicius, Orosius, and others mistook the word Domitianou for Domitiankos, supposing Irenaeus to refer to Domitian rather than to Nero. Therefore, other later writers, such as Eusebius, followed their error.

2. Clement of Alexandria (155-215...
A.D.) says that John returned from the isle of Patmos "after the tyrant was dead," (Who Is A Rich Man, 42.) Although Eusebius, who lived (265-340 A.D.), says the tyrant was Domitian, how do we know it wasn't Nero? Eusebius did not personally know Clement. I believe Rev.17:10 refers to Nero who was "the one is," and Domitian was the "other" who "is not yet come."

Clement also speaks of John as "an old man" during this period of exile. Some think this means John was in his eighties nearing ninety, since a man in his sixties would not be referred to in that language. John would have been in his early sixties between 65-68 A.D. which is the early date of the book of Revelation. Clement represents John as running and such could hardly be true of a man nearing ninety.

If John was 88 in A.D. 96, he would have been 60 in A.D. 68. Would a man in his late 50s or early 60s be referred to as "an old man"? Paul wrote to Philemon in A.D. 60 and in verse nine said, "Paul the aged." According to Barnes, Paul could have been between 53-63 at the time of this writing. (Albert Barnes, Barnes' Notes On Philemon. (Grand Rapids: Baker Book House, 1955) p. 300.) Clement said of John, that he ran, being "forgetful of his age." John could have run, being "forgetful of his age," more at 60 than he could at 88! Clement could have referred to John as an "old man," at age 60 just as Paul referred to himself as Paul "the aged" in Philemon 9. Besides, the Holy Spirit never assigns an impossible task to any man. In Rev.10:11, John is commanded "Thou must prophesy again before many peoples, and nations, and kings." If John was finally released after A.D. 96 to fulfill this command, he would have been nearly 89 or 90 years of age. Could he possibly carry out such a command? It is more likely that he could at age 60.

James Orr says, "Epiphanius (4th Cent.) indeed puts the exile to Patmos in the reign of Claudius (41-54 A.D.); but as, in the same sentence, he speaks of the apostle as 90 years of age, it is plain there is a strange blunder in the name of the emperor." (James Orr, International Standard Bible Encyclopaedia (Grand Rapids: WM. B. Eerdmans Publishing Company, 1939), IV, p.2584.) Orr accepts the A.D. 96 date and therefore slants his comments to accept that date. However, although we agree with Orr that Epiphanius blundered on the age, he did not err on the emperor! Nero was called "Imperator Nero Claudius Caesar Augustus Germanicus." (James Hastings, Dictionary of the New Testament (Grand Rapids: Baker Book House, Reprinted 1973), IV, p.83.) Perhaps a copyist omitted Nero. Also, the Greek term for 60 and 90 is quite similar - ἑξακοσιονήμην = 60; ἑνεκοσιονήμην = 90. Here too a copyist may have blundered. Hastings also shows Nero's name to contain the title of name Domitian.

Since the name Domitian and Domitian was the emperor of the exile rather than Nero.

Some state that the Old Syriac version did not contain the book of Revelation and therefore it could not have had an inscription stating John was banished to Patmos in Nero's reign. It is true that the Peshitta, a 5th century revision has the book and the inscription and not the Old Syriac. However, this clearly indicates that evidence then available (and perhaps not available today) indicated John wrote Revelation under Nero's reign rather than under Domitian's.

3. There are a number of objections advanced by late date advocates a-
gainst the number "666" referring to Nero. Rev.13:18 says, "Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six." 666! This is the number of a man. There is no way to get close to that number with the name of Domitian. Yet, we can arrive at the name of Nero. N=50, R=200, W=6, N=50, K=100, S=60, R=200, total = 666. (James Orr, loc. cit., p.2162.) Some scholars have suggested the expression 666 means less than 7 and therefore John is saying "incomplete, incomplete, incomplete" or "imperfection, imperfection, imperfection." (W. Hendriksen, More Than Conquerors (Grand Rapids: Baker Book House, 1967), p. 182.) I believe however, that we must keep in mind that John said, "This is the number of a man." A man! A man is the beast of Rev.13:17,18.

It is interesting that the manner of equating numbers in Hebrew give us the name of Nero and when done in Greek gives us the term Latin for Rome. This writer recognizes that one may use numbers in many different varities and produce almost any name desired. If one makes "a" = 6, "b" = 12, and etc., he will find that Kissinger is the beast of Rev. 13:17,18. This was a Baptist preacher's beast as he understood it just a few years ago. In 1964 a friend gave me the following computation. V=5, I=1, C=100, A=0, R=0, I=1, V=5, S=0; Vicaris. P=0, I=1, L=50, I=1, I=1; Filii. D=500, E=0, I=1; Dei. This is the Latin expression found on the Pope's miter. So, some thought he was the beast 666. Actually, John is writing about a man in the day of him and his audience. The 666 would fit the Hebrew way of number for Nero. It would not, in any way, get close to the name of Domitian.

There are many arguments, pro and con, on the date of the book of Revelation. An interesting book to read on this subject is one by John A. T. Robinson. Mr. Robinson is a liberal scholar, making the book he has written all that more remarkable. Liberals usually date everything late so they may remove the miraculous nature of the scriptures and debunk inspiration. Robinson dates every book early, even the book of Revelation.

One of the most interesting questions raised by Robinson is why John did not say something about the destruction of Jerusalem in any of his letters if they are dated after A.D. 70. (John A. T. Robinson, Redating The New Testament (Philadelphia: The Westminster Press, 1976), p.84, 307, 352.) Thiessen, a conservative scholar who believes Jude was written in A.D. 75; 1, 2, and 3 Johns in 85-90 A.D.; John in A.D. 85-90; and Revelation in 96 A.D., gives James a date of A.D. 62,63 because "There is no reference to the fall of Jerusalem in the Epistle, which means that it must have been written before that event occurred." (Henry Clarence Thiessen, Introduction To The New Testament (Grand Rapids: Wm. B. Eerdmans Publishing Company, 10th p. 1958), p.277.) Strange that Revelation says nothing about a major Bible prophecy. Could it be that this event took place AFTER John wrote his five books?

Some external evidences, used by late date scholars, seems to present some problems for early dating. However, one needs to keep in mind that all the evidence is not in. The Bible does not depend upon external evidence alone. If it did, many would have given it up long ago when no one knew who Sargon of Isaiah 20:1 was. Scholars before the discovery of Sargon's palace thought no such individual existed except in the mind of Isaiah. It is this writer's conviction that internal evidence weighs heavily for the early date of Revelation. (To be continued)
What If?

Ray Hawk

Were you converted by some friend at work, school, or neighbor? Perhaps you were fortunate enough to have Christian parents who took you to services and many people in the church had a profound influence upon your life. We all owe a deep sense of gratitude to a great many people who helped bring about our conversion. We are what we are because of others. But, where would you be if it had not been for these people?

If you were converted by a friend who was a member of the church, where would you be if he had not tried to convert you? If you had Christian parents that raised you and taught you the gospel, where would you be if they were not Christians or were unfaithful?

If the person responsible for your conversion did as you do, would you have been converted? If he had only been as interested in soul-saving as you are interested in it, would you have been converted? It is something to think about, isn't it?

In 1979, let us seek to be better soul winners. Let us pray for some particular person and then do everything within our power to convert that person. Remember, we must plant and water before God can give the increase (1 Cor. 3:6). The more planting and watering we do, the greater will be the harvest (2 Cor. 9:6).
THE BEACON

OVERSEERS:
Hairston Brantley Harold Cozad
Bill Gallaher Eugene Walp

DEACONS:
Henry Born Elward Brantley Ervin Brantley Paul Brantley
Charles Garrett James Loy Richard Parker W. R. Thornhill Charles Williams
Bennie Vickers

EVANGELIST: Ray Hawk And William S. Cline, Pensacola; Ira Y. Rice, Jr., Far East
SUNDAY: 9:00 a.m. Bible Classes; 10:00 a.m. Worship; Evening: 6:00 p.m.
TUESDAY: 9:30 a.m. Ladies' Class WEDNESDAY: 7:00 p.m.

Vol. 8 January 25, 1979 No. 4

Jesus Coming In 1995? X: The Apocalypse

THE FOUR HORSEMEN OF THE APOCALYPSE

Ray Hawk

In Chapter Six, Mr. Lindsey has "A Look At The Tribulation" on page 84. In Daniel 9:24-27 the prophet shows Israel would return out of captivity, rebuild the city of Jerusalem, the Messiah would come and be killed, and then the city would be destroyed again. A very remarkable prophecy that came true exactly as stated. Mr. Lindsey's problem is taking the last week of those seventy and making God hold off on its fulfillment until 1998! This is Mr. Lindsey's great tribulation of 1988 - 1995. When did this tribulation, spoken of by Jesus in Matthew 24:21 take place? The Bible, not Hal Lindsey's books, is our answer.

Jesus said, "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." This statement is made in the context of Jesus speaking about the destruction of the temple. The apostles Jesus was speaking to would not all die until some witnessed this destruction. In fact, Jesus said, "Verily I say unto you, This generation shall not pass, till all these things be fulfilled" (Matthew 24:34.) When would the "great tribulation" take place? Before the temple was destroyed in A.D. 70!

The New Testament was written between A.D. 54 and 68. Robinson gives First and Second Thessalonians a date of A.D. 50. (Robinson, p. 84)
With these dates in mind, the reader will notice that the church was under persecution while the new covenant was being written. This persecution is the "great tribulation" spoken of by our Lord in Matthew 24:21.

"And when they had preached the gospel to that city, and had taught many, they returned again to Lystra and to Iconium, and Antioch, Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God" (Acts 14:21,22, All emphasis mine, RH.)

"And not only so, but we glory in tribulations also: knowing that tribulations worketh patience" (Romans 5:3.)

"Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" (Romans 8:35.)

"Rejoicing in hope; patient in tribulation; continuing instant in prayer" (Romans 12:12.)

"Great is my boldness of speech toward you, great is my glorying of you: I am filled with comfort, I am exceeding joyful in all our tribulation" (2 Corinthians 7:4.)

"Who comforteth us in all our tribulation" (2 Corinthians 1:4.)

"So that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulation... Seeing it is a righteous thing with God to recompense tribulation to them that trouble you" (2 Thessalonians 1:4,6.)

Luke, in writing of the same events as Matthew concerning the fall of Jerusalem, records Jesus saying, "But woe unto them that are with child, and to them that give suck, in those days: for there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" (Luke 21:23,24.) This is parallel with Matthew 24:19,21 and Mark 13:17,19. The word distress as used by Jesus in Luke's account is the same Greek word used by Paul in 1 Corinthians 7:26, "I suppose therefore that this is good for the present distress." Jesus prophesied the great distress or tribulation, and it was experienced by Paul who spoke of it as the present distress while writing to the Corinthians in A. D. 55-59. The great tribulation took place in the period of time before A. D. 70, not something that will take place in our near future!

One may also read John 16:33 to see a warning of Jesus to his disciples concerning the tribulation they will suffer in the first century. He specifically told them about this in Matthew 10:23. The apostle John stated, "I John, who also am your brother... in tribulation..." (Revelation 1:9.) John said he and his readers in the first century were in tribulation. He reiterated this thought in chapter two, verse nine, ten, and twenty-two. Since the Bible is its own best interpreter, we see it tells us the great tribulation has already happened. In fact, this is what Daniel 9:24-27 shows! Mr. Hal Lindsey, to fit his theory, has taken the last week out of its context and shoved it from the first century to ours! That is a perversion of the word of God.

Mr. Lindsey takes the horsemen of Revelation 6:2-8 and makes the white horse and rider the European Anti-
christ; the red horse and rider Russia with the Arabs as her allies; the black horse and rider as a worldwide financial catastrophe; and, the pale horse and rider as death on a massive scale. His theory forces him to this interpretation. It is true that the black and pale horses with their riders refer to catastrophe and death, but John did not have Europe, Russia, or the Arabs of the 20th century in mind when he wrote Revelation. The red horse refers to the foes of the church in the first century, not the twentieth!

Where Hal Lindsey really has an imagination is on Revelation 6:12-17. He sees John being carried to the 1988-1995 period of time to see an atomic holocaust which involves a cobalt bomb. Actually, John, a Hebrew, is using Old Testament language to describe the fall of Jerusalem. Both the converted Jew as well as the Gentile would be able to understand the language used by John simply by researching the Old Testament. I have already pointed out on pages 194-195 and 206 the different Old and New Testament passages that are parallel to these verses under consideration. Mr. Lindsey thinks Revelation 8:7 is speaking of ICBM's and Revelation 16:12-16 is talking about an invasion of Israel by 200 million Chinese soldiers. Again, this is Mr. Lindsey's imagination woven into a theory called premillennialism. Since Joel 2:28-31 is fulfilled, according to Peter, in the last days of Judaism, Acts 2:17-21, we can see that the language of Revelation 6:12-17 could not possibly be ICBM's. Were those weapons present in Joel's, Peter's, or Isaiah's day?

John is speaking of a war, famine, and disease. But, this is what Jesus prophesied concerning events leading up to the destruction of Jerusalem in Matthew 24:4-8. By the language employed, he shows the destruction of the foes of the church and the Lord. Revelation 16:12-16 is not speaking of 200 million Chinese. John says, "And the sixth angel poured out his vial upon the great river Euphrates" (Revelation 6:12.) By comparing the book with itself, one will see John has given his readers three different visions. However, they are one, much like Daniel's visions of Daniel 2:36-45; 7:2-28; 8:2-27; 9:24-27; 10:20; and 11:2.

Revelation 6 has 4 horsemen as the first four opened seals. The 5th seal reveals souls under the altar that have died in persecution. In chapter 7 we are told who these are. "What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb" (Revelation 7:13,14.) They were killed during the great tribulation which Jesus our Lord said would transpire before the fall of Jerusalem in A.D. 70. The sixth seal shows the same kind of language used by Isaiah 13:10-13; 24:19-23; Ezek.38:19; Isaiah 47:14; and other passages which indicated a nation was going to fall. The nation about to fall in John's day was Jerusalem and the Jews.

In Revelation 8 and 9 we have the second series of visions. In these John sees hail and fire mingled with blood, a mountain burning with fire, a star called Wormwood falling, the sun, moon, and stars smitten, a star falling and opening the bottomless pit from which comes locusts, and the 6th angel loosed the 4 angels bound in the Euphrates River. In Revelation 16 we see the last of the three visions. Angels pour out vials of God's wrath. The 1st is sores upon men, the 2nd is poured on the seas, the 3rd on the rivers, the 4th upon the sun, the 5th upon the seat of the beast, and the 6th upon the Euphrates River! One cannot help but notice the similarity
in all three visions.

Most scholars recognize that Revelation 11:8 refers to Jerusalem, but almost everyone of them changes it to Rome. How can this be when John shows us what is the great city?

"And their dead bodies shall lie in the street of the great city, which is called Sodom and Egypt, where also our Lord was crucified" (All emphasis mine, RH.)

Since John says Jerusalem is "the great city," wherever we find that expression in Revelation, that is the city referred to. Thus, in Revelation 17:5 "Babylon The Great," 17:18 "that great city" we see Jerusalem being spoken of.

(More next week)

1 Thess. 1:2, 3

With this issue of The Beacon, I bid farewell to the readers of this paper. Although the articles will continue for a few more weeks until this subject is completed, nevertheless my family and I will be leaving Pensacola and settling in Jackson, Tennessee. It has been a profitable 3½ years. I have enjoyed my work and those I have labored with. I appreciate the many fine things said about the bulletin while it was under my editorship. I trust that all of you will serve the Lord well in 1979 and the church at Bellview and else where will see much growth due to your efforts. Our love and prayers will be with you. Goodby.
Jesus Coming In 1995? XI: The Apocalypse

THE DAY OF GOD ALMIGHTY

Ray Hawk

Last week we saw from Revelation 11:8 that "the great city" is Jerusalem. That is where our Lord died. John is showing Jesus' statements concerning the destruction of Jerusalem and the temple are about to take place. Christians will be persecuted, but one of their persecutors is about to be defeated.

In Matthew 23:35 Jesus says, "That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar."

In Revelation 17:6 and 18:24 John shows that "the great city" is none other than Jerusalem by using almost the same words to describe her as Jesus did in Matthew 23:35. Notice the parallels.

"And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus. And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth."

Matthew 23:37 shows that Jesus was speaking of Jerusalem. Jerusalem is the great city that is guilty of the blood of saints, martyrs, prophets, and of those slain upon the earth.

Some may object to saying Jerusalem is not located upon seven mountains, but Rome is. If one will check a good geography book, he will see that Jerusalem does indeed sit upon seven mountains. Another objection may arise concerning the ten horns. But, this should cause no objection seeing Daniel referred to the same horns in Daniel 7:7 and
placed it during the time Jesus set up his kingdom (Daniel 7:13.) The kingdom began on Pentecost surrounded, as brother Guy N. Woods would say, with the Holy Spirit as scaffolding, to be taken away once the building had been completed (Ephesians 4:11-13; 1 Corinthians 13:8-10, by Holy Spirit, I mean the miraculous gifts, RH.)

It is interesting to this writer that the Caesars of Rome never hated Rome. They loved it. However, they did hate Jerusalem and the Jews for rebelling. This is why we see John saying,

"And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire" (Revelation 17:16.)

Jerusalem was burned during the siege of the Romans in A. D. 70. The word desolate used by John is also interesting in that Jesus and Daniel used it to describe Jerusalem's fate.

**The Euphrates River**

"And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates... And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them" (Revelation 9:13-16.)

"And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, and the way of the kings of the east might be prepared" (Revelation 16:12.)

Mr. Lindsey thinks the kings of the east are the Chinese army. However, John is simply using that expression to portray Jerusalem's foe, coming into Palestine to destroy the city. The northern boundary of Israel was the Euphrates River (Gen. 15:18). John knew this and used this expression to show Jerusalem's enemy would attack from the north and come into the land and destroy the city.

As one reads Revelation 16:12-17, he cannot help but notice that after the kings or army has been loosed to cross the river, the seventh angel pours out his vial into the air "and there came a great voice out of the temple of heaven, from the throne, saying, It is done." With this expression the city falls (Revelation 16:18-18:24.) In Revelation 9 we do not have this statement made, but rather in chapter ten.

"And the angel which I saw stand upon the earth lifted up his hand to heaven, And sware by him that liveth for ever and ever... that there should be time no longer" (Revelation 10:5,6.)

Another translation of this expression, "time no longer" is "there shall no longer be a delay." In other words, the sixth angel is followed by the seventh indicating the time of the end has arrived in the sequence for Jerusalem.

**Armageddon**

Mr. Lindsey places the battle of Armageddon in 1988-1995 era. However, since what is found in Revelation 16 is between the statements, "which must shortly come to pass" and "the time is at hand" (Revelation 1:1; 22:10), it follows that the battle described in Revelation 16 took place in the first century.

"And he gathered them together into a place called in the Hebrew tongue Armageddon" (Revelation 16:16.)

Some scholars say Armageddon
means Mount Magedon and may be Megiddo or Jerusalem (Ardnt-Gingrich, A Greek-English Lexicon of the New Testament, p.107.) If the expression means Mt. Megiddo, we have an illustration of conflict. The Valley of Jezreel and the Plain of Esdraelon at the foot of Mt. Megiddo were the scene of many decisive battles in the history of Israel: the victory sung by Deborah and Barak, Judges 5:19,20; Gideon's defeat of Midian, Judges 6:33; Saul's death at the hands of the Philistines, 1 Samuel 31; and Ahaziah fled and was killed there, 2 Kings 9:27 (Merrill C. Tenney, General Editor, Pictorial Bible Dictionary, "Armageddon", p. 71.) John could have been using this illustration to show a conflict was to take place in which the devil would be defeated.

The word "Armageddon" is used only one time in the entire Bible. To understand what it is and when and where it was to happen, one must study the book in which it is found.

The Time Is At Hand

The book of Revelation begins and ends with the above statement (Revelation 1:3; 22:10.) John also stated, "to shew unto his servants things which must shortly come to pass" (Revelation 1:1; 22:6.) Since Revelation 16:16 is located between these four statements, it happened in John's day.

Isn't it strange that God would promise a message to seven churches in Asia in the first century, pronounce a blessing upon those who hear and keep the things written therein, then deliver a message which is beyond their mental grasp because it is talking about events nearly 2,000 years in their future? This is the idea embraced by Hal Lindsey and other premillennialists.

Revelation 16:16 is parallel with 6:12-17 and 9:13-10:7. The language of these verses is explained by such passages as Isaiah 34:4,5,

"And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree. For my sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of my curse, to judgment." (Cf. Matthew 24:29-34; Revelation 6:12-17.)

That Great Day Of God Almighty

Revelation 16:14 calls this battle "the battle of that great day of God Almighty." This type of language is well known in the Old Testament to refer to God's judgment day upon some nation. In Isaiah 13:6 we read, "Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty." Cf. Isaiah 2:11,12; 10:3; Jeremiah 46:10; Ezekiel 7:9,10; 30:3. This type of judgment was brought about by God through the use of a foreign nation. Yet, although a nation does the punishing, God is said to bring the judgment. In Isaiah 19:1 God is said to ride into Egypt upon a swift cloud to judge that nation. Yet, Isaiah 19:23 makes it abundantly clear that God used Assyria to punish that nation.

If one notices the wording of Isaiah 13:6 he will see that he prophet warned Babylon that her judgment was "at hand." The I.S.B.E. states that chapter 13 was probably written by Isaiah around 732-722 (James Orr, Editor, International Standard Bible Encyclopaedia, Vol. III, p.1503.) Babylon fell in 539 B.C. The expression "at hand" meant 183-193 years. When John wrote Revelation, he not only said the time is at hand, but qualified it with "must shortly come to pass." We may see that John's use of these terms meant less than 193 years when we compare the expression as
used by Jesus in Mark 1:15. The kingdom was to come in the lifetime of those Jesus spoke to (Mark 9:1; Matthew 16:28; Luke 9:27.) The expression "at hand" refers to a time period of just a few years.

The "battle of that great day of God Almighty" is part of faithful and true sayings "which must shortly be done" (Revelation 22:6). It is this writer's conviction that the "great day of God Almighty" in Revelation 16:14 is parallel to "the day" mentioned in Hebrews 10:25; Romans 13:11,12; and the expression "the Lord is at hand," (Philippians 4:5.) Cf. also I Peter 4:7; James 5:7,8; Matthew 10:22, 23; 26:64; Hebrews 10:37.

This battle would come in that same time period in which Jesus would come to judge Jerusalem. The "battle of that great day of God Almighty" can be no other battle than the one mentioned by Jesus in Matthew 24:15,29.

GOG AND MAGOG

In Revelation 20:8 John shows that Gog and Magog are gathered to fight against the saints and the beloved city. These two are found in Ezekiel 38 and 39. Some scholars say Ezekiel refers to Antiochus IV Epiphanes and his efforts in 167-164 B.C. to annihilate the Jews and their religion (Matthew Henry's Commentary on the Whole Bible, Vol.IV, pp.971-980.) During that time he took Jerusalem and offered sacrifices to idols in the temple. The people fled from Jerusalem.

John uses the expression Gog and Magog to show New Testament saints that just as the Syrians tried to wipe out God's children under the Old Testament, so Jerusalem is trying to do the same in their day. At first Jerusalem (the Jews) had the favor of Rome, Revelation 17:3, but when the Jews rebelled against Rome, God used the Romans to destroy Jerusalem as Jesus prophesied in Matthew 24. Cf. Revelation 17:16.

CONCLUSION

It is this writer's conviction that Armageddon is the place in and around Jerusalem. The battle of that great day of God Almighty was fought in A. D. 70 as God's judgment upon Jerusalem (Matthew 24:2.) The premillennial views of Hal Lindsey and others is erroneous. God's kingdom was established in the first century and folks may become members of it today (Colossians 1:13.) It is the kingdom of God's dear Son. Why not investigate that kingdom today? It is the church of Christ (Romans 16:16.)
As Paul penned his last letters, he wanted to make sure Timothy understood the necessity of preaching sound doctrine. God by inspiration committed His doctrine to Paul, Paul committed the same doctrine to Timothy and Timothy was to commit it unto faithful men. Paul's charge to Timothy was to teach no other doctrine. It seems as though we have a problem in the brotherhood in following the examples and instructions of the great men of the early church.

Why do so many of our brethren get upset when we mark men who are false teachers? Is it so difficult for us to see the need for such actions? We have no problems seeing the need to teach and preach Mark 16:15-16, but when it comes to making known false teachers we cease to search the scriptures. We have trouble finding I Timothy 1:18-20 when it comes to making known the names of the offenders. The warning to Timothy was to hold to the faith of the ones gone before him with a good conscience (realizing he could trust their message). Paul even gives an example: He names two of the men that had made shipwreck of the faith.

Timothy was to charge faithful men to hold fast the faith. If we follow Paul through the letters to Timothy, we can see faithful men are the ones who will be involved in teaching others: Elders, Deacons, Teachers and Preachers. In this we must not leave out the wives of these men who will be spreading the Word of God. They, too, have an obligation to learn the truth. When we look at the life and teachings of Paul (the Apostle), his doctrine, inspired of God, can be easily discerned. We can recognize the soundness, the faithfulness, and the consistency of that which he taught. He taught the very same truths as did the other apostles; as a matter of fact he gave his life for the cause of Christ and His doctrine as did the other apostles.
Is it so difficult to understand the words of Paul when he told Timothy to study to show himself approved of God? Why do we study? Is it for God's approval or is it because we are expected to by our preachers and Bible school teachers? It is amazing to see how little some members of the church really know about God and His plan for the salvation of man.

Every preacher, Bible school teacher, and member should read and digest I Tim. 3:14-4:8. Preacher's have no right to teach another doctrine. Teachers have an obligation to learn that which is sound before teaching. Members are required to be approved of God by that which they study.

There is no shame in knowing and quoting the scriptures. We shouldn't be afraid or ashamed in knowing "Jesus Christ, and him crucified" (I Cor. 2:2). As a matter of fact, if we could learn this one thing, the church of our Lord would be better off doctrinally. How can we know Jesus and him crucified without preaching and teaching "Sound Doctrine".

Paul said in I Cor. 2:4-5 that he did not come preaching the wisdom of men but demonstrated the Spirit and power of God.

It seems like we are trying to impress the world with our smooth speech, long titles, high sounding words and our ability to spend 30 to 45 minutes in front of an audience and say very little about God, Christ, and the church. Maybe we are afraid of offending some of our denominational friends or maybe we have not been converted to Christ as we should be.

We should ask ourselves, "why did the restoration preachers meet with so much success?" Could it be that they were trying their best to preach the "Doctrine of Christ" and not the traditions of men? When we recognize that many of our pulpits are being filled with men preaching after the doctrines of men, we can appreciate the courage, dedication and determination of the old preachers in the preaching of the word.

Paul's admonition to Timothy to "handle aright the word of truth" has a direct and vital bearing upon our study and teaching of the scriptures today. We not only have a special privilege to study the Bible, but this privilege carries with it an obligation to preach it. We could eliminate the problems facing the church if we had a brotherhood of Bible-believing, Bible-understanding, Bible-preaching preachers. We could over come more fully the problems if we had pews filled with Bible-taught, Bible-enlightened Christians. If we had Bible-oriented people there would be such a demand on the leadership of the church as to provide proper spiritual guidance and the pulpits sounding out the doctrine of truth.

It should make us sad when we think of the level of Bible knowledge possessed by the average member of the church today. No longer can we in the church of Christ be called, in the sense which we once were, a Bible believing people when so many are ignorant of what it teaches. Can the average member answer the questions asked of him concerning his hope? Have we become so indifferent to sound preaching that anything can sway our thinking? Why is preaching book, chapter, and verse so dull and uninteresting, to so many? Could it be that the wisdom of the world has crept in and
undermined such preaching?

One part of God's nature is that for every positive there is also a negative. If we could catch hold of principle and understand that just as sure as there is a heaven for the righteous there is also a hell for the unrighteous, we might be more diligent in our efforts to be righteous. Jesus tells us that we are either for or against him. When we fail to study his doctrine and to see that his doctrine is preached we are standing against him.

As we view Paul's letters to Timothy from an overall standpoint we can see the charge to hold fast to sound doctrine was to include all aspects of the Christian life. He covers our conduct in the assembly and the proper order of events in connection with the men and women. The proper way elders and deacons are selected is also found in Paul's instructions to Timothy. If only the brotherhood would refer to this section more often along with Paul's instructions to Titus when the Matter of selecting candidates for elders comes up. Notice!, if you will, Paul's admonition and warning to the elders of Ephesus: First, he said take heed of yourselves and the flock. Second; when he departs there will be those that will come in not sparing the flock, even from among the elders, men would arise and teach false doctrine. Third; he tells them to watch. Fourth; to keep themselves pure, go only to the word of God and His grace. The preacher can find instruction on proper conduct to the assembly. He must be faithful to preach sound doctrine and provide an example in his living. He did not leave out the young men and women and the older men and women. He offers a challenge to all to be faithful. His incentive is that we have a sure foundation, that of Christ, and our souls may be kept out of the snares of the devil.

We can stem the tide of false teaching found in the church, but it will take a coordinated effort on the part of all Christians.

Preachers, when you make your stand on that solid foundation laid by the apostles and preach nothing but sound doctrine, the tide will then start to turn.

Elders, when you require of yourselves the same Bible knowledge and soundness of doctrine required of and found in the Bible, the tide will continue to turn.

Christians, when we demand of the elders, preachers, Bible school teachers, and ourselves to know God's word to the point that we can recognize false doctrine when it rises up in the church we can see the tide completely turned.

Preachers, preach the word, elders require the word to be preached and taught, members receive the word in its purity and simplicity; lastly Christians everywhere obey that form of doctrine and be pleasing in God's sight.

If we are to protect the church from apostacy, sound doctrine must be taught!
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## Responses

Barbara Burke was restored and placed membership on January 31st. Her address is 4600 Lanett Drive, Pensacola, 32506. Her phone number is 456-6554 and she is in ZONE 3.

Frank and Erin Scharff, III, placed membership with Bellview on January 28th. Their address is 7200 Lillian Hwy., Apt. 908, Pensacola, 32506. Their phone number is 455-4120 and they are in ZONE 5. He is music teacher at Escambia Christian School. We welcome Frank, Erin and Barbara into the fellowship here at Bellview.

### DIRECTORY INFO

Charlotte Graddy's phone number is 453-6658.
THE MISSION OF THE CHURCH

CHARLES E. WILLAMSON

In the gospel according to Mark we have in the sixteenth chapter verses 15 and 16 the writer’s account of what is commonly called the great commission. The Lord Jesus gave this command to His eleven disciples just prior to ascending back to the Father. They were told where to go, what to preach, and to whom it was to be taken and the results of accepting or rejecting it.

This command as stated was given to the eleven directly, but by studying Matthew’s account we can see that it applies to all who are members of the Lord’s body. Jesus said in Matthew 28:20 that they were to teach them to observe, “...all things whatsoever I commanded you.” It is not possible to read into this the denominational idea that we hire the preacher to do the work of preaching and teaching the lost. This command applies to all Christians.

As we study the word of God we see that God speaks to us today through the Son (Heb.1:1,2). We, as well as the apostles, are to hear Jesus (Mt.17:5). We are to believe and obey His teaching (John 14:1). Jesus gave us the perfect example of obedience. “Though He was a Son, yet learned obedience by the things which He suffered; and having been made perfect, He became unto all them that obey Him the author of eternal salvation” (Heb.5:8,9). Also Jesus said, “If ye love me, ye will keep my commandments” (John 14:15). The only conclusion that can be truthfully drawn from this is that Christ commanded us to do certain things and these must be done if we are to be well pleasing to God.

The commands given by the Lord in Mark 16:15,16 are plain, simple and direct. He said to go and preach the gospel. “Go” is an action verb meaning to move from one place to another; depart; proceed. We cannot do this by sending someone else in our place.

Why are we to do this? Because if we truly love the Lord we will keep His commandments (John 14:15). When we truly believe that one soul is worth more than the whole world...
(Mt.16:26), we will go and preach the gospel making this our first and foremost duty.

The need for evangelism today, as in all generations, is great. Man is lost in sin and is seeking a way out of the darkness. When man sinned and separated himself from his Creator, God in His love for His creation had a plan which He put into motion at that time (Eph.3:8-11). When the time was right God sent His Son to save man (John 3:16). Christ being one with the Father, shared this love for man: "For the Son of man came to seek and to save that which was lost." He is the only way of salvation (Acts 4:12). We must, as individuals, take the gospel to a lost and dying world.

The book of Acts gives the account of the establishment of the church in fact (Acts 2). On this day the gospel was preached by the twelve apostles. After this day we find the members of the church continued steadfastly in the apostles doctrine, teaching and with one accord (Acts 2:42,46). The apostles were commanded to teach them to observe "all things whatsoever I commanded you" (Mt.28:20); Jesus had told them what to do in Mark 16:15, 16. The apostles were the leaders in this, but the rest of the members were so happy that they were saved that they went about telling others how they could receive salvation. Because of this great conviction of its members the church grew very rapidly and thus they began to be persecuted by the Jews. This persecution grew more severe until finally Stephen was killed for the stand he took for the Lord. When we as members of the Lord's church become convicted enough to stand, we will personally carry out the commands given if it means standing alone.

Immediately after Stephen's death the church was scattered because of the great persecution which arose against them (Acts 8:1). In Acts 8:4 Luke states that those scattered abroad went about preaching the word. This same manner of taking the gospel to the lost was carried out in the rest of the book of Acts.

We have a very good commentary on how we are to take the gospel to the lost. It was taken to them by individual Christians doing as they had been commanded in Mark 16:15. When will we ever learn that the best personal work program is given clearly in the Bible. We do not read of any "Soul Winning Workshops," "Door Knocking Campaigns," "Bus Ministries," "Zone Meetings," etc. They, therefore, that were scattered abroad went about preaching the word (Acts 8:4).

The church must realize that her major work is that of preaching the gospel to a lost and dying world. Congregations must put away the desire to be materialist and set their goals on the spiritual things of life. Many need to get out of the banking and the idol building business and use the Lord's money on taking the gospel to those who are lost in sin.

Individual Christians must take the responsibility upon themselves and do something about the lost. We must study about it, pray about it and then do all we can to further the cause of Christ. Only through the efforts of individuals can the mission of the church be carried out. Jesus said, "Ye are the light of the world..." (Mt.5:14). We must also learn that the individual must bear fruit or else be cut off (John 15:1-8). The apostle Paul stresses the Christian's individual commitment: "I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service" (Rom.12:1).

Christians cannot escape their personal duties. We cannot pay someone to do them for us. We can-
not delegate all of our teaching responsibilities to others. When we truly understand and believe the great love that the Lord has for us, we will do all that is within our power to go into all the world and preach the gospel.

Individual Christians and congregations alike know what their duty is and yet untold millions die without hearing the gospel while we wallow in luxury. "To him therefore that knoweth to do good, and doeth it not, to him it is sin" (James 4:17).

PROMISES FULFILLED IN JERUSALEM

QUENTIN DUNN

The day Jesus ascended He gave instructions and promises to the apostles. "And being assembled together with them he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, said he, ye heard from me: for John indeed baptized with water; but ye shall be baptized in the Holy Spirit not many days hence" (Acts 1:4,5). Jesus also promised the apostles that they would receive power when the Holy Spirit came upon them (Acts 1:8).

"And when the day of Pentecost was now come, they were all together in one place. And suddenly there came from heaven a sound as of a mighty rushing wind, and it filled all the house where they were sitting. And there appeared unto them tongues parting assunder, like as of fire: and it sat upon each of them. And they began to speak with other tongues, as the Spirit gave them utterance" (Acts 2:1-4). The apostles were baptized in the Holy Spirit to guide them into all truth and to bring to their remembrance all things that Jesus had taught them. The Holy Spirit baptism was a promise not a command. It was fulfilled in Jerusalem on the day of Pentecost. The apostles received power to speak by inspiration, to perform miracles and to impart miraculous gifts of the Holy Spirit.

No one can receive the baptism of the Holy Spirit today. One cannot obey a promise. No one can perform miracles today. Only the apostles and those upon whom they layed their hands performed miracles.

Jesus promised the apostles that the kingdom would come during their lives. "And he said unto them, verily I say unto you, There are some here of them that stand by, who shall in no wise taste of death, till they see the kingdom of God come with power" (Mark 9:1). "Some", not all the apostles lived to see the kingdom of God come. Judas hanged himself before it came. He is the only one of the twelve that did not live to see this promise fulfilled.

The church and the kingdom are the same. Jesus was crucified in Jerusalem and the kingdom was established there. On the day of Pentecost Peter preached in the name of the risen Lord. He accused them of crucifying Jesus. He said, "Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ this Jesus whom ye have crucified. Now when they heard this, they were pricked in their heart, and said unto Peter and all the rest of the apostles, Brethren, what shall we do? And Peter said unto them, Repent ye, and be baptized everyone of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit" (Acts 2:36-38). Salvation was promised to all who complied with these terms of pardon. Now notice, "They that received the word were baptized and the Lord added unto them about three
thousand souls" (Acts 2:41). What were they added to? They were added to the saved, the church (Acts 2:47). The saved are in the church today.

Three very important promises were fulfilled in Jerusalem on the day of Pentecost. The apostles were baptized in the Holy Spirit, they received power and the kingdom was established.

Some today say they have received the baptism of the Holy Spirit. I hope this article will help correct this idea. Others are saying that the kingdom is future. Nothing is more plainly taught than that the kingdom was established in Jerusalem after Jesus ascended.

People today are saved the same way they were saved in Jerusalem on the day of Pentecost. They must hear and believe the gospel (Rom.10:17). They must repent of their sins (Acts 11:19). They must confess their faith in Christ (Rom.10:10). They must be baptized for the remission of their sins (Acts 2:38). When they comply with these conditions of pardon they are saved from their past sins and the Lord adds them to the church (Acts 2:47).
THE CROSSING OF THE RED SEA

ALAN ADAMS

With the Israelites forced into the bondage of slavery by the "... new king over Egypt which knew not Joseph" (Ex. 1:8) the promise made to Abraham regarding his descendants seemed doomed to a dismal failure. Yet, as always, the sovereign Jehovah would not have his plan to redeem sinful man thwarted, even by one so exalted and mighty, as the Pharaoh of Egypt.

Typical throughout Old Testament history, when the situation appeared woeful and the horizon dark Jehovah would raise up a man of special quality and character, a man of courage and valor, to meet the needs of the occasion at hand. In this case the man was Moses.

Briefly we see Moses: as a fleeing infant in an ark of bulrushes; as a son in the very palace of the one who sought his life; as a vengeful champion of an oppressed Hebrew brother; as a second-time fugitive from the Pharaoh; as a shepherd in the land of Midian; and, finally, as a reluctant leader over an often unpredictable and sinful people. It has been rightfully stated that Jehovah educated Moses in the "University of Adversity."

From Jehovah's call to Moses on Horeb through the first nine plagues on the land of Egypt, we see the stubborn, hard-hearted Pharaoh refusing to let the Lord's people go. But, finally, the tenth and last
plague, resulting in the death of the firstborn of all Egypt, even the firstborn of Pharoah, broke the will of the arrogant monarch; and in fear he sent the Israelites out of Egypt.

Composed of six hundred thousand men, besides the women and children, the Hebrew band travelled from Ramesses to Succoth, to Etham and at last to Pihahiroth, where they were faced with the final step in their deliverance from bondage - THE CROSSING OF THE RED SEA.

Many needed lessons of the utmost importance and universal application can be gleaned from the incident. Let us note that --

I. It Was a Time of TESTING. Rather than take a direct route out of Egypt, Jehovah, for reasons unknown to the people (Ex. 13:17; 14: 3-4), led them on a circuitous trek, away from their destination. Finally, they came to camp "...before Pihahiroth, between Migdol and the sea, over against Baalzephon... by the sea." In the meantime, proud Pharoah had returned to his "evil" senses. He gathered a battalion of chariots and captains and gave chase and overtook them at their camp by the sea.

Consider the plight of the pilgrims. The white crest of the great billows was before them. The huge mountains, which they could not climb, were on either side of them. Pharoah and his enraged hosts were behind them. Rather than "lean on the everlasting arm", the faith of Israel waned, and doubt and despair surfaced. In the hour of trial they forgot the love and mighty power of Jehovah which had brought them thus far, and they cried out and accused him of bringing them into the wilderness to die.

Just as the Lord, through his presence in the cloud and in the fire (13:20), had led his people to face a difficult test, so it is today, that through his Word, he guides us to face many tests that we "...may be counted worthy of the kingdom of God..." (II Thess. 1:5). We are brought to face the test of: 1. DISTINGUISHEDNESS (Rom. 12:1-2; Eph. 4:4); 2. CONTROVERSY (Mt. 10: 34; Jude 3); 3. AUTHORITY (Col. 3: 17); and, 4. SUFFERING (mental, emotional, and even physical) (II Thess. 1:5; I Pet. 2:12). Let us never forget that the "proof" of our "faith" is "...more precious than gold that perisheth though it is proved by fire..." (1 Pet. 1:7).

II. It Was a Time of Crisis. Decision had to be made. They could have turned to Baalzephon, and served the altar of Baal, and perhaps would not have been molested by Pharoah. Or they could have turned to Midgol, which was a "strong tower", and trusted in themselves; or, quite possibly, they could have surrendered to Pharoah and returned again to captivity. Another choice, was to do as Jehovah directed and "go forward". At any rate, decision had to be made and it was a clear-cut decision which demanded immediate action.

Today, our decision is sharply defined. Either we choose to serve in the Lord's camp or we do not. Jesus said, "He that is not with me is against me" (Mt. 12:30). The urgency of the decision can be seen in the epistle to the Hebrews where we read "Today, if ye shall hear his voice, Harden not your hearts." (Heb. 4:7).
The Lord's church is facing grave danger today from the enemies of Liberalism, Modernism, Worldliness; and the greatest of all—the attitude which allows those mentioned to run rampant is INDIFFERENCE. Let us heed the words of Joshua, "Choose you this day whom you will serve" (Josh. 24:15).

III. It Was a Time of Faith. The only way in which the Israelites could possibly be saved from this seemingly impossible situation was to adhere to the word of Jehovah and place themselves in His hands.

The Apostle Paul said, "Faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). We, therefore, are to be governed by ("walk by" II Cor. 5:7) faith, which is of itself governed by the word of God. Faith has been aptly described as "taking God at his word; doing what he says, simply because he says do it." Think of how all the ills of the church, brethren, yea even the world, could be healed overnight, if people would resolve within themselves to simply do what the Lord says to do—nothing more and nothing less.

IV. It Was a Time of Obedience. Obedience is an almost forgotten concept. The world today has become as it was in the time of the Judges, in that every man does that which is "right in his own eyes" (Judges 17:6). Adherence to any type of objective standard is scoffed at. It is, "What makes me feel alright" and not, "What is right!", that counts.

The denominational world cries, "Accept Jesus", denying that works of obedience have any bearing whatsoever regarding man's salvation. They simply fail to heed the words of the Master who they claim to accept—"If ye love me, keep my commandments" (Jn. 14:15). All of the emotional and mental assent in the world would not have saved the Israelites, had they failed to heed and obey the Lord by crossing the Red Sea.

Sadly, the Lord's church is not immune from this dreaded disease. Here the cry is, "I'll go to church; but, don't ask me to obey God's law regarding soul winning. Don't ask me to obey God's law regarding restoring erring brethren. Don't ask me to obey God's law regarding benevolence. Don't ask me to obey God's law regarding church discipline. Don't ask me to obey God's law regarding Bible study." Basically, the cry is, "Don't ask me (especially, don't tell me) to obey anything that I don't want to do."

Let us all resolve to have the attitude of Peter. When the Lord bids us to do something, let's drop everything and do it. And, let us never forget Samuel's immortal words, "Behold, to obey is better than sacrifice, and to hearken than the fat of rams" (I Sam. 15:22).

V. It Was a Time of Salvation.

By facing the test and making a quick and proper decision; and, by being faithful and obedient; the Israelites were able to "graduate from bondage, and be promoted toward the Promised Land."

In I Cor. 10:1-2 Paul said of the Israelites that they "...were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea"—i.e. they were "overwhelmed", by water on both sides and the cloud above. The falsity of the claims of denominational preachers, regarding baptism to be non-essential, can be seen from the fact that it was not until after this "baptism" that they could sing the song of deliverance and salvation (Ex. 15; cf. Mk. 16:

Truly, these "...things were written aforetime...for our learning, that we through patience and comfort of the scriptures might have hope." (Rom. 15:4).

Countless, priceless, and essential lessons are to be found in the Old Testament. Let us never have the attitude of "major in New and minor in the Old"; rather, we should strive to know, do, and teach"...all the counsel of God." (Acts 20:27).

Our Record

Bible classes: 197
Worship: 219
Evening: 156
Wednesday: 138
Ladies Class: 15
Contribution: $1665

RESPONSES

Richard Orr came forward Wednesday night asking for the prayers of the congregation.

NEW Phone Numbers: Ervin Brantley, 944-2184; Paul Brantley, 944-2304; Frances Buchanan, 944-1663; Mrs. W. S. Cline (Louise), 944-2639; Harold Cozad, 944-2764; Aaron Crabb, 944-2604; W. H. Cunningham, 944-1825; Beatha Faison, 944-2016; Fred Stancliff, 944-0990; George Williams, 944-0792. These phone numbers are now in effect.

HOW WE GAVE

CHECKS: (2) $5.00; (7) $10.00; (1) $14.00; (1) $15.00; (1) $16.00; (3) $18.00; (3) $20.00; (1) $22.00; (3) $25.00; (8) $30.00; (1) $35.00; (1) $37.00; (1) $38.00; (2) $45.00; (1) $50.00; (2) $53.00; (1) $57.00; (2) $60.00; (1) $62.50; (1) $73.00; (1) $76.00; (1) $80.00; (1) $90.00; (1) $97.00.

CURRENCY: (29) $1.00; (6) $5.00; (1) $10.00. CHANGE: $9.05.

TOTAL: $1,665.55.
There are without a doubt, many will see the title of this subject and say, "OH NO! another article on giving!" When we see a title of an article, "WHAT ABOUT THE FALL OF PETER", or "THE WITCHCRAFTS IN AFRICA", we are more than ready to read that lesson. Could it be because it will not cost us any more money? Could it be that lessons as these I listed are lessons that will not bother us? I am not saying that lessons such as these are not important, but we need lessons on other things. We need lessons on things that we fall short in, and we can look on our contribution board and see for sure one thing that we do fall short of doing is giving as God has prospered us.

We have a tendency to want to put away lessons such as GIVING. It seems when a lesson on giving is presented to us we get uneasy. We hear the preacher preach on giving, and we think, or say right off that he is telling us it is time for a raise. This is just a defense we use to make him look like the guilty one. We say the preacher has no right to preach on giving. We need to stop and think about that for a minute. The preacher has as much right to preach on giving as he does on the plan of salvation. This subject "Giving", is in the Bible. Therefore, we must not and cannot put away or retire this subject from our teaching.

When we are teaching someone who has never obeyed the gospel, we go to Acts and emphasize that the first few chapters of the book teach that the church was set up on Pentecost. We also emphasize to the person we are teaching, how to become a member of the church. We emphasize, this is how it was done in the early days of New Testament Christianity.

We also need to go back to New Testament Christianity to teach members of the church the truth about giving. We know we have to go back to the early days of New Testament Christianity to become a Christian. Therefore, we have to go back to the early days of New Testament Christianity to remain faithful when it comes to giving.

"Now concerning the collection
for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come" (I Cor. 16:1). The collection for the poor saints at Jerusalem is referred to more than once in Acts. The church at Jerusalem had been impoverished by the great liberality in its first years, and by the persecutions which followed (see Acts 24:17). References to this collection are found in Rom. 15:26; II Cor. 8:1,2; and II Cor. 9:1,2.

In II Corinthians 8:1ff, the apostle Paul began his discussion by making known to the Corinthians the grace of God which had been in the churches of Macedonia. Referring to the Macedonians, the apostle Paul said, "How that in a great trial of affliction the abundance of their joy and deep poverty abounded unto the riches of their liberality" (Verse 2). Their joy overflowed their affliction; their liberality overflowed their poverty. They were willing to deny themselves that they might give to relieve those whose needs were much greater than their own. He states that they gave of their own accord (Verse 3). These churches at Macedonia are held up as a shining example of what redeemed souls can do when controlled by the Divine word of God. Are the redeemed souls today shining examples as were the churches at Macedonia?

In II Cor. 8:5 we are told, "And this they did, not as we hoped," the thought is that they exceeded more than was expected. They consecrated themselves, and hence, held that all they had was the Lord's. Wouldn't it be wonderful, Sunday when we assemble to worship God, and it comes time for the collection, that we would give in the manner of the church at Macedonia? We cannot give that way, because we have so much money already obligated. We just bought another house on the lake. We just traded our car that was six months old for a new one because we didn't like the color of our old one. We just bought new furniture for our new house on the lake, because we didn't want our friends to see the furniture that we had in the house. I have to keep up with the Jones', and they have new furniture. OH! Doesn't that sound like a lot of the church members today? There are many Christians today, no doubt, are wearing new clothes, hunting, fishing, golfing, riding in automobiles, and sitting on new couches that were bought with the Lord's money! It is not a sin to have these things, PROVIDED, we have bought them with the money we have left over after we give the Lord that which belongs to Him!

Notice the last part of verse 5 of II Cor. 8. "But first gave of their own selves to the Lord." This is why some today have a bitter outlook about sermons on giving! They have not given themselves to the Lord.

It was not enough for Paul to tell what the Macedonians had done, but he tells them what the Lord had done. "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through His poverty might be rich" (II Cor. 8:9). Here Paul was referring believers to their Lord. Paul was telling them that He (Christ) had been on an equality with God, but he emptied Himself, and took upon Him the form of a servant, and was made in the likeness of men.

There are three points about giving which are emphasized in II Cor. 8. The first is readiness (II Cor. 9:11). The second is ability (II Cor. 8:12). God requires one to give according as he has, not according as he has not. The Lord is not concerned with the amount we give; what he notices is its propor-
tion to what he has given us in trust to be used as the interests of the kingdom. The third is equality (II Cor. 8:14). The apostle Paul did not wish that the saints in Jerusalem should be eased and those in Corinth distressed. Sometimes in the future their conditions might be reversed. Then it would be necessary for the Jerusalem Christians to make a contribution for the poor saints in Corinth. If we (Christians) would give as liberally as we like to receive, there would be no problem at all in teaching the gospel to foreign lands or at home. We have many gospel preachers that are ready to be sent, but cannot go because of a lack of financial support.

In II Corinthians chapter 9 verse 6 Paul is telling them that giving is not a sacrifice but rather a sowing. It is like the farmer that gives seed to the earth, then later reaps the sowing. If there is a spare sowing, then there will be a spare reaping. The lesson of this verse is, give bountifully. God does not dictate how much any one shall give. His wish is that we give till our giving can be properly called bountifulness. One can give a quarter a week and fail short. We know the Lord gave. What did He give? Was it that which cost Him nothing (John 3:16)? If we wish to give bountifully we MUST adopt a new standard. We must give on a scale that we can rightfully say is God-like.

Paul says in II Cor. 9:7 that giving is to be deliberate. "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver." Some are haphazard givers. One who is haphazard in his giving is not necessarily a stingy person, but in most cases he is one who has never sat down and thought about his giving in the light of what the Bible teaches. In order for one to purpose he must decide before what he will give and then to the best of his ability seek to carry it out. The only reason I can think of that a person would object to purpose what he is going to give is this: He knows that he is not going to give as God has prospered him, and this is one way out, he thinks, without everybody knowing that he does not give as he is prospered.

Many times you hear people say that they are against pledging, or purposing to give. Then that same person goes and buys a car and signs a little piece of paper saying that he will purpose or pledge "X" number or dollars for the next few years. Suppose a man is getting married, and the preacher says, "Do you promise?" and the man interrupts, "Listen, preacher, I am a member of the 'church of Christ' and I think it is wrong to pledge, promise, or purpose." Can you not see how ridiculous this kind of reasoning is? One cannot give to God without purposing in his heart what he will do.

Our giving is to be cheerful. It is the cheerful giver whom the Lord loves. When one gives by compulsion, or to secure popular applause, or grudgingly, neither he nor his giving is approved.

Paul closes the discussion with this outburst of gratitude: "Thanks be to God for his unspeakable gift." The unspeakable gift is Jesus Christ, God's Son.

I feel sure that faithful members will welcome this subject and they will be willing to give as the Lord has blessed them. We have just begun the New Year, and we should see the need for all of us to increase our giving to the Lord that we may be able to carry out the Lord's work more in 1979. You may say, "I just cannot increase my giving, as I have so many other things that I must pay for and want to buy." It is true that all people desire other things.

-35-
This is normal and right, and all of us have bills that we must pay, but we must learn that the Lord and His Kingdom even in our giving must come first. Study carefully Matthew 6:33 and then take a careful look at Matthew 16:24-26, and Matthew 6:19-21.

Are you willing to take this simple test with your Bible open, and see how well you are doing in your giving to the Lord? II Corinthians chapter 9 is the text.

(1) Do you want a good harvest (v. 6)?
(2) Can you tell me how much I should give to pass the test (v. 7)?
(3) Suppose I pledge more than I am able to give (v. 8)?
(4) Do you really think I can count on God (v. 10)?
(5) Isn't it possible to give oneself into poverty (v. 11)?
(6) Do you really think it is right for one to pledge a year in advance (v. 2,5)?
(7) What right does God have to expect a gift from me (v. 13)?
(8) What difference will my giving make (v. 11, 13)?

May God help us to open our hearts and truly give as God has taught us. Remember the words of Jesus in Acts 20:35. "It is more blessed to give than to receive."

**Our Record**

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**HOW WE GAVE**

| CHECKS:        | (5) $5.00; (2) $6.00; (5) $10.00; (2) $14.00; (1) $16.00; (1) $18.00; (3) $20.00; (1) $22.00; (1) $24.00; (3) $25.00; (7) $30.00; (1) $35.00; (1) $37.00; (2) $38.00; (2) $40.00; (2) $45.00; (1) $50.00; (2) $53.00; (1) $55.00; (1) $57.00; (1) $60.00; (1) $62.50; (2) $73.00; (1) $79.00; (1) $80.00; (1) $90.00; (2) $100.00. | CURRENCY: (22) $1.00; (5) $5.00; (2) $10.00. |
|                | CHANGE: $7.40. | TOTAL: $1,903.90. |

**DIRECTORY INFO**

Virgil and Barbara Faison's new phone number is 944-0293.

**ADDITIONS THROUGH BAPTISM**

**OUR GOAL**: 108
SEEK THE THINGS WHICH ARE ABOVE

LARRY HARRISON

These days it seems like materialistic values have taken over this country. Everywhere you turn you see people who are concerned only with keeping up with the Jones’. No one seems to be concerned in the least about their soul or their salvation. The idea of "grab all you can while you can" seems to be the accepted form. Among our leaders, the idea that the end justifies the means is becoming more and more common. In general, people are not concerned with God, His book or His church. It becomes harder and harder to convert people to the gospel of Christ. This is because of their obsession with material wealth and possessions. Too many people are like the rich person found in Mark 10:17-22. This person desired to follow Christ until he found out that was going to cost him something. He could not bear to part with his material possessions. It is really sad when we see people with this attitude. But it is especially depressing to find this devil of materialism raising its ugly head in the Lord’s church. Some of my brethren seem to think that Christ's kingdom is going to be set up on this earth. By the way that they are building large bank accounts and large buildings, they show themselves to be materialists. The fact is, of course, that Christ's kingdom is not of this world. This is found in John 18:36. These earthly possessions cannot
guarantee our souls salvation. Something Paul wrote in his letter to the Colossians speaks somewhat to this point. In Colossians 3:1-2, we read, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth." Now, let us consider this passage to see how it applies to us today and to see where we should put our love and our trust, and our hope.

The first verse states, "If ye then be risen with Christ", we must first consider what this means. In order to be risen with Christ, one must first be buried with Him. According to Romans 6:4, we are buried with Him in baptism to rise and walk in newness of life. By doing this we share in the death of Christ, His burial and His resurrection. After we have done this, we put away our old way of life and become a new creature in Christ. We have put on Christ. In this we see the close relationship that we are to have with our Saviour, Jesus Christ. Having put on Christ, we must strive to have the same character as that of Christ.

Next, we must seek things which are above or heavenly things. This should be a natural desire as well as our first desire when we become Christians. We should want to have our minds set on our Saviour and Master. Our whole being should be devoted to serving Christ. We are to put Him first above everything else in our lives. The petty squabbles of this life should no longer be our sole concern because we now have a mediator, an intercessor and an advocate to God. Christ is all of these. We should be looking to Him for guidance and salvation. From this then, we see that the true Christian, having risen with Christ, should have his mind set on and have his life devoted to those things which are above, i.e. heavenly things.

There are so many that are outside of the body of Christ. They are lost and dying in sin. There are even some of those which claim to be Christians but we see by their actions that they are proving themselves to be liars. Christ said, "Ye shall know a tree by the fruit it bears". Brethren, I would like to ask an important question, What kind of fruit are we bearing? It seems that more and more we are busy seeking worldly things instead of seeking those things which are above. We are not concerned with obedience to Christ. Some of our brethren are more concerned with fancy buildings, paved parking lots, and large bank accounts, than with seeing that the gospel is preached to every creature! Some brethren do not want and will not endure gospel preaching. In effect, they say, "Speak unto us smooth things", Isa. 30:10. Many are not willing to spend money on having the gospel preached to a lost and dying world. Have we forgotten, brethren, that we are but stewards of all that we have? Are we like the rich fool who said to himself, "Soul, take thine ease?" This man sought to feed his soul off of material wealth. He did not realize that the soul must have spiritual food. Far too many people have this same conception today. You cannot feed your soul off a hundred dollar bill or a new cadillac. We tend to think that we have plenty of time. The rich fool thought that he had plenty of time but the fact is that he died that very night. Do we have the promise of any more time than he did? We are just one heart beat away from eternity. God called that rich man a fool. I wonder if as He looks down on us if he doesn't think the
very same thing of us! We need to
get serious about serving God. This
idea of serving God part time and
the devil part time will take us no
where but to Hell. Christ said that
man cannot serve two masters. We
need to do as Joshua said, "Choose
you this day whom ye will serve",
(Josh. 24:15). As Christians, mem-
biers of the Lord's body, our affect-
ions and concerns should be on those
things which are above. When all of
our time and money is spent in mat-
erial pursuits such as building
buildings and not in preaching the
gospel, then we are simply erecting
monuments to our own stupidity.
Christ said, "If ye love Me, keep My
commandments " John 14:15. He also
said to go into all the world and
preach the gospel, Mark 16:15. When
we fail to support Bible preaching,
we fail to keep one of the command-
ments and therefore show ourselves
to be hearers of the word and not
doers. Let us begin now to seek
those things above and do as Stephen
did even as he was being stoned to
death, he gazed steadfastly into
heaven.

In this discussion we have seen
that our minds as Christians should
be on those things which are above.
This is not an opinion. This is not
a matter that is debatable. This is
the plain and simple law of God:
When are my brethren going to accept
it and begin serving God instead of
their own worldly lusts?

THE GREAT GIFTS:
FAITH, HOPE AND LOVE
WILLIAM DUKES

In one of His parables Jesus
tells of a merchant who sold all
that he had in order to purchase one
pearl of great value. Life for us
has its pearl of value too. Paul
describes three of them when he
wrote: "So faith, hope, love abide,
these three, but the greatest of
these is love" (I Cor. 13:13).

The true value of these pearls is
manifest when we see what happens to
people who do not have them. With-
out faith they are without God,
often living lives of despair and
worldliness. Without hope life
loses its meaning and significance,
and boredom becomes master. With-
out love, selfishness reigns
supreme. The result is war, crime,
corruption, violence, inequities,
and social injustice. Terrible in-
deed is life without faith, hope and
love.

However, when these three pearls
become our possessions then all this
is changed. Faith has three import-
ant aspects: faith that God is, that
the Bible is the Word of God and
that Jesus Christ is the Son of God.
Faith is like the cable of a rescue
helicopter, it is the only thing
that supports us between heaven and
earth. Faith is the only means we
have of relating to God. "...who-
ever would draw near to God must be-
lieve that He exists and that He re-
wards those who seek Him" (Heb. 11:
6).

Hope, the second pearl of great
price, is what makes it possible for
the Christian to suffer tribulation,
distress, persecution, famine, nak-
edness, peril or sword and still be
able to say, "...in all these things we are more than conquerors through Him who loved us" (Rom. 8).

Love, the third pearl of great price, means more than the personal attraction and affection that exists between close friends. It more nearly means "helpfulness" even for one's enemies. We have this love when our concern, compassion or interest in another causes us to reach out a helping hand even to the undeserving. For example: "Simon...do you love me...then care for my sheep" (John 21:15-16). "Through love be servants of one another" (Gal. 5:13). "Love does no wrong to a neighbor; therefore love is the fulfilling of the law" (Rom. 13:10). The parable of the good Samaritan illustrates this love in that he was helpful out of compassion for even an enemy (Luke 10:30-37).

These, then, are pearls of great value because by faith we can appreciate God, His revelation and His salvation. By hope we can have meaning, purpose and incentive for living even in suffering. By love we can contribute to a peaceful, constructive society and then enjoy the blessings of it in our own lives. Because of their supreme value we ought therefore to cultivate faith, hope and love and make them of first importance in our lives.

Our Record

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<th>Bible classes:</th>
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<td>Worship:</td>
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<td>Evening:</td>
<td>-</td>
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<td>Wednesday:</td>
<td>156</td>
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<tr>
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<td>15</td>
</tr>
<tr>
<td>Contribution:</td>
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HOW WE GAVE

CHECKS: (2) $5.00; (1) $6.00; (7) $10.00; (1) $12.00; (1) $14.00; (1) $15.00; (1) $16.00; (1) $18.00; (4) $20.00; (1) $22.00; (3) $25.00; (1) $27.00; (7) $30.00; (1) $37.00; (2) $38.00; (2) $40.00; (3) $45.00; (2) $50.00; (2) $53.00; (1) $57.00; (3) $60.00; (1) $70.00; (1) $80.00; (1) $97.00; (2) $100.00; (1) $150.00; (1) $175.00.

CURRENCY: (21) $1.00; (4) $5.00; (2) $10.00.


SICK
(as of 3/5/79)

Claudine Walp - Mobile Infirmary
Eddie Hardin - West Florida Hospital
Paul Brantley - Sacred Heart Hospital
Upon consideration of the role of the Sun and Moon in the universe and the recent solar eclipse, a tremendous principle comes to mind.

Regarding the role of these particular celestial bodies, the Lawgiver states, "and God made the two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also, and God set them in the firmament of heaven to give light upon the earth" (underlining mine, JAA; Gen. 1:16-17). Further, regarding the natural phenomenon known as 'eclipse', we note that it is a term used in astronomy to denote the process by which one heavenly body comes between a source of light and the body which is to receive that light, thereby resulting in darkness. Hence, an eclipse of the Sun occurs when the Moon comes between the Earth and Sun, while an eclipse of the Moon occurs when the Earth comes between the Sun and the Moon. It is from this particular event that several pertinent analogies can be made.

When the great "ruler of the day" disappears beyond the horizon, the "Queen of the night" arises and arrives at the scene of darkness to reflect solar light back upon the Earth. Yet, this process is periodically impeded when the Earth, itself, comes to a position between these two bodies, preventing the
passage and reflection of light.

Analogous to this is the fact the Sacred Son of Man, who is the "light of the world" (Jn. 8:12), has for the time "passed over the horizon" (cf. Ac. 1:11); yet, he has left his chosen body of disciples, the Church, to reflect his light back upon the world through His gospel. Just as the physical Moon fails to reflect the Sun's light upon the Earth when the Earth comes between the two, so it is, that Christ's body fails to reflect His light when she allows the world to come between her and the Divine Source of Light.

It is the obvious, but unfortunate case, that today, the Church of our Lord is failing in her responsibility to saturate this world of darkness with the light of her risen and ascended Saviour. Truly, she suffers from an eclipse. Consider, if you will, that the Church today is suffering from --

I. The Eclipse of Atheism. In a practically Godless world such as we live in today, it would seem that Christians would be militantly defending the existence of God and the veracity of the Bible; yet, such is not the case.

The philosophy of atheism has so pervaded and permeated the Lord's church to the point that some brethren are heard to say, "We cannot know that God exists, rather we must accept it by faith, as though we knew." These brethren have obviously never seriously considered such passages as Rom. 1:18-20 and Heb. 11:1,6. According to their concept, "faith", rather than being "blessed assurance", becomes "miserable doubt".

Many have been influenced by the Satanic theory of evolution to the point that the Genesis account of creation is said to be replete with gigantic "gaps of time" and allegorical language. To espouse, yea, even dare to defend the idea that God created this world and everything in it in six literal days (cf. Ex. 20:11), is to find oneself dubbed by brethren "in the know" as "ignorant and unlearned".

Brethren, we need to repent and purge ourselves of "leap in the dark" faith, skepticism, and doubt. We must study the evidence which can only lead one to the conclusion, that, "I know that God exists" and "I know the Bible is His word." Then, as a radiant beam, we must shed these truths upon a world that is lost and dying in sin.

II. The Eclipse of Lack of Respect for Authority. While the church ought to be pleading with and demanding that the world bow to the authority of Prince Immanuel (cf. Col. 3:17), it is evident that the world, which cares little for authority and which does that which is right in its own eyes, has so darkened the minds of many brethren to the point, that they no longer respect authority themselves.

For years, when love for Truth and desire to restore ancient Christianity were driving and motivating forces, the cry was, "What saith the scriptures?" Now, the cry is, "What difference does that make", or perhaps, "It is grace that counts, and not law."

Discuss if you will, with some brethren, a pertinent subject such as "children's worship", and note how much effort is made to appeal to biblical authority. Rather than, "This is what the Bible says", the usual reply is, "Look at the good we are doing", or "How much are you doing?"

This attitude is even seeking to undermine the authority of the New
Testament eldership. The Bible says we are to obey and submit to them that have rule over us (Heb. 13:17), and yet, some brethren will insist that elders have no real authority.

Except we fulfill our respective roles and submit to God ordained authorities, and ultimately God himself through his Word, we will accomplish nothing worthwhile, and will eventually turn the Church into an anarchy.

III. The Eclipse of Denominationalism. The distinct and honorable plea was at one time that all people must give up the creeds and doctrines of men and become simple New Testament christians. We stressed that unity in religion could only come the "Bible way" (cf. Eph. 4:4-6; I Cor. 1:10). Now, many among us no longer believe that there is only one church, one plan of salvation, one way to worship, and one way to live.

This eclipse is "eating away" at the very heart and core of the Great Commission which we should be striving with all our might to carry out. The problem is, if we hold to the idea that "You're okay, I'm okay", then we no longer believe that all those outside the church are lost (cf. Eph. 5:23), and therefore, we see no pressing need to see that they are taught the Gospel.

Brethren, the church of Christ is not a denomination, rather it was established by our Lord and bought with his blood (cf. Mt. 16:18; Acts 20:28). Let us with pride and love in our hearts for the souls of mankind, decry the sin of denominationalism and hold up the New Testament church as the way of light and hope.

IV. The Eclipse of Immorality. Whereas we ought to be teaching a sinful world that purity of life is essential and profitable, and demanding that they change their standards and conform them to those of the Bible, it seems that quite the opposite has occurred.

If the "fashion experts" of the world determine that women should wear dresses "hip high", then invariably one will see "christian" (?) women adorning themselves after this fashion. Now that the world has determined that divorce and remarriage for any cause is the way to go, we have many brethren who have been so influenced to the point that they are willing to compromise what the Bible says in this regard (cf. Mt. 19:9). The existential cry of the world is "Do your thing, your way", and countless numbers of God's people are following this advice of condemnation.

Have we forgotten Paul's admonition to Timothy, "If a man therefore purge himself from these (i.e. vessels of dishonor; II Tim. 2:20), he shall be a vessel unto honor, sanctified, meet for the master's use, prepared unto every good work. But flee youthful lusts, and follow after righteousness, faith, love, peace, with them that call 'on the Lord out of a pure heart" (II Tim. 2:21-22).

V. The Eclipse of Materialism. The example placed before us by our ancient brethren of the first century, was one of people who placed so little emphasis on material belongings that they were willing to sell their "possessions and goods" to help their needy brethren (cf. Ac. 2:44; 4:35).

While we ought to be teaching the world, that to gain all that this world has to offer is but sheer folly and vanity, if one loses his soul in the process; it would seem that this materially minded world, particularly this country, has once again placed itself between us and
the blessed Light. Was it not our Lord who said, "...a man's life consisteth not in the abundance of the things which he possesseth" (Lk. 12: 15).

Heathen cults and manmade religions support scores of missionaries to preach their doctrines of demons, while we, because we love this present world (cf. II Tim. 4:10) and all that is in it, allow the Gospel, for the most part, to remain within our own borders. Brethren, let us all examine ourselves and get back to the work of laying up "treasures in heaven" (cf. Mt. 6:19-20).

We have sought to draw some important lessons from a natural phenomenon over which man has no control, but the "spiritual eclipse" from which we now suffer is not of that nature. We can and must control it and overcome it, lest we succumb to the darkness from which we were delivered and bring reproach upon "...the kingdom of the Son of His love" (Col. 1:13).

ADDITIONS THROUGH BAPTISM

OUR GOAL: 108

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Our Record

Bible classes: 162
Worship: 172
Evening: 150
Wednesday: 184
Ladies class: 18
Contribution: $1645.45

How We Gave

CHECKS: (1) $4.00; (2) $5.00; (1) $6.00; (5) $10.00; (1) $12.00; (1) $14.00; (1) $16.00; (1) $17.00; (2) $18.00; (1) $19.00; (4) $20.00; (1) $22.00; (2) $25.00; (1) $26.00; (5) $30.00; (1) $37.00; (2) $38.00; (3) $45.00; (1) $50.00; (2) $53.00; (1) $57.00; (1) $60.00; (1) $70.00; (1) $73.00; (1) $75.00; (1) $79.00; (1) $100.00; (1) $125.00. CURRENCY: (25) $1.00; (6) $5.00; (1) $10.00; (1) $20.00. CHANGE: $5.45. TOTAL: $1,645.45

EDITOR'S NOTE: We wish to extend our deepest appreciation to the men who have written the articles in the BEACON for the last six weeks. Each of these men are students in the Bellview Preacher Training School and in addition to their tremendous work load have agreed to write articles for the bulletin.
Should The Church Support Men To Write?

BILL DUKES

In answering a question such as members of the Lord's church? If we the above, we must first determine what constitutes carrying the gospel to the whole world and to every creature as commanded in Matt. 28:19,20 and Mark 16:15,16. We are very quick to list such things as preaching and Bible studies both in the class room and individually. We will acknowledge the radio and television as means of spreading the gospel, but just how many have considered the printed page in book form to be just as vital as the others mentioned?

Have you ever tried to research a subject and found out just how little material there is available that is written by sound, God fearing

The word write or a form of it is found some 192 times in the New Testament. In Matthew alone, the word written is found at least 9 times. All of these were referring to things written afore times. John 20:31 says: "But these are written, that ye might believe that Jesus is the Christ..." Although inspired, John clearly states his purpose for writing the book. Let us ask ourselves this question; Is there a parallel in the need for Godly men
to write in such a way as to teach the truths of the gospel and at the same time let it be available for generations to come and still be a part of carrying out the Great Commission? Have the church leaders grown so accustomed to pastor systems that there is no vision in the thinking of elderships and leaders of the Lord's church? We are possibly afraid it would not be a popular thing with the membership so it is never considered. Notice what the writer of Proverbs has to say: Proverbs 10:7 "The memory of the just is blessed..." 4:5 "Get wisdom, get understanding: forget it not; neither decline from the words of my mouth"; and 29:18 "Where there is no vision, the people perish: but he that keepeth the law, happy is he". We are quite content to pay a preacher a salary to be a pulpit man, or pay to send a missionary to a far off country to preach the gospel, but have we ever considered our own brethren and the brethren to come after us? Are we willing to support men to write material that will last and do good not for just a few years, but for generations if this world should stand that long? Do we really appreciate the works of the pioneer preachers of the restoration movement? We have men today that are writing and publishing their false doctrine on many subjects e.g. marriage, and divorce, the second coming of Christ, and the Pentecostal movement in the church. What are we doing about it? Oh, you might see articles all the time in our brotherhood magazines. Yes! that is correct, but have you considered this: some of the same people also write for these periodicals. We are preaching, true, but what are we leaving our sons to combat the error with after we pass from this world? Must they too, rely on denominational scholars and secular sources to research regarding matters right or wrong. There was a time when you could trust most of the material printed by the men of exceptional abilities in the church. That, sadly to say, is no longer the case. Again, how much vision do we have in view of the Jerusalem gospel, the very gospel that is the power of God unto salvation? We can no longer see the church accomplishing the same mission as Christ's, then it's time to reassess our rule as the church of Christ.

The printed page does have its disadvantages. The presence and the personality of the speaker is absent. He is not seen. His voice is not heard. We do not feel the warmth arising from the printed page that we feel from it being given orally, but let us think of some advantages that arise through the means of the printed page. First, it clarifies the message. Most teachers or preachers write more clearly than they speak. They are more cautious when they prepare a work for publication than they are when it is given orally. The printed material may be read as often as necessary to fix the lesson firmly in the mind. If one does not get the lesson at the first reading, he can read it again and again until he does. Secondly, the printed page refreshes the memory. Let us suppose you attended a lectureship and heard a lesson you would like to keep on file. As you actually begin to reproduce from your memory and notes just what percent could you reproduce? Maybe a week went by before you tried reproducing your notes and thoughts. What now? Chances are you can't reproduce a significant amount to do anyone any good. On the other hand if you have a printed copy you can go back and study it as often as necessary to refresh your memory and to again get the message as it was delivered. Thirdly, the press safeguards the
gospel message. The oral message can be perverted and butchered as it may please someone, but the printed page defies all who would misrepresent its precious contents. Fourthly, the printed page increases our opportunities to teach. To some the preacher or teacher is just a bore, but these same people might very well be willing to sit down with a book and learn the truth that otherwise would not have been possible. The printed page can go places where no teacher can go; it can preach to people to whom no preacher can preach. How many liberal congregations would consent to conservative preachers coming and speaking to them about the liberal elements of the church? The printed page might very well find its way to the people that could do some good in correcting the problem. Fifthly, the printed page preserves treasures of great value. What would we know of Alexander Campbell, Walter Scott, Ben Franklin, David Lipscomb, J. W. McGarvey or of Moses Lard and other spiritual and intellectual greats if it were not for the press? The gospel literature would have a void had they not recognized the need to preserve their messages for future generations. The printed page does just that: it preserves the truths as God so stated that it would never be destroyed.

It is not an accident that the Lord God recognized the power of the written word or printed page. He did not leave his word to be handed down just orally from generation to generation. He caused it to be written so even today, 2,000 years later, we have the same message as was delivered by inspiration to the apostles. The ten commandments were written on tables of stone to be preserved. God recognized the limitation of man's memory.

The real question is: Does the Great Commission forbid writing as a means of carrying the gospel to all the world? If it does not and if we are authorized to pay the pulpit preacher then it must be proper and right and scriptural and necessary for the church to pay men's salaries to write full time just like the church pays them to preach full time. If not, why not?

Who is going to combat the error that is being printed daily from the liberal and anti-elements of the church. Yes! the preacher and classroom teacher are necessary, but on the other hand so is the power of the printed page. Let us ask ourselves: after the great men of this generation pass on, who is ready and able, doctrinally, to replace them? Can we afford for them not to write and publish their works for the future generations.

ELDERS: Do you have enough vision to consider such an undertaking in the budget?

CHRISTIANS: Do you have enough vision to encourage such an undertaking and support it completely?

KISS PHILOSOPHY

DUB McCLISH

One of the more popular rock groups of our day is the one calling themselves, "KISS." Their more noticeable traits are those of dressing outlandishly and painting their faces. On the surface you might say that this particular group looks and sounds no worse than many others. However, let us look a little closer at what they actually stand for, and a few of the things they have been known to do.
Let's start with the name, KISS. This group has stated publicly that these initials stand for KINGS IN SATAN'S SERVICE, and not for the token of affection. For this alone, we should see to it that our children stay away from such influence. Let's go a little further. It gets worse. In their concerts, they blatantly ask the audience to follow them in Satan's service because, "You can see us, we are here, but you cannot see God. Why follow or believe in Him?" This is the philosophy that will draw our children into an eternal hell.

Young people everywhere are buying and wearing T-shirts, belt buckles, etc., with KISS on them. A "hot" item is the "trading card" with pictures of the group, some of which depict violence, or are sexually oriented.

To what depths are we willing to let our children sink before we, as parents, feel the need to know what their interests are? When will we refuse to buy cards, T-shirts, belt buckles, posters, records, etc., profits of which go to Satan? Take a look at some of the "decorative" items in your teenager's room. Do you know the philosophy behind them?

Our Record

| Bible classes | 189 |
| Worship | 214 |
| Evening | 144 |
| Wednesday | 174 |
| Ladies Class | 13 |
| Contribution | $1,858 |

HOW WE GAVE

CHECKS: (1) $3.00; (1) $5.00; (1) $6.00; (4) $10.00; (1) $14.00; (1) $15.00; (1) $17.00; (2) $18.00; (5) $20.00; (1) $22.00; (1) $23.00; (3) $25.00; (7) $30.00; (1) $37.00; (2) $38.00; (1) $40.00; (3) $45.00; (1) $50.00; (2) $53.00; (1) $57.00; (2) $60.00; (1) $62.50; (1) $70.00; (1) $97.00; (2) $100.00; (1) $160.00.

CURRENCY: (34) $1.00; (5) $5.00; (1) $10.00. CHANGE: $12.94. TOTAL: $1,858.44.

RESPONSES

Dawn Davis was restored Tuesday night, March 13th. Her husband, Daniel was baptized into Christ that same evening. We welcome them into the fellowship here at Bellview.

ADDITIONS THROUGH BAPTISM

OUR GOAL: 108
"BLESSED ARE THEY WHO WAIT ON JEHOVAH"

WINSTON TEMPLE

"And therefore will the Lord wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you: for the Lord is a God of judgment: blessed are all they that wait for him" (Isaiah 30:18).

The above verse was uttered by God's spokesman, the prophet Isaiah. It was spoken to the faithful remnant of the nation of Israel who would heed the preaching of the prophet and thus return unto God. The bulk of the nation would not heed and as punishment for their sins, they would go into Assyrian captivity. If the faithful remnant would "...wait for him...," he would through His grace show mercy unto them when he brought judgment upon the wicked of their nation.

Under the Old Testament, the faithful people of God were continually waiting on Jehovah. "Therefore turn thou to thy God: Reap mercy and judgment, and wait on thy God continually (Hosea 12:6).

In the following paragraphs let us consider at least three things in which the faithful waited on Jehovah. In the first place, they waited on His providential care which would of necessity include the blessing of their crops, and his protection of them from the elements and from their enemies. The Lord promised that he would bless them
with the proper rains which in turn would cause the earth to yield forth her fruit. He also showed them that their continual possession of the land with its abundant material blessings was contingent upon their obedience to him. He would give them blessings if they obeyed and curses if they disobeyed (Deut. 11: 14, 22, 26-28). The Psalmist said: "These see the works of the Lord, and his wonders in the deep. For he commandeth and raiseth the stormy wind, which lifteth up the waves thereof.... Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still" (Psalms 107:24, 28-29). In regard to God's protection from their enemies the Psalmist also recorded: "Through God we shall do valiantly: for he it is that shall tread down our enemies" (Psalms 108:13). Secondly, they waited on Jehovah to execute judgment upon the wicked. Habakkuk raised an important question that has been repeatedly asked down through the ages. Why do the wicked prosper and the righteous suffer? (Hab. 1:1-17). God answered that the wicked would receive their punishment in its proper time. Habakkuk was to "...wait for it; because it will surely come, it will not tarry" (Hab. 2:3). The prophet Joel spoke of a time when all the heathen would come to the valley of judgment or decision where God would sit to judge all the wicked.

Last, but certainly not the least, faithful people waited on the Lord to deliver them from their sins. From the time of the promise in Gen. 3:15 until the fullfillment of that prophecy in the coming of the Messiah, the faithful of God waited on Jehovah. We can trace the promised seed through Abraham, Isaac, Jacob, the twelve patriarchs, the Psalms, the prophets, and to the Christ child Himself who was born of the virgin Mary as recorded in the gospel account. The following quotation from Luke verifies the fact that the faithful of Israel waited on Jehovah. "And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law, then took he him up in his arms, and blessed God, and said, Lord now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles and the glory of thy people Israel" (Luke 2:25-32).

Before proceeding further in our discussion, we should observe the manner in which the faithful people of God in the Old Testament waited on Jehovah. They waited:
1. with the soul (Ps. 62:1,5).
2. with quietness (Lam. 3:25,26).
3. with patience (Ps. 40:1).
4. with confidence (Ps. 27:14).
5. all the day (Ps. 25:5).
6. continually (Hos. 12:6).
7. with great eagerness (Ps. 130:5,6).
8. through trials (Ps. 69:3).

Let us now make some applications of the many spiritual principles contained in the study of those who wait on the Lord.

Just as God provided for Israel according to the flesh (I Cor. 10:18), He provides for the spiritual nation of Israel (c.f. Rom. 2:29 with Heb. 12:22-23) which is the church of our Lord and Saviour, Jesus Christ, and just as God's
blessings upon fleshly Israel were contingent upon their obedience; the citizen of God's kingdom today, must be obedient (c.f. Deut. 11:22, 26-28 with Matt. 6:24-34). The material blessings of life are just a small thing compared to the great spiritual blessings that are now present­ly to be enjoyed and ultimately to be consummated into eternal bliss when our Saviour comes again. Dear reader, please observe that we are the recipients of exceeding great and precious promises that by these we might be partakers of the divine nature, having escaped the corruption that is in the world through lust (I Pet. 1:4). Our warfare today is much different from that of the people of olden times. Our warfare is a spiritual one (Eph. 6:12). Our God has given us the greatest captain known to any army to lead us (Heb. 2:10), and he through the sacrifice of himself has purchased his army with his own precious blood (Acts 20:28). He has equipped us properly (Eph. 6:13-14) and has given us our marching orders (c.f. Matt. 28:18-20 with 2 Cor. 10:3-5).

As fleshly Israel waited on Jehovah to pass judgment on her enemies, the church today waits upon the Lord to appear and execute judgment on all of the enemies of His church (c.f. Heb. 9:28 with 10:28-31 and 2 Thess. 1:7-9).

The faithful remnant of God's people of the Old Testament all received the promises by faith but they didn't see their fullness or completeness (Heb. 11:13-16). Since the Lord has broken down the middle wall of partition between Jew and Gentile by His sacrifice on the cross (Eph. 2:12), those who obey the gospel today are fellow citizens with the saints and of the household of God (Eph. 2:19). As all of the faithful of the Old Testament days looked forward to the coming of the deliverer of Israel and since the deliverer has come and paid the price with His precious blood, their sins are forgiven (Rom. 3:24-26). We under the gospel dispensation look with the same obedient faith as those of old for the coming of our deliverer who shall raise all the righteous dead of all ages (Jn. 5: 28, 29; Eph. 4:13-18) and take us to heaven where we shall receive the inheritance which is reserved for those who wait on Jehovah (1 Pet. 1:4).

The apostle Peter has shown us how to prepare ourselves while we wait for the Lord. We are to "... add unto our faith, virtue and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience, godliness; and to godliness brotherly kindness; and to brotherly kindness love" (2 Peter 1:5-9). In verse eleven of the same chapter he points out the goal that we want to reach -- the everlasting kingdom of our Lord and Saviour Jesus Christ.

"And the Lord direct your hearts into the love of God and into the patient waiting for Christ" (2 Thess. 3:5).
Our Record

Bible classes: 197
Worship: 230
Evening: 158
Wednesday: 185
Ladies Class: 18
Contribution: $1801

HOW WE GAVE

CHECKS: (4) $5.00; (1) $6.00; (7) $10.00; (1) $12.00; (1) $14.00; (1) $15.00; (1) $17.00; (2) $18.00; (4) $20.00; (1) $22.00; (1) $24.00; (2) $25.00; (6) $30.00; (1) $37.00; (2) $38.00; (2) $40.00; (2) $45.00; (2) $50.00; (2) $53.00; (1) $57.00; (2) $60.00; (1) $62.50; (1) $70.00; (1) $73.00; (1) $79.00; (1) $80.00; (1) $100.00. CURRENCY: (24) $1.00; (7) $5.00; (4) $10.00; (1) $20.00.
CHANGE: $6.20. TOTAL: $1,801.70.

RESPONSES

Ray and Martha Wilcoxson asked for the prayers of the church to be more faithful in attending services. We welcome them back into the fellowship at Bellview. Their address is Star Route, Box 660, Lillian, Alabama 36549. They will be in ZONE 5.

SICK

Sister Eddie Hardin is in West Florida hospital, Room 325, Bed A. Sister Carolyn Matheny is in Baptist hospital and was scheduled for surgery on the 26th. At the time of this writing no word as to the outcome, but trust that all went well. Brother Paul Brantley goes into Sacred Heart hospital Wednesday, the 28th, and will have open heart surgery on the 29th. Let us remember these and others who are sick or shut-in in our prayers.

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Where were you last Sunday

We missed You in Bible Class!
IS THERE NO KING IN ISRAEL?

CHARLES E. WILLAMSON

In the third month after the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai. They camped here before the mount and Moses went up unto God, and Jehovah called unto him out of the mountain. Jehovah told Moses to remind Israel that it was he who had delivered them from their bondage. Therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be mine own possession from among all peoples: for all the earth is mine: and ye shall be unto me a kingdom of priests, and a holy nation. Then Moses called the elders of the people, and set before them all these words that Jehovah had commanded him. All the people answered together, and said, all that Jehovah hath spoken we will do (Ex. 19:8).

Soon after making this vow the people turned from God and corrupted themselves by making a molten calf, and they worshipped it, and they sacrificed unto it. This was the first of many sins that Israel committed against Jehovah after coming into the wilderness from Egyptian bondage. Many other times Moses interceded for them because of their disobedience to the vow that they had made.

Finally after forty years wandering in the wilderness because of the rejection of Jehovah as her king,
Israel entered into the land of Canaan under the leadership of Joshua. This man and Caleb were the only two men who had been numbered in Num. 1 that were allowed to enter the land. Under the leadership of Joshua, the Israelites took the inheritance that God had promised them they would receive. And Israel served Jehovah all the days of Joshua, and all the days of the elders that outlived Joshua, and had known all the work of Jehovah, that he had wrought for Israel (Joshua 24:31).

For the next three to four hundred years Israel continued in the land without an earthly king over them. They began this period with Jehovah as their king, but soon afterward, they turned away from him. God would send one of the nations which had been left to prove them and Israel would serve these people until they repented. When they turned back to their king, he would raise up a judge that would save them out of the hand of those that despoiled them ( Judges 2:16).

In four of the last five chapters of the book of Judges, the Holy Spirit, speaking through the inspired writer said: In those days there was no king in Israel; every man did that which was right in his own eyes. The last judge of Israel, Samuel, was asked by the elders to appoint a king over them like the nations around them. The thing greatly displeased Samuel and he prayed to Jehovah. Jehovah said unto Samuel, Hearken unto the voice of the people in all that they say unto thee; for they have not rejected thee, but they have rejected me, that I should not be king over them (Samuel 8:7).

The children of Israel continued to give heed to the gods of the nations rather than Jehovah and regardless of the pleadings of God through his prophets they continued to reject him as their king. Finally when they became so wicked that they could not be turned back, God destroyed them from off the good land he had given them.

The nation of Israel had divided after the death of Solomon and ten tribes formed the nation of Israel while two were known as Judah. Israel was destroyed in 722 B.C. and never returned as a nation to their land. Judah was taken captive by Babylon in 606 B.C., but after 70 years of captivity a remnant returned to Jerusalem and Judea. Jehovah had promised: "that David my servant may have a lamp alway before me in Jerusalem, the city which I have chosen me to put my name there" (I Kings 11:36).

Even after all this the Jews still rejected the counsel of God and sought to have a king like all the nations. When the fulness of time was come, God sent his Son to earth to save men and convince them to accept him as king in their life. The Jews at this time were still looking for the king that would deliver them from the bondage of the heathen nations.

Our Lord fulfilled His mission here on earth in making known the will of God; He showed how to be a true subject of the King, He paid the price that all might become servants of the King, He is now reigning as the King of Israel (the church). Heb. 12:2.

Man has continued down through the ages to reject the King. Soon after the establishment of the Lord's kingdom man began to do that which was right in his own sight in this new kingdom. In Acts the fifth chapter Ananias, with Sapphira his wife, sold a possession, and kept back part of the price. Their sin
was not in keeping back a part of the price, but they lied saying they had given all of it to the apostles for distribution to those who had need.

The selection of the seven men to see to the daily ministrations was a direct result of some thinking there is no king in Israel.

In following the life and writings of the apostle Paul we see that he was continually striving against those who said there is no king in Israel. He was appointed as an apostle to the Gentiles and as a result untold thousands accepted Jesus the Christ as King of their life. Those of his brethren who rejected the Christ as King followed the apostle throughout the world saying there is no king in Israel.

The apostle John had to fight against this same error later in the first century. He wrote to the church to exhort them to continue in the teaching of the apostles. Many at this time were denying that Jesus is the Christ and that it was not necessary to love one another. When Jesus had been asked which commandment is greatest, He answered: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second like unto it is this, Thou shalt love thy neighbor as thyself (Mt. 22:37-39).

With a careful study of church history one can clearly see the parallel between the nation of Israel and the church (the spiritual Israel). Beginning at Jerusalem and believing in her King she was willing to give her all to Him, but the church has turned away and set up her own king.

Israel rejected her King and set up her own king, thus the Roman Catholic Church rose up and Israel went into captivity. Although visibly the church had completely apostatized, the kingdom still existed and King still reigned. For centuries men remained under the bondage of the Roman Popes. About five hundred years ago some men began to see that they were serving a king set up by man. These men set out to return to the King of Israel, but instead the people who followed after them rejected the King and each did that which was right in his own eyes.

Early in the nineteenth century a remnant came out of the captivity and subjected themselves unto the rule and authority of the King of Israel. This remnant continued steadfast in the perfect law of liberty and became a great multitude of people. But soon men began once again to say: "there is no king in Israel" and as a result the Missionary Society, the mechanical instruments of music, the denominational pastor system, and the turning from Spiritual emphasis to materialistic emphasis gained the support of many. As had the prophets in the days of the kings of Israel and Judah, faithful men of God rose up to turn the people back to her King. Many refused to hear the plea for restoration of the law and turned from their King and each did that which was right in his own eyes.

We of the twentieth century with all our wisdom and technology are no better than men of all ages. We still have not learned that there is only one true King and that He has given His law and to be faithful and acceptable subjects we must believe and obey that law. All denominations either appointed a king over them or they have let each one do that which is right in his own eyes.
The church of Christ (the Israel of God) is not free from this attitude in many congregations. Members do not believe in the sufficiency of the Scriptures. Many now openly teach that the Holy Spirit helps us separate and apart from the word. The church is not a democracy as many believe, but is a kingdom and is reigned over by the King, Jesus the Christ (I Tim. 6:14,15). One can no longer travel throughout this country and expect to hear that certain sound of years past. The Jerusalem gospel is no longer preached or even known in many congregations who claim to be subjects of the King.

Elders, I beg you to examine yourselves and see that you are taking heed unto yourselves, and to all the flock, in which the Holy Spirit hath made you bishops, to feed the church of the Lord which he purchased with His own blood. Truly many grievous wolves have entered in and they have not spared the flock. Adultery, covetousness, idolatry, drunkenness, and extortioners are now openly known and accepted with the blessings of many elders. When they do this they become partakers of their evil deeds, they are in effect saying: "There is no king in Israel so every man may do that which is right in his own eyes".

Gospel preachers let us return to our first love. We must re-examine ourselves and our motives. Are we preaching in generalities or do we see the problems of today in the congregation where we serve and reprove, rebuke, and exhort these people? If we are not doing as the apostle Paul told Timothy, "preach the word; be urgent in season, out of season", we are in effect saying, "There is no king in Israel."

All who are members of the Lord's church think back to your conversion and remember the love and conviction you had for the King of Israel, because of the great love He has shown for you. Let us all turn from our own ways and look to the King of Israel that we might one day reign with Him in glory.

When we do as the Psalmist wrote: "Thy word have I laid up in my heart, that I might not sin against thee" (Ps. 119:11), we will truly know that there is a king in Israel.

ADDITIONS THROUGH BAPTISM
OUR GOAL: 110

-56-
RESPECT! IS IT GONE OR JUST FORGOTTEN? NEHEMIAH 8:5,6

KEN CURD

"And Ezra opened the book in the sight of all the people;...and when he opened it all the people stood up: And Ezra blessed the Lord, the great God..And all the people answered, Amen, Amen, with lifting up their hands: And they bowed their heads, and worshipped the Lord with their faces to the ground." Where could one read a greater example of respect for God, his word, and doing his will than in the passage just quoted? Where was the last time you saw that type of honour and respect shown for God and his word? Moreover, when was the last time you saw this type of respect in regards to anyone or anything?

Look at the world situation, the condition it is in. Largely this is due to a lack of respect between nations, races, social affairs, and the list goes on and on. The biggest push that is on in the world today is the lack of respect for authority. The span of this problem has far reaching affects. It reaches into the government, home, and church. It is a problem that must be dealt with by all of us as Christians. Important to us, basically, is the problems of home and church. In order to straighten out the difficulties in the church, however, we must first begin in the home. The parents of the home have the first responsibility. The family should be run much like the church, with a figure(s) of leadership, a group of
people working together for the good of all concerned, and striving for the betterment of the whole. None of this can be accomplished without the proper type of respect. Hence, arises the question, Respect! Is it gone or just forgotten?

We should concern ourselves greatly with this question. If you do not understand the urgency of this problem you should get out and talk to some of the young people of this generation. I'm not speaking so much of the age group of seventeen thru twenty, but let's get down to where we do not usually consider. Let's get down to the age group of about 9-16. We usually say, "Oh: they are just being kids, they'll grow out of it." You don't understand the problem and you don't have a solution if this is your attitude.

I have talked to a few young people around town and have been told quite a few spectacular stories. Many of which I did not believe to be coming from children of this age. There was one young man about the age of fourteen, while talking to a few of his friends said he had been in Youth Harbor some twenty times, for reasons stretching from selling "pot" to stealing bikes.

All the while all of them, none of which were any older, stood around him smoking their cigarettes, cussing with words unspeakable, and just being amazed about what their young friend had accomplished.

Another young man I was talking to, about the age of fifteen, said some things I found hard to believe. We were standing alongside of the road when two young ladies walked by. Both were about his age. Hellos' were exchanged and as they got on down the street he said, "You see the girl with the blonde hair, she's the biggest whore in Pensacola." Then he paused and said, "You know how I know? She's my sister."

I tell you I just didn't know what to say. I could not believe this boy would say something like he had just said yet show no emotions about it whatsoever.

Somewhere there is a great problem, and it undoubtedly stems from not being taught to have respect for the property of others, respect for people, respect for parents, and most of all a respect for themselves. The problem has its roots in the teaching and care a child gets in its first few years of life. If the home atmosphere is in a constant uproar, or if there is a smothering cloud of an "I don't care" attitude lingering over the household, we can expect little more than this from our young people. As I have before stated, there is a concept, whether gone or just forgotten, is hard to tell, but ultimately it stems all the way back to a lack of respect for God.

God has been forsaken by nations, governments, communities, families and individuals, and in order to rebuild this forgotten concept, we as individuals must take the first step.

"God created man in his own image." Do you understand all the implications of such a statement? God created us, we are his, and all the glory and honour that we can give, he is deserving of and more.

Our God is a jealous God (Ex. 20:5) and demands that we give as much glory and honour to Him as possible. When we spend most of our time doing that which is unnecessary or doing what we enjoy most before giving the time, energy and money to God, we are idolaters and are deserving of nothing more than the wrath of God.
How often do we study about our creator throughout the week? How often do we miss services with the saints to do something we believed more important? How often do we give back to the Lord as he has prospered us? How often do we try to teach someone about the fact that Jesus died for them and can save them from their sins? Now we come back to the individual, and we ask ourselves, "do I respect God and His word? Have I filled the shoes, that I might call myself a servant of Christ? Have I even reached the point that I can call myself an unprofitable servant as in Luke 17: 10?"

We need to place back in the homes, the church and our outlook and daily living, the love and respect due our maker. The general view of the world is likened unto that of Pharoah of old who said unto Moses, "...Who is the Lord that I should obey his voice.." (Ex. 5:21).

These atheistic views are moving through the world like a plague. It is being taught in the universities, the schools, and brethren, some places even in the church! Theistic evolution has been adopted by some brethren and regardless of the prefix, it is still evolution.

Unless we do something about teaching our young people the proper relationship between them and their creator, the next generation is sure to be one that knows not God. Let us then set the proper examples for the young, teach the value of a study of God's word, the value of a prayerful life and show the true love of God in our lives.

"For this is the love of God, that we keep his commandments: and his commandments are not grievous."
Our Record

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<th>Evening</th>
<th>Wednesday</th>
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HOW WE GAVE

April 1, 1979: CHECKS: (3) $5.00; (1) $6.00; (5) $10.00; (1) $12.00; (1) $14.00; (1) $15.00; (1) $17.00; (1) $18.00; (3) $20.00; (1) $22.00; (1) $23.50; (3) $25.00; (6) $30.00; (1) $31.00; (2) $35.00; (1) $37.00; (2) $38.00; (2) $40.00; (2) $45.00; (5) $50.00; (2) $53.00; (1) $57.00; (2) $60.00; (1) $70.00; (1) $80.00; (1) $97.00; (2) $100.00; (1) $200.00.
CURRENCY: (44) $1.00; (4) $5.00; (3) $10.00; (2) $20.00.
CHANGE: $7.92.
TOTAL: $2,213.42.

April 8, 1979:
CHECKS: (1) $5.00; (1) $6.00; (4) $10.00; (1) $12.00; (2) $15.00; (1) $17.00; (3) $20.00; (1) $22.00; (1) $24.60; (4) $25.00; (6) $30.00; (1) $37.00; (2) $38.00; (2) $40.00; (1) $41.00; (1) $45.00; (1) $48.00; (2) $50.00; (2) $53.00; (3) $60.00; (1) $70.00; (1) $80.00; (1) $100.00; (1) $248.00.
CURRENCY: (30) $1.00.
CHANGE: $7.54.
TOTAL: $1,860.14.

DATES TO REMEMBER

May 2 - 11 . . . . Tent Meeting at Carver St. church of Christ with R. N. Hogan.
May 13 - 17 . . . . 5th Annual Preacher Training School Lectureship.
June 18 - 22 . . . VBS at Bellview
September 30 -
October 5 . . . Gospel Meeting at Bellview with Henry McCaghren.

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OF COURSE I'M WILLING TO MAKE ANY SACRIFICE FOR MY CHURCH ...
... SO LONG AS IT DON'T PUT ME OUT NONE //
In the local congregations I have been affiliated with there is always seemed to be a misunderstanding of the responsibility our young people have to themselves, their families, and the church.

Not only was the misunderstanding among the young people of the congregation, but the other members also.

We often feel as though our children are useless and take the stand, "What can they do that we haven't tried already?", and push their ideas aside.

It has often been said by many, "the youth of today are the church of tomorrow", we say this as a passing thought but yet we fail to realize we neglect many times to give the church of tomorrow a better understanding of God's word.

We often have events such as parties, field days, summer camps, etc., for our young people but hardly ever see the initiative of the church to set aside Bible studies or programs to help our young people realize the importance of studying God's word.

The church as a whole needs to wake up to the necessity of our young people to walk in the light of God's kingdom.
Many times I have heard the young people say, "the elders of the church feel as though they are of 'little' need."

In this article I will present the responsibility that the scriptures teach that our young people have to themselves, their families, and the church.

There are many ways the young people can deal with the lost world in ways we, as the "establishment" cannot even begin to deal with.

I hope to show, through the scriptures, examples of young people working for the faith, and commands which are given to them to be of good report to the world.

With these thoughts in mind we turn to God's word for our study—

First, I would like for us to realize the responsibility young people have to themselves,

In the first epistle to Timothy, chapter 5 verse 15, Paul exhorts the young women to marry and bear children. He tells them that they are to be keepers of the home. This passage is one which seems to have been forgotten by many of us today. We often tell our daughters that it is not necessary for them to fulfill this responsibility. Today, our young women look upon this idea as a nightmare. Our society has set in their minds the belief that they have a bigger responsibility than to mother children and be keepers of a home.

We need to instill this idea back into their minds. Our problems with the Equal Rights Amendment and Women's Rights may have been much more difficult to pass through our children's minds if they would have been taught when they were young of the responsibility of our daughters to marry and bear children.

We see our young women are not to put themselves in a position to where they can be spoken reproachfully of. This can entail many aspects of one's individual life. It can involve the mode or style of dress, the company you keep, or the general way in which you lead your life among your friends. Our young men also need to realize that they cannot go about living a life of fun and games when they have a responsibility to themselves.

Paul exhorted Timothy, in his second epistle, to flee youthful lusts (2:22), avoid foolish and unlearned questions (2:23), be gentle to all men (2:24); Paul is speaking to Timothy, the preacher, but we need to realize that Timothy was a young man and Paul knew the weaknesses in a young man so he forewarned Timothy of the trials which were yet to come. Paul tells Timothy that as a young man he must "hold fast the form of sound words". In 2:15, Paul further instructs Timothy of his need to study and avoid "profane and vain babblings".

In the first epistle to Timothy; 4:11-16 Paul instructs Timothy of the following:

"These things command and teach. Let no man despise thy youth; but be thou an example of the unbelievers, in word, in conversation, in charity, in spirit, in faith, in purity. Till I come, give attendance to reading to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of hands by the presbytery. Meditate upon these things; give thyself wholly to them;"
that thy profiting may appear in all things. Take hold unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee." -Emphasis mine - SAG

Secondly, we should look to the scriptures for the responsibility our young people have toward their families.

It has always been in God's design for his people that the younger should respect the older. In our families, it is the duty of the son or daughter to respect and honor his parents.

In Ex. 20:12, the commandment was given to God's people to, "Honour thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee." This passage is the first commandment with promise. The promise is if we honor our parents the Lord will give us many days on earth.

In Pro. 30:17 we are told, "the eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it." This passage is for the purpose of showing God's people his wrath on those which choose to dishonor his parents.

Some would say that this is how it was in the Old Testament. But Jesus in the book of Matthew re-establishes this commandment in the 15th chapter, "For God commanded, saying, Honour thy father and thy mother; and, He that curseth father or mother, let him die to death." The Lord puts his seal of approval on this commandment by carrying through to the Christian dispensation.

Proverbs 1:8; 6:20 tells us to keep our father's instructions and forsake not the law of thy mother.

Ephesians 6:1 "Children obey your parents in the Lord; for this is right."

Colossians 3:20 "Children obey your parents in all things; for this is well pleasing unto the Lord."

We can see from these passages, the great lesson which is taught and must be learned by our young people. It is because of the disrespect of parents and authority we are in the state we are today. If we had learned how to respect authority at home, we would have had no trouble respecting authority in church or government.

Last, I would like to turn to the scriptures and see the responsibility the young people have to the church and to the service of their Lord.

As young people in the Lord's church, I would like to point out, they are not privileged characters. Young people are to be treated no different than other members of the church.

The young people in the Lord's church are to be actively involved in the work of the church, which is saving souls.

They, however, have no say in financial or business affairs of the local congregations, for this is solely for the elders or responsible adult males.

In 1 Timothy 2:11,12,

"Let the women learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority
over the man, but to be in silence.”

This passage applies to all women of all ages. Young women, if qualified, may be teachers to other women in the local congregations, but as with other women, she is not to have authority over a man.

Our young people have the opportunity to teach the friends who they come in contact with every day at school or in their everyday affairs. It is their responsibility, as much as ourselves, to teach the gospel to the lost individuals in the world. It is not the responsibility of the young people to provide a source of entertainment to the visitors which they bring to the services. It is their responsibility to teach them the truth on matters concerning their soul's salvation.

In conclusion, I would like to say that we have a lot yet to learn and I hope this article in some way can help us to realize the great responsibility which each one of us have to our Lord.

The church is in the business of saving souls and we need to instill this in our young people.

We need to realize what is written in God's word is written for our instruction and learning.

Respect must be put back into the home and our children must be taught early in life of their responsibility to God, not to society.

Society can do nothing for our children but confuse their minds. A full force effort must be put forth to restore the church and it is our young people which must do it.

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HOW WE GAVE

CHECKS:  (1) $5.00;  (1) $6.00;  (9) $10.00;  (1) $10.90;  (1) $12.00;  (1) $15.00;  (1) $17.00;  (2) $18.00;  (3) $20.00;  (1) $22.00;  (1) $23.50;  (5) $25.00;  (1) $28.00;  (5) $30.00;  (1) $35.00;  (1) $37.00;  (2) $38.00;  (1) $40.00;  (1) $43.00;  (1) $45.00;  (1) $48.00;  (2) $53.00;  (1) $55.00;  (2) $60.00;  (1) $70.00;  (1) $80.00;  (1) $97.00;  (1) $100.00;  (1) $114.00.

CURRENCY:  (29) $1.00;  (3) $5.00;  (3) $10.00;  (1) $20.00.  CHANGE:  $7.13.

TOTAL:  $1,767.53.
In this day and age it seems that everywhere we look, people are moving farther and farther away from God. At one time, this country stood on the motto, "In God we trust." In the last few years, however, it is very apparent that we as a nation have taken a trend away from God. It seems to many people that obedience to their own lusts takes precedence over obedience to God. There are things that are being said and done in this country today that would not have been tolerated fifteen years ago. It is bad enough that this all consuming cancer of evil has taken hold of our nation, but now it seems that it has even entered into the Lord's church in many areas. It is high time that we as Christians, began to cry out against this trend that is spreading over the country. We must shake off the tentacles of apathy and begin to call for a return to God and the Bible. In the book of the prophet Hosea, the sixth chapter and verse one, just such an appeal is made. Hosea said, "Come and let us return to the Lord..." The prophet was imploring the people to turn from their wicked ways and once again walk in the ways of the Lord. Israel, just as America today, had turned her back on Jehovah.

In Hosea chapter seven and verse seven, God said through the prophet Hosea, "...there is none among them that calleth unto me." I wonder,
sometimes, just how far away from this indictment we in this country really are. So many people are doing all that they possibly can to lead other people off the deep end about something. Everywhere we turn, everywhere we look, we are able to see the decadence of sin ascertaining itself more and more. When are we finally going to realize that we are totally and hopelessly lost without God our Father? The Bible says in the book of Jeremiah, chapter 10 verse 23, "...it is not in man that walketh to direct his steps."

I fear that far too many people have the very same, evil thing that Israel was guilty of in the days of old. Can we not see what is happening to us? We see what happened to the Jewish people, yet what are we going to do for ourselves? We, as a country, are just as guilty as the Israelites were back then. They had "Cast off the thing that is good,..."

Hosea 8:3. Today, we need to join with the prophet Hosea in calling for a return to God and the Bible. Even though our situation may seem to be bleak, we must remember that God is a loving and a forgiving Father and will forgive us if we will turn back to Him. God did not turn His back on us, but we have turned our backs on Him. We must realize that God is willing to accept us back if we will but come back to Him and obey His commandments.

In the sixth chapter and the first verse of Hosea, we find that the rest of the passage that we have already read, says, "...for He hath torn, and He will heal; He hath smitten and He will bind us up." Just as the father which is found in the fifteenth chapter of Luke, gladly received the prodical son, so will our Father receive us today. Our God will gladly accept us back if we will repent and return. We must turn back to God! Without Him we have no hope. First, however, we must realize and accept the fact of our great need for God. If the prodical son had never realized the deplorable and pitiful condition which he was in, then he would still be in the pig pen slopping the pigs. Until a person finally wakes up to the realization of his need for salvation, he will never return and come back to God.

In the beginning, God and man were in fellowship. Man, through his transgression of the law of God, broke that wonderful fellowship. However, God had already purposed a great plan by which the ever sinful man might re-instate this fellowship. That wonderful plan is the gospel of Christ. Every one of us has broken the law of God. We have all sinned and come short of the glory of God. All of us need to turn our backs on sin and return to God through complete obedience to the gospel of Jesus Christ, our Lord. Let us all begin today to come back to God. Do not put it off until tomorrow, do it today! Do not wait. Dear Reader, today, if you have not obeyed the gospel or if you have already obeyed the gospel but for some reason you have not been faithful, then you need to return unto the Lord. Come back to God. As Hosea said in the long ago, "Sow to yourselves in righteousness, reap in mercy; break up your fallow ground, for it is time to seek the Lord, till he come and reign righteousness upon you," Hosea 10:12. Please, do not do as many have done. Do not cast off the thing that is good. Do not continue to turn your back on God the Father. Come back to the Lord. Obey His commandments and accept His love before it is everlasting too late to turn back to the Lord!
THE CRISIS OF BEREAVEMENT

HARDEMAN NICHOLS

Since the pale of death pierces every mortal, it is necessary for all of us to learn how to handle bereavement. I have watched with great admiration and respect the courage that has borne many a saint through hours of sorrow. Here is some practical advice I have seen others use in dealing with grief:

1. EXPRESS YOUR EMOTIONS. It should not be considered a Christian virtue to be unmoved by the loss of a loved one. There is a difference between suppressing one's emotions and losing one's self control. The Bible does not say, "Sorrow not"; but it says, "Sorrow not as others who have no hope" (I Thess. 4:13).

2. SEEK THE AID OF YOUR FRIENDS. The very presence of friends is an encouragement. When Paul neared Rome, the brethren came to meet him and he "thanked God and took courage" (Acts 28:15).

3. COMPEL YOURSELF TO BE WITH PEOPLE. Your inclination may be to retreat into the refuge of privacy, but there is a greater need than one realizes to associate with others. David did (II Sam. 12:19-23).

4. EXPRESS YOUR FEELING IN WORDS. Talking about it will help you to accept it. If this is done at the outset of bereavement, one will sooner be able to stabilize his life.

5. AVAIL YOURSELF OF SPIRITUAL RESOURCES. Even though you may not have realized the importance of the scriptures and their comfort, now these can help in building your faith. The power of prayer and the peace of God are very precious possessions.

6. DON'T BROOD OVER WHAT MIGHT HAVE BEEN. Both Mary and Martha said, "If thou hadst been here my brother had not died" (John 11:21-32).

7. ACTIVELY PURSUE WORTHWHILE TASKS. Once the initial shock has been dealt with, get busy at other things. Resolve like Paul to "reach forth unto the things which are before" (Phil. 3:13).

8. MAKE CAREFUL AND THOUGHTFUL DECISIONS. Many an individual jumps hastily into deciding the full scope of the future rather than waiting until he has regained a proper perspective of life. Don't get in a hurry. Make prayerful decisions.

9. INCREASE YOUR TRUST IN GOD. Those who have come through their sorrows with a deeper faith can verify that God who rules over all truly does make all things work together for good (Rom. 8:28).

After the crisis of grief, you can serve more fully and sympathize more completely with men of like passions. With Paul you too can thank God for the comfort received knowing that it has now given you the ability to comfort others who are in any trouble. (II Cor. 1:4).

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Our Record

4/15/79 4/22/79

Bible Classes: 183 197
Worship 222 220
Evening 149 198
Wednesday 144 179
Ladies Class: NC 11
Contribution: $1767 $1884

HOW WE GAVE

CHECKS: (4) $5.00; (1) $6.00; (6) $10.00; (1) $12.00; (1) $14.00; (2) $15.00; (2) $18.00; (5) $20.00; (5) $25.00; (5) $30.00; (1) $35.00; (1) $37.00; (2) $38.00; (1) $40.00; (1) $45.00; (1) $48.00; (5) $50.00; (2) $53.00; (1) $57.00; (1) $60.00; (1) $70.00; (1) $73.00; (1) $80.00; (2) $100.00. CURRENCY: (28) $1.00; (6) $5.00; (3) $10.00; (3) $20.00. CHANGE: $6.69. TOTAL: $1,884.69.

SYMPATHY

We wish to express our sincere sympathy to Beatha and Mildred Faison in the death of his brother, Harold. The funeral was held in Mobile, Alabama on Monday.

ADDITIONS THROUGH BAPTISM

OUR GOAL: 110
BAPTISMS TO DATE: 2

DATES TO REMEMBER

May 2 - 11 ... Tent Meeting at Carver St. church of Christ with R. N. Hogan.

May 13 - 17 ... 5th Annual Preacher Training School Lectureship.

June 18 - 22 ... VBS at Bellview

September 30 - October 5 ... Gospel Meeting at Bellview with Henry McCaghren.

THEOPHILUS
When I was a boy, I spent part of my childhood growing up in the state of Georgia, on my grandfather's farm. One event I've not forgotten was the arrival of what was known as the "rolling store." Usually this peddler came around every month. On his old truck there would be pots and pans, overalls, shirts, shoes, boots, etc. He had almost anything you needed. My grandfather needed a pair of boots, as his were "past worn out." The peddler told granddaddy, "Now these boots are going to hurt you a bit, but you'll get used to them if you just wear them and be patient." Well, my granddaddy wore those boots two or three days and that was all he could stand. The blisters were getting to him and his toes were cramped. My granddaddy took out his old Barlow knife and cut the top out of those brand new boots. He adjusted the boots to fit him, instead of adjusting to the boots.

With this thought in mind, let us go to spiritual matters. Do you know that there is someone in the Bible, that hated God's word so much, that he actually took a penknife and cut three or four leaves and cast them into the fire? Who would do such a thing? In Jeremiah 36:23 we find this act done by Jehoiakim, King of Judah.

The Lord told Jeremiah to take a roll of a book and write, "all the
words I have spoken unto thee against Israel and Judah, and against all the nations from the days of Josiah, even unto this day." The Lord goes on to tell Jeremiah (36:3) "It may be that the house of Judah will hear all the evil which I purpose to do unto them; that they may return every man from his evil way; that I may forgive their iniquity and their sin." Here was a people in sin, before God. Here was a God who wants to forgive and forget. All they had to do was repent of their sins. Brethren, have you looked around at this great nation of ours? The corruption, the immoral acts that are open, and committed before God? What about those who have rule over us in high places, on local levels and even in the Lord's church. How many do you know such as friends, neighbors, and loved ones, that will not adjust to God's word. They continue living and dying in sin. Do they know about a hope and a saviour that died for us? He came to seek and save the lost (Lk. 19:10). He built His church while he was here (Mt. 16:18). This heavenly light brought eternal life into the world, that we might be saved, if we obey his commandments (Jn. 14:15). That life is in Jesus Christ. We can walk as a new creature (Rom. 6:3-6) in Christ.

The word of God has been around for a long time and it will last forever. But why do people reject it? Is it because they are ignorant? Or is it because it stands against all the evil and wickedness that we do? Brethren, what's wrong with living right, doing right, and dying right? Even today, in the Lord's church there are those who are enemies of the cross, seeking to follow after their own lusts. From elders, on down to pew warmers there are those among us who are penknifing the word of God, cutting out those sacred and divine passages condemn them and their evil deeds. Think of the lives of men who have fought and died for the word of God. Men like Jeremiah, Isaiah, Peter, Paul, and even our own precious Lord.

Our conversation is no longer on those things above. Look around at the unscriptural marriages in the world and in the church. There are homosexuals in the world and in the church. False teachers and preachers are everywhere. We've gotten to the point where it's, "No matter what you are, come on in, it's O.K., Jesus loves you."

It appears to me that there is a "heap" of Jehoiakim in some of my brethren and they are using a butcher knife, instead of a penknife. Have you forgotten already brethren, that God has an axe and He knows how to use it? "Woe unto scribes, pharisees, and hypocrites!" (Mt. 23).

Jehoiakim destroyed the word of God with a penknife and fire (so he thought) and would have destroyed Jeremiah the prophet and Baruch, who wrote down the precious word of God, but the Lord hid them. Not only did Jeremiah speak the words of God again, but Baruch wrote them down, and many more. (v. 32).

We cannot afford to abuse any of God's word, nor be partakers with anyone who does (II Jn. 9-11). We must, however, study to show ourselves approved unto God (II Tim. 2:15). It was once said that Christ did not die for what he taught, but what he demanded. When a piece of God's word is cut out, somebody's soul will be lost in everlasting torment. The word of God is a way of life. It is given by inspiration of God, for our perfection (II Tim. 3:16-17). To those who would willfully penknife the word of God and throw it into the fire, "woe unto
you." Take care that you don't get thrown in with it.

May God help us to realize our mistakes and repent of them. Discipline starts with self. Let us adjust to his word and adorn his will. In so doing, not only will our own souls be saved, but those who hear and obey his word will be saved also. Look to God's word in times past. What kind of condition were the nations in, before God destroyed them? Only a few were spared from God's anger in times past. Only a few righteous souls held His anger back. I believe this to be true today. There are many idols to worship, but only one true and living God (Ex. 20:3).

A decision must be made. Who will you serve? (Ec. 12:13,14; Josh. 24:15). Will you worship God and serve Him diligently until the end? Or will you cut Him out of your life for all eternity? You can adjust to Him, or else remember the fire. Je-hoiakim should be an example of how not to be.

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I DON'T REALLY CARE

Jim Martin

Indifference never wrote great works, or thought out striking inventions, nor reared the kind of solemn architecture that awes the mind; it never breathed sublime music nor painted glorious pictures; it never worshipped God in Spirit and truth -- All these grandeurs are born of enthusiasm, and all are done heartily.

James had no use for indifference. He wrote, "A double minded man is unstable in all his ways." (James 1:8).

Jesus Christ vowed to rid himself of the indifferent, "so because thou art lukewarm, and neither hot nor cold, I WILL SPUE THEE OUT OF MY MOUTH!" (Rev. 2:16).

It is high time the Lord's church purged herself of an indifferent, unconcerned, don't care attitude. Haphazard, halfhearted, undependable souls are the kind the Lord is going to spit out. Whether this attitude shows itself in church attendance, visitation teams, bus work, or attention and response to the sermons, it is sin and will not be tolerated by God.

Surely this attitude -- indifference -- is one of the biggest problems facing the Lord's people. This attitude has engulfed many; they probably learned it from their parents or their grandparents. Let us heed James's plea, "Purify your hearts, ye double minded." (James 4:8). Labor with enthusiasm.

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Light for an ever darkening world.
**Our Record**

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**HOW WE GAVE**

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**TOTAL**: $1,793.67

**RESPONSES**

Sister Dot Lambert came forward Sunday morning asking for the prayers of the church.

**LADIES CLASS**

The ladies class has been discontinued for the summer months and will resume again in September.

**Gospel Meeting**

Brother Richard N. Hogan, gospel preacher from Los Angeles, California, will be preaching the gospel under the tent in Cantonment beginning Wednesday, May 2nd and continuing through Friday, May 11th. He will be speaking at our morning worship service here at Bellview on the 6th.

We hope all will avail themselves of this wonderful opportunity to hear the gospel preached.

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**DATES TO REMEMBER**

May 2 - 11 . . . . Tent Meeting at Carver Street church of Christ with R. N. Hogan.

May 13 - 17 . . . . . 5th Annual Preacher Training School Lectureship.

June 18 - 22 . . . . . VBS at Bellview

September 30 - October 5 . . . . Gospel Meeting at Bellview with Henry McCaghren.

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WHEN THE SON OF MAN COMETH, SHALL HE FIND THE FAITH ON THE EARTH?

JOHN BRADSHAW

If one happens to lose something that is of great importance to him, he immediately starts to look for it. You do not play around with describing the object you have lost. For example, if your car was stolen, you would call the police and describe the car in full detail. WHY? Because you would want the police to help you find your car. You would not settle for just any car they brought you, but rather it would have to be the car that was stolen from you.

People today are too concerned about the physical things in life. Everything has to be perfect, such as stated in regards to the car. People will worry about things that do not amount to a "hill of beans."

Let us turn to the spiritual things in life. We are so slap-happy when it comes to spiritual things that it stinks! You ask someone about their spiritual life, and they will answer, "OH, I have a faith. I go to church nearly every Sunday." You ask someone about what their church believes, and they will answer, "OH, we have a doctrine which we abide by." We can have a faith or a doctrine and still be wrong! Even an atheist has a faith, but it is not the faith that we read about in the Bible!

I heard about a denominational group the other day that really looked forward for the fifth Sunday. They took advantage of it. Each time it comes up on the calendar,
(the "PASTOR'S DOCTRINE"), they all stay home so they might be home with their families. Let me ask you, is this the doctrine of God's inspired word, or is it a doctrine of man?

In Luke 18:8 Christ asked a most important question, "When the Son of Man cometh, shall he find faith on the earth?" Notice the article "the" is not in front of the word "faith". Does that mean as long as you have faith of some sort you are alright? Absolutely not! In the "Interlinear Greek-English New Testament," the word "THE" is in front of faith. The same is in Eph. 2:8 "For by grace are ye saved through faith..." Notice here the article is missing. But again in the "Interlinear Greek-English New Testament," the article is there.

The word "THE" is used to refer to a particular person, or thing (meaning one). As you read this article, please notice "THE" and refer to it in its right meaning as being one.

First, let's notice "Faith." There is only one true faith, and that is the faith. Eph. 4:5 "one Lord, one faith, one baptism." This does not say a faith, but one faith. We all have a tendency not to stick to the faith today. Have you noticed how some will get a little pet theory and run wild with it? Brethren, that is not sticking to the faith that we read about in the Bible! There are so many today that had rather burn in everlasting Hell, than to stick to the faith! We need people today like Paul in II Timothy 4:7: "I have fought a good fight, I have finished my course, I have kept the faith." Verse 8 tells us the reward for keeping the faith. "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

Secondly let's notice the gospel. How many gospels are there? There is only one! Rom. 1:15 "...I am ready to preach the gospel to you that are at Rome also." Rom. 1:16 "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." I Cor. 9:16 "...for though I preach the gospel...woe is unto me if I preach not the gospel!" Notice in these above verses the word "the" and keep in mind the fact that "the" is singular. What is the consequence of not preaching the gospel? Gal. 1:6-9 "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed." There are some that pervert the gospel today. We have "angels" today that are sprouting horns, watering down the gospel, and being misunderstood (so they say). We have gospel preachers that will stand high and defend the gospel in one place and back off in another place. Behold they have their reward. So many times I hear people say, "That sure was a hard sermon. You surely don't preach that way at your home congregation, do you?" There is a lot of thought in that question. Do you preach the same gospel at home as you do away from home? Do you live the same gospel away from home as you do at home? The gospel is the same wherever you may be. Could it be that those who
do preach differently away from home, are preaching the gospel to impress rather than to save souls?

Thirdly, we notice the word. In Rom. 10:8 we read "...the word is nigh thee, even in thy mouth, and in thy heart: that is the word of faith...". Paul is saying the gospel is at hand. Rom. 19:17, "So then faith cometh by hearing, and hearing by the word of God." Eph. 5:26, Paul, in talking about the church said, "...that he might sanctify it and cleanse it with the washing of water by the word of God." Heb. 1:3 "...upholding all things by the word of his power...". Thus we learn from these verses that "the" word is only the word of God.

Fourthly, we notice the truth. Wouldn't it be ridiculous to ask how many true answers there are to a question. If someone tells you there are seven days in a week, you would come to the conclusion that such was the truth. That is the only answer they could give you and it be true. John 8:32, "And ye shall know the truth and the truth shall make you free." In today's life there are so many denominations existing, and each of these claim to have the truth. How can this be true? Notice each one teaches a different doctrine. They all teach a doctrine but not the doctrine! Remember the denomination that uses the fifth Sunday to stay home and be with the family? This is a doctrine but not the doctrine. What happened to the family being together at worship? II Tim. 4:4, "And they shall turn away their ears from the truth and shall be turned unto fables." Paul prophesied that people would turn from the truth. Brethren look around, IT HAS HAPPENED!

The gospel is the word, the word is the truth and the faith is the form of all three combined.

When the Son of Man cometh, shall he find the faith on the earth? Isn't this a sobering question for people today? Does the word of God give us scripture for many things that we practice today? Do we have the faith in God's word to practice Matt. 6:33? Are we keeping the faith when we fail to live up to Rom. 16:17? Will we mark those which cause division and offences contrary to the doctrine, but do we avoid them? So many times we do not avoid them, or mark them. We will scream long and loud that we should mark them, then when the time comes for us to do so we (Christians) will put on our panty hose and lipstick! WHY? Because we have become like a sissy! I use this as an expression of a coward. Such is not keeping the faith. We are more than ready to mark someone that we do not know very well, but when it gets close to home---back to the panty hose and lipstick!

I think Jude 3 sums it up, "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."

We can live like the devil and misuse God's word if we want. We all have a choice (Josh. 24:15), but notice John 12:48 "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." We are told in John 12:50 why we should live by the word of God, "His commandment is life everlasting."

Question: Will there ever come a time when the faith cannot be found? May God help each of us to diligently contend for the faith.

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Our Record

Bible Classes: 187
Worship : 217
Evening : 156
Wednesday : 128
Contribution : $2469

HOW WE GAVE

CHECKS: (3) $5.00; (1) $6.00; (4) $10.00; (1) $12.00; (1) $14.00; (3) $15.00; (1) $17.00; (6) $20.00; (1) $22.00; (4) $25.00; (6) $30.00; (1) $35.00; (1) $36.00; (1) $37.00; (2) $38.00; (2) $40.00; (2) $45.00; (2) $50.00; (2) $53.00; (1) $57.00; (2) $60.00; (1) $62.50; (1) $70.00; (2) $80.00; (1) $96.00; (2) $100.00; (1) $200.00; (1) $248.00. CURRENCY: (24) $1.00; (5) $5.00; (1) $10.00; (3) $20.00. CHANGE: $6.16. TOTAL: $2,469.66.

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DATES TO REMEMBER

May 2 - 11 . . . Tent Meeting at Carver Street church of Christ with R. N. Hogan.

May 13 - 17 . . . . . . . 5th Annual Preacher Training School Lectureship.

June 18 - 22 . . . . . . . VBS at Bellview

September 30 - October 5 . . . Gospel Meeting at Bellview with Henry McCaghren.

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What the world needs now is love—love for God's truth and adherence to it.

Even though I am never surprised these days at what I see endorsed by some congregations which claim to be churches of Christ, I nevertheless feel a deep sadness each time something comes across my desk to remind me of the departure from the word of God. And though I am unable now to fight with much physical vigor with the sword of the Spirit, I still feel the need to sound out warnings to the brotherhood and, yes, even to this congregation about eminent departures from the faith.

Just this week an announcement came to my attention about a "youth rally" which is to be held at the North Manchester Church of Christ in Indiana in June of this year. North Manchester is a small town of an approximate 6,000 people just a few miles north of Warsaw.

I quote briefly from the advertisement of this event which was mailed to the church here. Of the feature speaker they say: "Scotty Harris is presently a student at International Bible College in Florence, Alabama. He is widely used all over the south as a speaker in youth rallies and evangelistic efforts among the young. He brings to the pulpit a combination of youthful enthusiasm and a deep study of the
word. He will challenge you, thrill you, inspire you, wake you up and move you to greater devotion and service to God. If nothing else were happening in North Manchester June 8, 9 & 10 it would be well worth your time and effort to be here to hear Scotty Harris preach the gospel. However, we believe that the other activities planned will make this one of the most memorable weekends of your life. **PLAN NOW TO BE PRESENT!**

"Well," you say, "what is wrong with that?" Well, let's take a second look at the last sentence of the quotation. The inference is that there is something of more importance than the preaching of the word of God going to take place. Let's see just what bonus you are going to get if you attend that will make it "one of the most memorable weekends of your life." None other than "ENTERTAINMENT BY GOSPEL QUARTET AND A TALENT SHOW"! Now, if you can show me in the Bible where a talent show was sponsored by any church in New Testament times, I shall be willing to get behind it and boost this event. Or if you can produce one iota of evidence that any entertainment of any type was ever offered by any of the churches in the apostles' day, I will of necessity accept it. But until such a time as some scriptural evidence can be produced, I must of necessity condemn it, for we are told if we add to or take from the words written in The Book, the Bible, God shall take away our part from the holy city. (Rev. 22:18-19).

Twenty years ago would one in the church have ever thought of such happening in the church of the Lord Jesus Christ? When we open the door and allow one innovation to come in, it paves the way for any and all.

Then on the heels of the above announcement comes the promotion of "Dynamic-Duo of Gospel Magic," stating that: "Scores of people who thought they 'never could' now are using simple but professional magic tricks to hold interest and teach hundreds of spiritual and moral lessons. Jule Miller has written and compiled a book containing sermonettes and Bible lessons to accompany the tricks described in the Tarbell Course of Magic, Vol. I. Miller's book is entitled 'Spiritual Applications for Tarbell I.'"

Can you just imagine what the apostle Peter would have thought of Brother Miller's book on "gospel magic"? Wonder why he didn't just tell Simon the sorcerer to continue practicing his sorcery "to hold interest" and include with it a little "sermonette"?

I had a man tell me one time that he could do as much with a rabbit's foot as I could with the word of God; and perhaps he could—with a certain type audience, one which is interested in entertainment rather than the soul's salvation.

It would seem when one comes along with a new gimmick that he thinks will advance his business, many elders of the church are so gullible that they fall all over themselves to "get with it." They don't want to be considered one whit behind in adopting all the new fads that are brought into the church.

Brethren, take heed unto the warning which the apostle Paul gave to the Ephesian elder: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath make you overseers, to feed the church of Christ, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock." (Acts 20:28-29). Well, Paul, upon what are we supposed to feed the flock? Hear Paul's answer: "And now, brethren, I commend you to
God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. " (v. 32.)

If I were never to preach another sermon, if I were never to teach another lesson, if I were never to write another line, let it be remembered that by the space of many years "I ceased not to warn every one night and day," as the apostle Paul said.

The apostle John wrote on the Isle of Patmos: "For this is the love of God, that we keep his commandments: and his commandments are not grievous." (I John 5:3). The wisest of men said by inspiration of God, "Buy the truth, and sell it not; also wisdom, and instruction, and understanding." (Prov. 23:23). Let us not sell the truth of God for a few moments of entertainment, for a few tricks of magic, for every gimmick and fad that comes along.

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DOES ONE VOICE MAKE A DIFFERENCE?

JIM MARTIN

In the 1948 Presidential election the candidates were Harry S. Truman and Thomas E. Dewey. In Ohio, Truman defeated Dewey by 7,187 votes and received the 25 electoral votes for the state. There were 9,247 precincts in Ohio. If there had been one more vote per precinct for Dewey, Dewey could have won the Ohio electoral votes.

In that same year a history-making election took place in Texas. Lyndon B. Johnson defeated Governor Stevenson for Senator. The margin of victory was 87 votes of 988,295 cast.

In California, in 1916, Woodrow Wilson defeated Charles Evans Hughes for President by 3,806 votes. If Hughes had received one more vote in each California precinct, he would have won in California. With the 13 electoral votes, Hughes would have been elected President by three electoral votes.

In 1954 one more vote in each precinct for the losing candidate would have elected a different senator in Ohio and a different senator in New Jersey. That same year the mayor of Newark was elected -- after a recount of the votes by one vote.

In 1962 the Republican candidate for governor of Minnesota was reported to be elected by a difference of 142 votes. After two recounts, taking five months, a special three-judge state court ruled that the Democratic candidate was the real winner by a 91 vote margin. The final vote was 691,842 to 619,753.

John the Baptist, the voice of one crying in the wilderness, made such an impact on the people of his day that he indeed prepared the way for Christ.

Make your voice count! Speak out. Stand up for right.

Your one voice can make a difference in the world.

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Contrary to what you have heard many times, Saul of Tarsus was not saved on the road to Damascus. Jesus certainly appeared to him in the way (Acts 22:16). Also Saul acknowledged him as Lord when he said, "what shall I do Lord" (Acts 22:10), but Jesus replied, "arise and enter into the city, and it shall be told thee what thou must do" (Acts 9:6, 22:10).

In the city Saul "was three days without sight, and did neither eat nor drink" (Acts 9:9). The time was spent in prayer (Acts 9:11). If he was saved he wasn't going on his way rejoicing as the nobleman from Ethiopia was after believing and being immersed (Acts 8:26-39).

In Damascus the first thing he was told to do was "arise, and be baptized (immersed), and wash away thy sins, calling on his name" (Acts 22:16).

This was three days after having seen the Lord and after three days of fasting and prayer. Wonder why preachers don't tell sinners today: "arise and be baptized, and wash away thy sins, calling on his name". Now-a-days they say "go on praying until you feel something" or "hold up your hand" or "sign a card". Somehow the simplicity of "he that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned" (Mark 16:16) misses them.
MISCONCEPTIONS ABOUT THE CHURCH OF CHRIST

HENRY EDWARDS

As a member of the Lord's church, the author is deeply concerned about liberalism in the church of our Lord. As a majority we are accepting what the world has to offer concerning the moral issues of the day. The author hates to admit it but he is a past product of this error and still is in battle fighting off the brain washing of society he had received as a youth.

As we look through the majority of the bulletins and well accepted papers of our brethren, we can ascertain a softening attitude towards the "old paths" of standing up for the one true church, the church of Christ. How could it not make one ill when we hear "members" of the church say "I get tired of hearing about only one way to heaven and the plan of salvation." Now surely this is possible to abuse, but in most cases the reason for leaving this kind of preaching is because of the "itching" ears for the "social" gospel (watered down gospel). This is a conspiracy within that causes a lack of respect for God's word. In this way it is much more of an "amusing" gospel, but this kind of gospel never saved anyone and never will.

Preachers fail to single out various sins because they fail to see the urgency of it. President Carter speaks of peace when there is no peace (Jer. 6:14) and signs
treaties, but God does not seem to be mentioned. We as God's people need to speak up against the evils of today. Shouldn't we speak boldly (Acts 4:29)? When will we awaken to the fact that the church cannot have compassion to the "New Morality"? We need to stand firm and strong. God's word is unchangeable and we had better learn it, love it, and live it. We need to pray, study, and keep involved to eventually obtain that crown of glory. The church has to be obedient to God's word, without liberalism (loosing where God's word has bound) in any form (1 Thess. 5:22). We need to keep that first love we at once had held.

Why is it that some brethren want to modernize the church? Could it be as in the Book of I Samuel 8:1-9 that many are like the Jews who desired a king? Why did Israel want a king? So they could be like their neighbors. Many of the members of the church want to be like denominations because they are "growing" numerically and becoming hell bound. Does the church think that the world can offer more than God can? We rebel in having to be different, a peculiar people, a royal priesthood (I Pet. 2:9). Are we letting the world set the standards for the church of the 20th century? When the Jews wanted a king they rejected God. When we reject the truth of the Bible we are rejecting God. Are we going to give up the truth for popularity, and thus give up our only hope of salvation? Why can't we set standards using the Bible?

Does the church really matter to you? If it is not first as Christ said it must be (Mt. 6:33), then of course it means little to you.

The church of Christ believes there is an absolute standard, that God almighty has set the standard, the Bible with its verbal inspiration. It is not just another denomination. We believe in the restoration of Christianity, speaking where the Bible speaks and being silent where it is silent. We believe in calling Bible things by Bible names and having a "Thus saith the Lord" for all we do. We strive to be Christians only.

It wasn't too many months ago, as the author was speaking to an Assembly of God "pastor", that he asked if I was a member of the old or new church of Christ. Brethren, can we see what is happening? This "pastor" knew enough to know that the church is divided. Yet it is not divided because there can be only one right way and one true church obedient to God's word. We must mark the false brethren, thus showing love for their soul in hope that they will return to the truth before it is everlastingly too late (II Thess. 3:14, 15).

Some say "If it be the case that the church of Christ be the one true church then where are their evangelists?" The denominationalists say this because they have more missionaries in the United States and on foreign soil than we do. So many times we like to brag on how many we have, but the truth of the matter is that we have very few. According to the brethren out in the missionary fields we have less than one thousand faithful missionaries. We recently heard that the number is approximately 600.

Some denominationalists claim that the church of Christ has a creed book, "Why I Am A Member of The Church of Christ" by Leroy Brownlow. The author of this article has not read this book but has read the Bible to find out how to become a member of the Lord's body. I do hope to read the book soon al-
though, to see exactly what it says and hopefully benefit from it towards a better understanding of the church, but nothing beats the Bible. The Latin word for creed is (credo) meaning I believe. A creed is an authoritative, written formula. Very basically, the creed of the church is belief in Jesus Christ, that he died for our sins, he was buried, and that he arose again three days later according to the scriptures (1 Cor. 15:1-4). Since Jesus Christ is the same yesterday, today, yea and forever (Heb. 13:8) the creed of the church of Christ is unchangeable.

We can see that one man's church is as good as another man's church (Mt. 16:18). The author talked to another man recently from the "Church of God" who told me that the member of the Lord's church who had talked to him previously, told him that he was going to hell if he did not change his ways. Certainly I affirmed it; there is absolute truth. Those who disagree with it are wrong. The earth is not flat. Every pound has sixteen ounces. Surely we can see this if we want to see it.

We hear, "The church of Christ is too narrow minded". We should be narrow minded, meaning restricted, opposite of broad. One way leads to life eternal. Christ is narrow (Lk. 13:24), (Mt. 13:41, 42). The prophet Jeremiah speaks of only one way. The church is the way to holiness (Isa. 35:8). What about Noah (Gen. 6:14-16, 22)? What about Moses (Heb. 8:5)?

Again we hear, "The church of Christ does not believe in the Old Testament." It is inspired (II Pet. 1:20, 21). It is for learning (Rom. 15:4). It is incomplete (Heb. 7:18, 19; 8:6, 7; Gal. 3:21). Do you desire the tabernacle, the temple, or the church? Do you want the blood of animals or the blood of Christ? It can be truly said that one can never fully appreciate the messages of the New Testament until and unless he or she is also familiar with that which preceded it, the Old Testament. Most preachers today, major in the New Testament, and minor in the Old. Thus they have given a misconception of the church's attitude towards the magnitude of the Old Testament.

Many believe, "The church of Christ is just another denomination." To what were Christians added (Acts 2:47)? When God's seed is sown, it brings forth Christians (Lk. 8:11). Several years ago, ancient wheat seed was found in a particular pharaoh's tomb. When planted after all these years, it still produced wheat.

The author realizes this may be a monotonous subject to some but because of the state of the church we must return back to the first principles in certain aspects because many fail to receive them before being baptized. We must realize that if we run a red light while driving, whether it be willfully or ignorantly we still suffer the consequences. The same applies to the word of God. Denominationalists are suffering liberalism in the sense that their followers are adding to or going against their creed books and their past views of the Bible. The majority of them are just going along with it. Are we going to just go along with members of the church straying from God's word and stand idle? I pray not!

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MOVING?
Be sure to send us your change of address.
Our Record

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Moving

The Larry Lasure's have moved to Santa Rosa County and will be worshipping with the Pace congregation. Linda was a Bible class teacher and Larry was the backbone of our video recording system and donated a sizeable amount of equipment to the church. They will be sorely missed.

HOW WE GAVE

May 13:
- CHECKS: (2) $5.00; (1) $6.00; (3) $10.00; (1) $14.00; (2) $15.00; (1) $17.00; (4) $20.00; (1) $22.00; (5) $25.00; (1) $27.00; (5) $30.00; (1) $37.00; (2) $38.00; (1) $40.00; (1) $45.00; (1) $48.00; (1) $50.00; (2) $53.00; (1) $55.00; (1) $57.00; (1) $60.00; (1) $62.50; (1) $70.00; (1) $80.00; (1) $100.00.
- CURRENCY: (37) $1.00; (4) $5.00; (2) $10.00; (1) $20.00. CHANGE: $5.60.
- TOTAL: $1,500.10.

May 20:
- CHECKS: (3) $5.00; (1) $6.00; (5) $10.00; (5) $15.00; (1) $17.00; (4) $20.00; (2) $22.00; (3) $25.00; (5) $30.00; (1) $37.00; (2) $38.00; (1) $40.00; (1) $45.00; (1) $48.00; (2) $50.00; (1) $53.00; (1) $57.00; (1) $60.00; (1) $62.50; (1) $70.00; (1) $73.00; (1) $100.00.
- CURRENCY: (24) $1.00; (6) $5.00; (2) $10.00. CHANGE: $5.86. TOTAL: $1,413.36.
The Everlasting Kingdom

CHARLES E. WILLIAMSON

"And in the days of those kings shall the God of heaven set up a kingdom which shall never be destroyed, nor shall the sovereignty thereof be left to another people; but it shall break in pieces and consume all these kingdoms, and it shall stand for ever" (Daniel 2:44). This prophecy was given by Daniel some five to six centuries before the kingdom was actually set up. It was given during the darkest hour in the history of the nation of Israel. God revealed this to Daniel who then gave the interpretation of the king's dream in Daniel 2:31-45.

The primary recipient of this message was the king of Babylon, but it also at this time gave hope and comfort to the Jews that were in captivity. Just as the Jews were comforted in the fact that God had not forgotten them, we also can be confident in the fact that this kingdom, which is the church, will not be destroyed. The only security that man has is to be a faithful member of that kingdom.

One could start from Gen. 3:15 or any other place in the Old Testament and show without question the singleness of the purpose of God in providing for the redemption of man. Many say this kingdom does not refer to the church, but that because of the rejection of the Christ by the Jews God substituted the church as an emergency measure. This false
doctrine known as premillennialism is accepted as truth in one or more of its many forms in most all denominations today. Even the so called conservative Christian Church of which I was a member for many years accepts in their fellowship those who believe and teach this doctrine that is alien to the Scriptures.

It is not difficult to see how people who have lost their respect for the authority of the word of God would believe that the church is not this kingdom. But the error held by many brethren that the church was not part of the eternal plan of God for man's redemption as stated in Ephesians is inexcusable.

The Scriptures clearly teach that the church was in the mind of God from eternity. "To the intent that now unto the principalities and the powers in the heavenly places might be made known through the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord" (Eph. 3:10, 11). In II Tim. 1:9 Paul writes that God saved us according to his own purpose and grace, which was given us in Christ Jesus before times eternal. Paul also in writing to Titus said, "Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the knowledge of the truth which is according to godliness, in hope of eternal life, which God, who cannot lie promised before times eternal (Titus 1:1, 2). The end result is the same whether one takes the premillennial view or the view that sometime after the fall of man in Eden God purposed the church. Either one of these positions if true would make God a liar.

The kingdom that was to be set up is the church of Christ, which he purchased with his own blood. The reason the world and many supposed members of the Lord's church do not believe this is because of their misconception of its true form. The Jews were looking for the coming of the Messiah for the purpose of freeing them from Roman bondage. But Jesus began early in his public ministry to teach that his kingdom was not a physical one but spiritual as in John 3. He continued to teach this, and that he had come to build only one. "And I also say unto thee that thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it" (Mt. 16:18). Always whether identified as the kingdom or the church, it is singular and is spiritual.

The church is clearly shown to be spiritual and only one. In reply to Pilate's question, "what hast thou done?" Jesus said, "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews..."(John 18:36).

When the church was established on the first Pentecost after the ascension of our Lord and for many years following, they were united in one body as the Lord intended. In John 17 Jesus had prayed that the disciples and all those who believed would be one as the Father and He were one. Acts 2:42 shows that the early church had this kind of unity. They also understood that the church was a spiritual organization and that the goal they were striving for was not the things of this world.

As one continues through the book of Acts, he can clearly see that only one body of believers was in existence. The reason being they believed that God sent forth His Son, that He was born of a virgin, that He went willingly to Calvary to die for their sins, that after three days and three nights in the grave God raised Him up, after appearing...
alive to His disciples and many witnesses for forty days. He ascended to heaven to the ancient of days where He received dominion and now is at the right hand of the Father ruling on the throne of David. Even the acceptance of the Gentiles by God into the kingdom did not break this unity as we see in chapters 10 and 11. These facts of the gospel are denied by most people today even many members of the Lord's church.

The Apostle Paul wrote many of his epistles to refute the error of division. In I Corinthians he writes contending for the one body of Christ which is the church. One of the problems the church in Corinth was having was with the proper conduct in regards to the use of spiritual gifts. Paul states in chapter twelve that there is only one body but many members of the body. The body he was speaking of is the body of Christ (the church) as verses twenty-seven and twenty-eight state. One of his major pleas in this epistle is for unity in the one body.

The epistle to the churches of Galatia shows Paul again making a plea to these brethren to hold fast the freedom they had in Christ Jesus. The way they would be able to do this was through obedience to the gospel Paul had preached to them in the beginning.

The Ephesians and Colossians epistles set forth the church as the body of Christ. "And he is the head of the body the church:" (Col. 1:18). "...Christ is head over all things to the church, which is his body, the fulness of him that filleth all in all" (Eph. 1:22, 23). Christ also is the head of the church, being himself the saviour of the body (Eph. 5:23).

When one hears those who are supposed to be Bible scholars make light of the church by believing and teaching that God changed His eternal plan because man did not accept it or that God had no plan except to wait and see whether man would disobey and then think up a plan to deny the all loving, all just, and all powerful God, who is revealed to us in the Scriptures. Both of these doctrines have caused many people to become members of "the church of Christ" which is actually an organization of men. The result is many are members only in a material kingdom and have no understanding of the Lord's church or that it is a spiritual kingdom as revealed to us in the Bible.

All the programs that man has dreamed up to be used in "winning souls" are geared to look only to Jesus. This in itself is not wrong as the apostle Peter said, "in none other name is there salvation." The error is in teaching that one can be converted without knowing the significance of the church (the body of Christ). When we get back to studying the word of God, we will learn that the Lord only died for one church. Any other church than the one found in the Bible is a church of man. The man who has his own church is the same as those false teachers of Gal. 1:6-10. Just as these men were to be anathema (literally means to be cut off) so are all today who change the word of God and build their own church.

If members of the Lord's church would begin a dedicated study of God's word and believe what it teaches, the church would once again become a light to a lost and dying world. We would be able to know false doctrine when we heard it and be able to refute it. We would mark and avoid those who refused to repent of their error. We would realize the multitude of sin that is in the church and would know that this
People who truly know what Romans 10:17 is saying are the ones who have the true faith of Heb. 11:1. They know that to hear in this sense requires more than the physical act of hearing words spoken. They recognize because of this spiritual discernment the fact that the church as the body of Christ has been in the mind and purpose of God eternally. Also that anyone, who is accountable for his actions, is lost in sin, is a child of the devil, and will spend eternity with all those who obey not God in the torment of hell.

Everyone wants to have a revival or gospel meeting to exhort and admonish members and to win the lost. This is heard from all places in the denominations and by members of the church, but they do not want to be told how the lost were reached during the early days of the church. The only way we are going to be able to take the gospel of Christ to the lost effectively is first learn what the gospel really is and believe it. Then we will be truly converted and realize that our friends, family, and associates who are not members of the Lord's church are also in the group that will spend eternity in hell.

Only through sincere daily Bible study will one be able to accomplish this. He will then understand the love of God for His creation in that He gave of the best of himself. Jesus Christ died for the ungodly (Rom. 5:6). In doing this He showed true love and paid the price with his own blood (Acts 20:28). He was raised from the dead through the glory of the Father (Rom. 6:4). He was given all power and authority (Mt. 28:18). He is now at the right hand of God reigning over His kingdom the church (Acts 2:30, 31).

Just as surely as God purposed from eternity to send the Christ to redeem sinful man, he also purposed that those who were redeemed would be members of the church which is the everlasting kingdom of Daniel's prophecy. When one speaks of the church of his choice or the church is not important, he is actually saying: "I will choose my own god and my own saviour." This makes each man his own god which is exactly what Satan desires of every man.

Each Christian should be sufficiently prepared to teach his neighbor about the one church of the New Testament. Christians everywhere should recognize that division within the body of Christ, itself, will cause men to disbelieve just as the division in "Christendom" at large causes men to disbelieve and thus look with scorn upon anything associated with religion.
WHAT IS YOUR C. E. Q.?

How is your CHURCH ETIQUETTE QUOTIENT? Are you mannerly and polite, contributing to the decorum so desirable in a worship service? Parents, how about your children? Are they seated where you can keep check on them? Write YES or NO in the blank by each of the following questions and thus check your C.E.Q.:

1. Do you turn around when people come into the assembly late?
2. Are you habitually late?
3. After the service has begun, do you allow your children to leave their seats for any other cause than a real emergency?
4. If your baby continues to cry during the service, do you stay in the auditorium?
5. Do you sit as far back as possible, thus depriving late-comers and mothers with small children of the back seats?
6. Do you chew gum during the services?
7. Do you fail to keep up with the songleader or do you simply refuse to sing at all? The Bible commands us to sing unto the Lord.
8. Do you watch the late show on television Saturday night and then sleep in worship on the Lord's Day?
9. When you stay in the nursery, do you talk with others just as though the service was not in progress?
10. Do you write notes or whisper or otherwise communicate with others during the service?
"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." (Rom. 12:1).

Under the Old Testament law, the Israelites were commanded to offer animal sacrifices unto God daily, according to the law given Moses in Mt. Sinai, as "a continual burnt offering,...for a sweet savour, a sacrifice made by fire unto the Lord." (Num. 28:6). They had to offer additional sacrifices each sabbath and at other specified times of the year. Notice that it was to be a "continual" burnt offering. The fire was never to go out at the altar. The sacrifice of the Jews was to be without blemish. God would not accept something inferior.

But under the New Covenant, we are to offer our bodies a living sacrifice unto God, not a dead one. In order for our sacrifice to be pleasing to God, it also must be a continual thing, not for just a few hours once or twice a year, as is the habit of some who claim to be servants of God, nor even once or twice a month, nor even once or twice a week. It is to be a daily living given in service to God. Our sacrifice is to be a life of service, not one of seeking to be on the receiving end all the time in order that we can consume all the blessings upon our own lusts, but a daily life of service to God, to our fellow Christians and even to our enemies. We are commanded to "do good unto all men." (Gal. 6:10). And Jesus, in the sermon on the mount, said, "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." (Matt. 5:44).

Likewise, our sacrifice under the new law is to be the best that we have in our power to give. Jesus parable of the talents confirms this. He called the one-talent man who did not put his talent to use a "wicked and slothful servant." (Matt. 25:26).

The writer of the letter to the Hebrews tells us: "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name. But to do good and to communicate forget not: for with such sacrifices God is well pleased." (Heb. 13:15-16).

The apostle Paul, while he was in Thessalonica, received gifts from the Philippian brethren which he described thusly: "But I have all, and abound: I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, wellpleasing to God." (Phil. 4:18). Therefore, we see when we contribute to help others to spread the gospel we are offering up a living sacrifice unto God. Those Christians of Philippi, no doubt, could have used all their possessions upon themselves; but in so doing, they would not have been offering up their bodies a living sacrifice unto God. Let us not think, however, that we can pay someone else to offer up our sacrifice for us. There are some "weightier matters" than our giving that must be considered in order that we present our bodies a living sacrifice. Jesus condemned the Pharisees, not that they should not have tithed their "mint and anise and cummin," but that they should not have left undone the "weightier matters"; i.e., "judgment, mercy, and faith." He said of their tithes, "these ought ye to have done, and not to leave the other un-

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The apostle Paul told Timothy to "exercise thyself rather unto godli­ness" for "godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." (I Tim. 4:7-8). Therefore, let us be found "doers of the word, and not hearers only." (Jas. 1:22). In so doing we will be presenting our bodies "a living sac­rifice" unto God.

The Supreme Work Of The Church

"I have reserved for the last the discussion of what I consider the supreme and most important work of the church of the Lord. To teach God's Word and to preach the gospel of His Son to dying humanity is the noblest work of this earth. You may feed and clothe humanity and provide for them good homes, but if you fail to induce them to obey the gospel, they will die and land in hell at last. The church is God's great missionary agency for proclaiming to a lost, ruined, and recreant race of mankind the hope of everlasting bliss. Any church, therefore, that is not interested, is not active, that is not doing something for the spread of the gospel among the denizens of this earth is not a distant relative of the church Christ died to establish. The church will attract the attention of the world in proportion to its efforts to preach only the gospel and to save mankind. You know that Christ said: 'Go ye into all the world, and preach the gospel to every creature.' Do not add to, nor take from, nor substitute for it. Just be content to preach the old-time gospel. Knowing nothing save Christ and him cruci­fied. The Lord never commissioned any man to preach his philosophy, his theory, or his wild specula­tions. There are preachers who boast that they have a thousand sermon outlines and that they never re­peat. The chances are that nine hundred seventy-five of them are not worth repeating. I have been told that Dr. T. W. Brents never had more than a dozen sermons, but be assured they were real sermons. Moses E. Lard was, perhaps, the most inter­esting preacher of the Restoration, but no one ever knew of his great number of sermons. A good sermon should be preached over and over. A bad one ought not to be preached at all. Do not be tempted to use the pulpit for any theme except the gospel of Christ. Be neither afraid nor ashamed to declare the whole counsel of God. Men's souls are at stake. Human lives are precious in God's sight. They are dying day by day. Many are hungering and thirst­ing for the Bread of Life. I now ask, upon whom does the responsibil­ity to preach the gospel rest? Cer­tainly no political party is ex-

"Do not be tempted to use the pulpit for any theme except the gospel of Christ."

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Our Record

5/27/79 6/3/79

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HOW WE GAVE

May 27: CHECKS: (3) $5.00; (1) $6.00; (6) $10.00; (1) $12.00; (3) $15.00; (1) $17.00; (5) $20.00; (1) $21.00; (1) $22.00; (6) $25.00; (1) $27.00; (4) $30.00; (1) $37.00; (2) $38.00; (1) $40.00; (1) $45.00; (4) $50.00; (1) $54.00; (1) $57.00; (5) $60.00; (1) $62.00; (1) $62.50; (1) $73.00; (1) $80.00; (2) $100.00; (1) $194.00; (1) $200.00. CURRENCY: (28) $1.00; (5) $5.00; (3) $10.00. CHANGE: $5.00. TOTAL: $2,353.50.

June 3: CHECKS: (1) $5.00; (1) $6.00; (6) $10.00; (1) $12.00; (3) $15.00; (1) $17.00; (5) $20.00; (1) $21.00; (1) $22.00; (6) $25.00; (1) $27.00; (4) $30.00; (1) $37.00; (2) $38.00; (1) $40.00; (1) $45.00; (4) $50.00; (1) $54.00; (1) $57.00; (5) $60.00; (1) $62.00; (1) $62.50; (1) $73.00; (1) $80.00; (2) $100.00; (1) $194.00; (1) $200.00. CURRENCY: (28) $1.00; (5) $5.00; (3) $10.00. CHANGE: $ .83 TOTAL: $1,797.33.

CHANGE: $ .83 TOTAL: $1,797.33.

RESPONSES

Gail Meredith placed her membership with us on May 23rd. She has a 4 year old daughter, Stephanie. They live at 3120 Bent Oak Drive, Pensacola, 32506 and will be in ZONE 5. Her phone number is 456-6517. We welcome Gail into the fellowship here at Bellview.

Congratulations to Garry Brantley, Michele Nall and Karen Vickers on their graduation from High School. We wish them well in whatever they undertake to do in the future.

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Often when talking with people about why they are not attending worship services regularly, they reply, "I don't get anything out of it."

This statement betrays a serious misunderstanding of worship. Somehow we have developed the concept that the worshipper is to receive, rather than give. In some instances the feeling is that the worshipper is to be lifted, almost by magical power, by the worship leaders from the doldrum of his personal problems to spiritual heights. The nonattending complainer feels justified that if this does not happen, he has no obligation to attend the worship services.

A reading of the Scriptures will quickly show us that we are to give worship, praise, adoration, thanks, glory and honor unto our God. Note just a few significant passages:

"What shall I RENDER unto Jehovah for all his benefits toward me?" (Ps. 116:12).

"I will PAY my vows unto Jehovah, yea, in the presence of all his people" (Ps. 116:14).

"I will OFFER unto thee the sacrifice of thanksgiving" (Ps. 116:17).

"SING praise unto Jehovah, O ye saints of his, and GIVE thanks to his holy memorial name" (Ps. 30:4).
"Whoso OFFERETH the sacrifice of thanksgiving glorifieth me" (Ps. 50: 23).

"Let the peoples PRAISE thee, O God; let all the nations be glad and SING for joy" (Ps. 67:3, 4).

"Oh GIVE thanks unto Jehovah, CALL upon his name; MAKE KNOWN among the peoples his doings. SING unto him, SING PRAISES unto him; TALK YE of all his marvelous works" (Ps. 105:1, 2).

"PRAISE YE Jehovah, Oh GIVE THANKS unto Jehovah; for he is good; for his loving kindness endureth forever" (Ps. 106: 1).

"Through him then let us OFFER up a sacrifice of praise to God continually, that is, the fruit of lips which make confession to his name" (Hebrews 13:15).

"Fear God, and GIVE him glory; for the hour of his judgement is come; and WORSHIP him that made the heaven and the earth and sea and fountains of waters" (Revelation 17: 7).

When we understand the nature and purpose of our worship and enter into it with hearts full of gratitude and adoration, we will not only give worship to God, but we will also give inspiration to our fellow worshippers and get great encouragement ourselves.

The following suggestions may be helpful.

1. Give thanks unto God in worship out of a heart overflowing, with gratitude. We should not come passively to worship, waiting for someone to lift us up mystically, but we should come actively to worship, seeking to give thanks to God.

2. Sing with the spirit and with the understanding. Pray with the understanding. Again, we cannot approach singing and praying passively, waiting for the leaders to stimulate us, but we must approach these with a heartfelt desire to express the thoughts, praises and yearnings of our heart to God. When we sing and pray with the spirit, with understanding, with enthusiasm, and with zeal, we will be inspired from the worship. Certainly, we get out of worship what we put into worship.

3. Give attention to the reading of God's word and to the lesson being developed from God's word. Again, it is impossible to get anything from the lesson until we give something to it—that is, our attention. We must actively force from our minds the matters of this earth and concentrate on the message of God's word. We should have our Bibles in hand and follow the passages under discussion. Even if we disagree with some of the points being made, we should not simply turn our minds off and let them wander, but rather we should ask, "Why, according to the Scripture, do I disagree?"

The following conclusions may be summarized from this study:

1. The purpose of our worship and of our assembly is primarily to give glory to God and encouragement to others, not to get something for ourselves. We WILL always GET something IF we seek to GIVE something first.

2. When we give, render, offer, sing, praise, listen, and are attentive as we ought, God will be pleased, other worshippers will share in the edification, and we will find ourselves getting a great blessing out of worship and the assembly of the saints. (Selected-and-adapted)
In 2 Tim. 4:13, Paul warns Timothy that people will get to the point where they will not endure sound doctrine. Even during the time of this writing, the tide was already beginning to turn toward this very end. In fact, from the very beginning, people have disliked hearing the truth when it convicted them of their sins. But, it seems today as never before, that people have decided that sound preaching and teaching is not needed; they have even decided that it is wrong! Just as Paul warned, people today as well as those people who lived in the same days that Paul lived in will not endure sound preaching.

It never ceases to amaze me how people will willingly embrace any kind of false teaching, yet, they will never give the truth a second look. There seems to be an all consuming desire on the part of some people to replace the word of God with situation ethics. The idea is being put forth that the Bible way is not good enough anymore and they, like the Ford Motor Company, think that they "have a better idea". No matter how sincere and honest these people may seem to be, the fact remains that they are seeking to destroy our faith in the word of God. This evil cancer has even found its way into the church of our Lord. It seems to be becoming more and more difficult to find people who are willing to hear the true word of God preached. This is just one more symptom of the thing which Paul warned Timothy against. Paul went on to say in the same passage that, "...they will heap unto themselves teachers having itching ears." There is a movement among some brethren toward this very thing. The idea seems to be that you can not preach the Bible as God had it written. These brethren say that you must learn to make the word of God more appealing to the people who are listening. This is a very wonderful idea, however, by the time you get through making it appealing to them, it is no longer recognizable as being the word of God. It has almost gotten to the point that you can't tell one player from another without a scorecard! There are so many devils running around masquerading as gospel preachers today who are teaching all kinds of perversions, that one must always be very careful concerning just who he aligns himself with. Even some of the so-called "well known" preachers are condoning this perverting of God's word. Christ said, 'if ye love me, keep my commands.' If we are going to call ourselves Christians, why don't we abide by what our Saviour commanded? We must be very careful not to ever allow ourselves to be caught up in this "new" gospel of situation ethics. Today, there are far too many men who are willing to preach to these "itching ears" seeking the praise of men rather than seeking to be pleasing to God. Of course, the truth is that if people would simply listen to the word of God, they wouldn't have "itching ears" and as a result, wolves in sheep's clothing would not have an audience to preach all of these perversions to. Without an audience to hear these false teachings, then these things would never get started.

Try as some people might, they just simply cannot improve on God's plan. The truth always remains constant no matter what may happen or who dislikes it. The word of God is truth and it will not be changed by these people whose "itching ears" can't stand to hear it. The word of God will stand forever. Someone may ask the question, "what can be done about the problem?" The apostle Paul himself gave the answer to this question in 2 Timothy 4:5. He simply gave Timothy the instructions to
"Preach the Word". No matter what we do, there will always be those who are so willing to hear "smooth things". We must endeavor to remain steadfast, unmoving, always abounding in the works of the Lord. In this day and age when very little importance is placed on the word of God, we, as Christians, must stand together as a bulwark against the worldliness that is forever seeking to consume all of us. We must stand without bending, with a Bible in our hands and a "thus saith the Lord," on our lips. We must warn people of the consequences of their sins and always seek to turn them from these false teachings and return them unto the Lord. Brethren, we must be strong. Together we must stand against these false teachers and stand for the truth: We must combat these perversions. We must let people know exactly where we stand. Each of us must make the decision that Joshua made in the long ago, he said, "Choose ye this day who ye will serve..." We must decide whether we are going to serve God or if we are going to follow after the teachings of men. There is no way that we can allow ourselves to be aligned with the false teachers and those who have itching ears and still be pleasing to God. It does no good to say, "Well look at all of the good that they have done." The fact still remains that they are teaching false doctrine and that they are among those who are seeking to destroy the church, whether they realize it or not. God is simply not pleased with this type individual. Psalms 1:1 says, "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." These so-called "gospel" preachers who are preaching this itching ears gospel certainly would not be considered godly. Therefore, a man will be blessed for not walking in their council. Verse 6 of that same passage says, "...but the way of the ungodly shall perish." Would you want to be following a man whose path is leading to certain, eternal destruction? At this point, some might still be saying, "Why can't we fellowship these teachers?" In 2 John verses 10 and 11, we see the admonition not to support the false teachers, nor to even wish him well, because in so doing, we become partakers of his evil deed. It is my hope and prayer that none of us will be guilty of having these itching ears, looking for some kind of social gospel or of teaching for those who have itching ears.

BY

LARRY C. HARRISON

-96-
We are bombarded week after week with announcements in connection with our assembly on the Lord's day. If we can, let us with our imagination go back through the stream of time and focus our attention on some of the announcements that must have been on the minds of the early Christians. Today we hear such things as: "There will be a wedding shower on Thursday at 7:00 p.m. for Sister Blank. All the ladies are invited", or, "Bro. Blank is in the hospital in Room 333. Let's remember him in our prayers and send cards and visit him if possible"; or, "Please do not forget the Zone meeting after service for Zone 12"; or, "Ladies, you are to be commended for your community services rendered during the month of June. We are really putting the church in front of the community." In contrast to our present day announcements what would be some of the items pressing the first century Christians: "Bro. Blank was arrested last evening and is now condemned to die because he would not deny the Lord and pay reverence to Caesar"; or, "There has been issued a new order by the government that all who profess to be Christians will be executed"; or, "Bro. Blank was torn asunder by the lions yesterday because he would not deny his Lord."

Brethren, what does this do to us when we are so content in our fine, padded pews and comfortable air-conditioned buildings, protected by the government to worship freely as we please? Can we see the contrast between our profession of faith and the stand made by so many of our
brethren in the first century. What does it mean to us when we read the account of the persecution of the early church e.g., Acts 8:1 - "... and at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles." Verse 4 - "Therefore they that were scattered abroad went every where preaching the word."

In all the persecutions of the Christians by the Jews and the Roman government from the times of Nero and Domitian and on through the next two centuries until the early 300's, what sustained the life of the Christians? Let us observe the life of the Christian and its sustenance. In its earliest form the word life suggests development. If you stop the development of life, sooner or later the life itself will stop. In the lives of the early Christians this growth or development is clearly evident because some did not succumb to the pressures of the society in which they lived or from the pressures of those who denied the Lord. The Christian life is a growth as is 2 Peter 1:5-8 - "...add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." Also in 2 Pet. 3:18 - "But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." There are many factors present in molding the lives of people such as the will, the emotion, and the intellect. In the life of a Christian, all these elements have to be brought under control and molded to conform to the pattern set forth by our Lord. Our life must be a conforming to and displaying of Christ. This is what the apostle Paul surely meant when he wrote in Gal.2:20 - "I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me, and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave himself up for me."

Yes! the same personality, but a new life, a new reason, a new outlook, a new source of being, that of Christ.

We must remember that while it is true that the Christ-like life in the Christian will grow and develop and will bring all the many areas of the personality under its sway, and power, and control; yet there is a responsibility resting upon the Christian; that being certain laws of life which must be obeyed. Created life is dependent for the sustenance of life upon forces outside itself. The creature (man) makes demands upon the creator (God) for the preservation of the life, both spiritual and physical, which he (God) has caused to be, and in God’s administration there is perfect provision for sustaining all life which he has created. Adam and Eve had provided for them all the necessities for the physical life and were in God’s presence which cared for them spiritually. As it was in the Garden so it is true today. It requires two elements to sustain man: proper food and proper atmosphere. Jesus tells us in John 6:47-51 that he is the bread of life and this bread comes from heaven. That is to say for the Christian the proper food and atmosphere comes from Christ. The early Christians gave their lives knowing the sustaining power of Jesus would last an eternity.

Where do we find this sustenance for man? Christ said he is the bread of life. Here we find the food. The Holy Spirit brought the revelation of Christ and in this we find the proper atmosphere. In short, we find both in the word of God, the Bible. Without the death of Christ the food would not have been available to eat and without his spirit we would have
no record of this bread. You may ask, "How is the spiritual man to feed upon Christ since he is the bread of life?" Let us notice three ways we can feed upon Christ. Our first responsibility is that of contemplation. There must be time taken to "consider him". Through his word we must see him, we must know him and we must make ourselves acquainted with him. The early Christians dedicated themselves to knowing Christ, the Saviour. They grew in grace and knowledge of the Lord. They were able to say, "I shall not deny my Lord." Secondiy, there must also be meditation; we must think upon the Christ as we go through life. We must put our life in prospective with the life that Christ would have us to live. We must spend time searching out the truths of his word and diligently seek to apply them to our lives. It is a saddening and sobering thought when we realize that the average church member spends more time reading and considering the literature of the world than he does considering and meditating on the Word of life. In this present age I do not see the concern and interest in the word of God that we find in Paul's life. Notice Paul's words to the preacher Timothy. Paul was in prison in Rome and most likely knowing death would not be long in coming. In 2 Tim.4:6,7 he said, "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith." Then in verse 13 he says, "The cloak that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments." Here was a man that had spent the last 25 or 30 years preaching the word of God and his last request was for Timothy to bring the parchment, the word of God, so he could have it near him. Today, we have access to as many copies of the Bible as we care to have, but what do we do with them? Are we considering God; are we meditating upon this word and are we dedicating our lives to follow that word? Thirdly, there must be dedication in our lives to the one true God and to the Christ, the Saviour of the Body, the church. In considering the food for the Christian, we must remember that there are two things necessary, regularity and system. If we would look closely at our physical life we could easily see the need for systematic and regular attention to the spiritual needs. No one can develop physically without proper food at regular intervals and proper exercise to strengthen the body. Needless to say, neither can the spiritual man develop properly without the right kind of food and at regular intervals. Some people try to sustain their spiritual life by feeding only on Sunday, imagining that this is all they need of spiritual food. If you could label the Christians of the early church, the proper label would have to be; that those denying the Lord under pressure were the ones starved spiritually. Those who stood the test and died for the Lord were those whose spiritual appetite had been fed a balanced diet of the Bread of Life.

It is time for the church of our Lord to wake up out of its sleep and realize that Christianity is not a game for part time players. It is not something we can do half-heartedly and win. It is a race for life with Christ or death in hell being separated from God.

The next time you attend services, sit in the padded pews, relax in the comfort of the air-conditioned building; listen to the announcements and then let your minds go back some 2,000 years to the Christians who were not afraid to make a stand; they would not bow their knee to Baal. When is the brotherhood going to realize that the church faces some of the most important issues of the day and that we must take a stand for the truth? The liberal elements are tearing the church apart with their false doctrine. The marriage, divorce and remarriage question is dividing the church. The truth is
that there can be only one true side and that has to be according to the word of God. When we support the false doctrines so prevalent and running rampant today we are doing nothing but denying the Christ and bowing our knee to Baal. Let's take a stand for the truth and look with expectant hope for that city that is four square, Heaven.

Preachers: preach sound doctrine. Give no quarter when it comes to doctrine. Elders: feed the flock the sound doctrine they need to grow and develop into Christians like that of the first century. Members: seek out the doctrine that has its origin in the Bible. Demand it to be taught wherever you are.

One final thought. Paul saw death just around the corner but listen to the charge he gave Timothy from his prison cell in Rome: 2 Tim. 4:2-4 - "Preach the word; be instant in season, out of season, reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth and shall be turned unto fables.

RESPONSES

GENE and FAVE KILPATRICK, 6359 Cotton Street; 32506 placed membership with us Sunday, June 17. They have two sons, GREG and COREY and will be in ZONE 1. Telephone -- 944-1949. We welcome them into the fellowship here at Bellview.

NOTICE

Tim Cozad's new address is:
A.B. Timothy K. Cozad
262-37-0511,513 C.E.S.
Box 1734, Mildenhall, U.K.
A.P.O. New York, N.Y. 09127

Tim would enjoy hearing from you!

HOW WE GAVE

JUNE 17: CHECKS: (2) $5.00; (1) $6.00; (5) $10.00; (3) $15.00; (1) $17.00; (5) $20.00; (1) $22.00; (5) $25.00; (3) $30.00; (1) $37.00; (1) $38.00; (2) $40.00; (1) $45.00; (1) $48.00; (2) $50.00; (1) $54.00; (1) $57.00; (2) $60.00; (1) $62.00; (1) $66.00; (1) $73.00; (1) $80.00; (1) $97.00; (1) $100.00. CURRENCY: (1) $20.00; (1) $10.00; (4) $5.00; (30) $1.00. CHANGE: $3.08. TOTAL: $1,605.08
Is Capital Punishment Right?

CLIFFORD DIXON

This is a question fresh on the minds of people because recently a man was put to death for murder in Florida’s electric chair. A study of the word of God will conclude that capital punishment for certain crimes is the will of God.

1. God has punished people with death that did not listen to his law or his prophets. Korah, Dathan, and Abiram were put to death by the earth swallowing them up because of rebellion (Num. 16:30-32). Also many of the Israelites died because of murmuring and speaking against God (Num. 21:6). In the New Testament Ananias and Sapphira were put to death for lying about a gift (Acts 5:1-14). These are only a few of many such instances in the word of God showing that God held certain things as punishable by death directly from him while his will was being given.

2. Just after God had rendered such capital punishment on the antediluvians he told Noah and family, “Whoso sheddeth man’s blood, by man shall his blood be shed: for in the image of God made he man” (Gen. 9:6). Here it is taught: A) That man’s life is sacred since he is made in the image of God and so man is responsible not to harm his fellow men and take their lives by murdering them. B) It is also taught that if a man murders another he is to be punished by death. C) This is the institution of earthly government to try men and punish men who murder because the Lord said, “By man shall his blood be shed.”

3. Under the law of Moses capital punishment was required. In Ex. 20:13 it is stated, “Thou shalt not kill.” This was given to forbid man from committing murder. The word in Hebrew is “ratsach” and it is always used
in the Old Testament in reference to murder. When the Lord used a term to
tell man to put criminals to death he used, "harag" (I Sam. 15:1ff; Josh. 7: 12). Under the law of Moses the crimes of adultery (Lev. 20:10; Deut. 22: 23-27), Incest (Lev. 20:11-14), Sodomy (Lev. 20:13), Rape of a betrothed
virgin (Deut. 22:23-27), Idolatry (Ex. 22:20; Deut. 17:2-7), and murder
(Num. 35:31, 32), were punished by death.

4. Pilate told Jesus, "Speakest thou not unto me? knowest thou not that I
have power to crucify thee, and have power to release thee?" Jesus answer-
ed, "Thou couldest have no power at all against me, except it were given
thee from above: therefore he that delivered me unto thee hath the greater
sin" (John 19:10, 11). Here Pilate recognized his ruling power and so did
Christ recognize it as being given him from God. In this Christ recognized
the power to mete out capital punishment by a governmental official.

5. Paul also recognized this power in rulers. In Acts 25:11 he told
Festus, "For if I be an offender, or have committed any thing worthy of
death, I refuse not to die: but if there be none of these things whereof
these accuse me, no man may deliver me unto them. I appeal unto Caesar." Here, Paul recognized the justice of capital punishment for certain crimes
and said if he was guilty of any of them he would refuse not to die. Paul's
point was that he was not guilty. He recognized the justice of it when men
were guilty.

6. In Romans 13:1-6 the Holy Spirit told us to be in subjection to the
powers that be, that they are ordained of God, and that if we resist the
power we will be resisting the ordinance of God. He said that the rulers
are ministers to render good to the good, and wrath to the evil. We are to
be afraid of them for they "bear not the sword in vain." Now we know the
sword is used for killing and this is an affirmation of the right given by
God for civil powers to kill certain guilty criminals.

7. It is objected that the only death penalties are those suffered by the
poor because the rich hire lawyers and get out of it. However, this is no
reflection upon the law but upon the administration of the law if this hap-
pens. In our courts we are so careful to see that justice prevails that if
one is not able to hire a lawyer, the judge will appoint him a public defen-
der at the expense of the public to see that he is properly defended. So
this argument will not stand.

8. Others object that capital punishment is no deterrent to crime. The
primary purpose for capital punishment is a PUNISHMENT for certain crimes.
Its primary purpose was not to be a deterrent only. In the final analysis,
it is both a punishment and a deterrent. (WSC)

9. Still others object that to kill the criminal does not show the love
of God. Yes, it does. It shows the love that God has for the innocent and
the good that are deliberately murdered by such criminals. It also shows
the justice and the holiness of God and that man just can't do anything he
wants to and get by with it.

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This is the first time that the "OUR WORLD" column has appeared in the BEACON since March 20, 1974. This column last appeared on a regular basis on November 1, 1973. Those were the years that we were busy starting a school and time did not allow my attention to be given to this column on a regular, weekly basis. Then for over three years the BEACON had brother Ray Hawk as editor and naturally the column was not present during those years.

Now that I have again assumed the responsibility of the BEACON I intend to once again carry the "OUR WORLD" column. It will probably appear on an irregular basis until September. By that time brother John Pisciola will have completed his move to Pensacola to work with the school and the Bellview church. His presence will relieve me of many responsibilities and I should at that time be able to make this column a weekly happening. So welcome to the resurrection of "OUR WORLD."

OUR WORLD has really been busy this week. Preacher Training School, Vacation Bible School plus all of the other regular activities have kept a lot of people producing at 100%. Brother Pat Kelley did a marvelous job running the Vacation Bible School and Alan Adams did a commendable job in leading the young people in singing. The teachers all worked hard and several contacts were made through the school. We are proud of everyone who made Vacation Bible School the success that it was. Jerry Caine organized it, Pat Kelley ran it, a large number of teachers taught in it and approximately a half-dozen ladies mastered the refreshment center. We couldn't have made it without any of them. We especially want to thank our teenage teachers who taught several of our Vacation Bible School classes. These are wonderful young people who love things spiritual and are willing to be used anytime to help the cause of Christ. Aren't you proud of our young people?

OUR WORLD is also pretty fishy this week. Pat Kelley conceived a fish fry this past Tuesday morning. Within minutes Ervin Brantley was in on the plans. Ervin (with the help of Randy and Garry) were to catch the fish and Pat was to take care of everything else including the cooking. The fish fry was to be for the Vacation Bible School teachers and the Bellview Preacher Training School students and appropriate families. Well, Ervin and young men caught over 100 fish Thursday, cleaned and iced them. And today (Friday noon) he cooked the hush puppies and Pat Kelley and crew cooked the fish. It was one of the best fish fries I have ever had part in (and I have had part in a few in my time). Isn't it marvelous when brethren take such an interest in the enjoyment and happiness of others? Thanks to all who had a part in the fish fry. Did I say our world was fishy this week? My hands are so slick that I can hardly type this column and my secretary just walked in and wouldn't you know it--she did not smell like her sweet self--she smells just like fresh fried mullet.

ra telos
Our Record

Bible classes: 176 146 171
Worship : 186 178 175
Evening : 159 150 159
Wednesday : 186 165 160
Contribution : $1894 $1605 $1573

The above are for June 10, 17, and 24 respectively.

HOW WE GAVE

June 10: CHECKS: (3) $5.00; (1) $6.00; (5) $10.00; (1) $15.00; (1) $17.00; (5) $20.00; (1) $22.00; (9) $25.00; (1) $27.00; (5) $30.00; (1) $37.00; (1) $38.00; (1) $40.00; (1) $45.00; (2) $50.00; (1) $57.00; (3) $60.00; (1) $62.00; (1) $62.50; (1) $70.00; (1) $80.00; (1) $96.00; (1) $100.00; (1) $175.00. CURRENCY: (30) $1.00; (2) $5.00; (2) $10.00; (1) $20.00. CHANGE: $10.00. TOTAL: $1,859.50.

June 24: CHECKS: (1) $6.00; (4) $10.00; (1) $12.00; (3) $15.00; (1) $17.00; (4) $20.00; (1) $22.00; (5) $25.00; (5) $30.00; (1) $37.00; (1) $38.00; (1) $45.00; (2) $50.00; (1) $53.00; (1) $57.00; (3) $60.00; (1) $62.00; (1) $66.00; (1) $70.00; (1) $80.00; (2) $100.00. CURRENCY: (28) $1.00; (5) $5.00; (1) $10.00; (1) $20.00. CHANGE: $5.00. TOTAL: $1,573.00.

NOTICE

CHRISTIANS, SPEAK UP!!...Do you find some TV programs offensive? Are you willing to do something about it? Call the hot-line (1-800-323-5177) giving the network, name of the show, items found offensive, sponsors of the show, etc. You CAN do something to stop the trend if you will take the time.

OUR PANTRY IS EMPTY. WE NEED CANNED GOODS. LET'S REPLENISH OUR DEPLETED SUPPLY!

THE ANSWER

WILL YOU ASK ITS QUESTIONS?

WILL YOU ACCEPT ITS ANSWERS?
A few years ago I heard a young man say that he wanted to live where there were no rules for he simply could not stand them. He said he wanted to live in total freedom. I couldn't help but feel sorry for that young man then even as I do now. The poor lad was so disillusioned as to think that such a place exists. Even God's rules or laws that he abides by. The absence of rules is chaos and none of us want that. Yet many seem to abhor rules, regardless of where or whom they come. That young man did not realize that it was rules, and people abiding by them that allowed him to drive his automobile on the highway with some degree of safety; It was rules that protected him when he was at sleep at night; And it was rules that allowed him to deposit a piece of paper at the bank and days or weeks later to submit to that bank a piece of paper and receive money for it. Can you, for just a moment, imagine what kind of chaos and disorder would exist without proper, moral rules and people's submission to them?

A business man recently told me that he had to dismiss an employee because the young man did not like some of the rules. "What rules?" I asked. He said the young man told him that he would not submit to the standing rule that he "punch in" every morning by 7:45. We think that he needs to grow up and learn a lot about being responsible, and I'm sure that such is true. But what about the identical problems which we see on a daily basis in Spiritual Israel?

Elders of the Lord's church have had members tell them that they were going to place membership at a different congregation in the same city because they did not like the elders checking up on them. In other words if they wanted to miss services one week, two weeks or more, they wanted to do so without anyone visiting them and telling them what they should be doing. In
short, they could not stand the rules, even when the rules were God's rules being enforced by godly, new testament elders.

In almost every city of any size one can find a congregation that by its action shows that it does not have much respect for rules. Take for example a congregation that has five or six hundred present on Sunday morning and two to three hundred for Wednesday night. Such is proof that the elders aren't going to enforce certain parts of the New Testament. Dancing will be tolerated, drinking practiced (even by some up and out-standing members) and other departures from Masonry to holy rollerism, will also be tolerated. Just about anyone can do anything they want to do and still be in full fellowship. WHY? Because some people just can't stand the rules.

A man reached retirement age and decided that he would help his wife more by taking over some of the cooking chores. He began to make notes as he learned things about his newly acquired kitchen duties. Both husband and wife liked oatmeal for breakfast. Consequently, one of the first lessons he received was on the art of cooking oatmeal. "Be sure to measure the water and the oats, both," the wife instructed. "Use the small saucepan...Be sure to stir it carefully when cooking so that it doesn't stick...Don't forget to time it...When it is fully cooked, turn off the gas, put a lid on the pan and let it stand for a few minutes before serving...Before you wash the saucepan soak it in warm water for a while." Later, the wife happened to glance through her husband's notebook. She was surprised at the entry he had made. It read, "Forget about oatmeal."

I suggest that a lot of people are just like that retired husband. They just don't like all the rules. The little boy asked his dad if he could help paint the fence. But when dad showed him how to do it he walked away. He said it wasn't fun if he had to do it that way. This seems to be part of the feelings of people in the church. They want to go to Heaven and they want to have a bunch of fun doing it BUT THEY DON'T WANT TO GO BY ANY RULES. Thus some of them openly admit that they can't enjoy gospel preaching---it has too many rules in it. Some think of the LAW of Moses as a bunch of rules, but they think of Christianity as DO YOUR OWN THING. Well, it is the LAW OF CHRIST just like it was the LAW OF MOSES. It is the perfect law which sets men free from sin, but it is still LAW (James 1:25). I have never attempted to count the imperatives in the New Testament, but I am certain that there would be hundreds of them, both positive and negative rules. I just picked up my New Testament and noticed that I have 33 commands marked in Colossians 3 & 4. There are 11 negative commands and 22 positive ones. Chapters 4, 5, and 6 of Ephesians would have more than that. A quick count noted 27 rules in 1 Thessalonians chapter 5. Thumbing past Hebrews 13 I noted that I had marked 9 in that short chapter. He who thinks that Christ gave no rules for us to abide by is in a pitiful position when it comes to comprehension and understanding. One lady noted that she did not like to hear her local preacher preach. When asked why such was the case she replied that he was always preaching on something that people should or should not do. She further admitted that his preaching did not make her feel good. HOW ABOUT THAT! In other words, she did what she shouldn't do and didn't do what she should do, therefore, the preaching of what people should and shouldn't do made her feel bad because she was as guilty as guilty can be. The only way she could have been made to feel good was to have smooth things prophesied to her. Sweet would have to be called bitter and bitter would have to be labeled sweet to make her feel good. (Continued on back page)
OUR WORLD

With BILL

OUR WORLD is filled with missionaries this week. BROTHER ED SHORT and his wife SHARON from Taiwan visited with the Bellview elders on Monday and Tuesday. BROTHER IRA RICE was present for the meeting. Also present was JOE RUIZ, TOMMY ALFORD, and BARRY HATCHER. These three men will be going to Taiwan as missionaries near the end of this year. Our prayers are constantly offered in their behalf. They have a love and a zeal for the Lord that few men have.

By the time you read this I will be in Muncie, Indiana for a gospel meeting with the Town Acres church. BROTHER JOHN PRIOLA is the local evangelist. I ask that you remember me and the work which will be done in Muncie in your prayers. I will be back for services Sunday, July 15.

In my absence, ALAN ADAMS will again fill the pulpit. He preached for me a few weeks ago and I understand that he did a marvelous job of preaching the word of God. Here is thanks in advance for once again filling the pulpit for me. ALAN is truly a co-laborer in the kingdom. Within about three weeks he will graduate from the Bellview Preacher Training School and will be moving to Tennessee to work with a congregation and to further his studies in Tennessee Bible College.

Speaking of graduates, we have three that will graduate from Bellview Preacher Training School in August and one that will graduate in December. BILL DUKES will be moving to Texas and plans to work with a congregation there. CHARLES WILLIAMSON plans, at least for the present, to remain at the Pace congregation where he has been since coming to school. He presently serves that congregation as an associate minister and as an elder. In December JOHN BRADSHAW will graduate. He has the opportunity to remain where he is and continue working with that congregation. He also has the opportunity to move back to Arkansas and work with a congregation near his home. At present he has not made the final decision.

These men have been men of superior quality. They have studied hard, made good grades, and shown the qualities necessary to preach the gospel of Christ. We congratulate them and wish them well in their labors in the kingdom.

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And isn't that just about the size of it? Preachers, elderships, and members are guilty of such conduct because they just can't stand the rules. A lot of people have obeyed the gospel and after some study came to the conclusion that there were a lot of rules to live by if one is going to go to heaven. But they didn't like the rules nor the idea of keeping them. So like the husband that wrote in his book, "Forget about oatmeal" they have written on the pages of their life, "Forget about Christianity." They can do no different for they can't stand the rules.

Our Record

Bible classes: 177
Worship: 201
Evening: 170
Wednesday: 153
Contribution: $2114

HOW WE GAVE

CHECKS: (2) $5.00; (1) $6.00; (5) $10.00; (4) $15.00; (1) $17.00; (5) $20.00; (1) $24.00; (5) $25.00; (4) $30.00; (2) $38.00; (1) $44.00; (1) $45.00; (3) $50.00; (1) $57.00; (4) $60.00; (1) $62.00; (1) $73.00; (2) $80.00; (1) $96.00; (2) $100.00; (1) $114.00; (1) $200.00. CURRENCY: (33) $1.00; (3) $5.00; (3) $10.00. CHANGE: $7.16. TOTAL: $2,114.16.

SICK: Sister Dawn Davis is in Sacred Heart Hospital. Please remember her in your prayers.
Let Us Do Personal Work

W. L. Totty

God's children truly need to be engaged in doing "personal work." If a congregation stays at a standstill without doing "personal work," it will be doing extremely well. But in most such cases, it will gradually dwindle until finally it "dries up on the vine," and it will eventually be spewed out of the mouth of God for its lukewarm condition.

I fear, however, that in their effort to get more work accomplished, churches over the country, to a great extent, may perhaps have done a disservice by highly organizing "work teams," etc., thereby creating a professionalized group within the church to accomplish work for which each member sustains an equal responsibility. In such arrangements, it may tend to create an indolent, slothful attitude on the part of some who will reason that the personal "work group" will get the job done and they need not bother. For instance, if brother John Doe falls by the wayside and becomes inactive and negligent in his service to God, it is my Christian duty to use the talents within my power to restore him, regardless of to which "zone" or "team" he and I might be assigned. Or, if sister Sally is in need of some strengthening by comforting words or good deeds, I likewise am just as obligated to render that service to her as are those in her "zone." There should be no spirit of competition among us. We are "all one" in Christ. If you do more than I, it should be only because you have more ability than I.

Each one of us can offer kind words of encouragement to those who are distressed and need our prayers and support. I should not rationalize that one has to be in a particular "personal work group" or "zone" before I sustain any obligation to that one. Paul said that we are to "bear ye one another's burdens, and so fulfil the law of Christ." (Gal. 6:2). He also admonished that we
"that are strong ought to bear the infirmities of the weak." (Rom. 15:1). I need to do that, and you need to do that, regardless of who else does, or does not, do so. If the need is greater than I can meet by my own efforts, I can let the whole church know of the need so they all can participate.

One needs no special training in order to function in this respect. One simply follows the "golden rule" of the Bible: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them." (Matt. 7:12).

When it comes to doing "personal work" in the matter of teaching the gospel to others, a good place to start is with those with whom we already have personal contact who are not Christians, such as a husband or a wife, any other relative, neighbor or friend. (Of course, if they are unable to see Christ in us, we had better get right ourselves or we might make them "two-fold more the child of hell than yourselves" (Matt. 23:15), as was the case of the Pharisees who compassed sea and land to make a proselyte). But assuming that our lives are in harmony with God's pattern laid down for us, we can engage them in conversation about their unsaved condition and study the Bible with them.

If we work many hours, weeks, months and even years, all to no seeming avail, let us not become discouraged, for we must keep in mind that comparatively few followed our Lord when he was upon earth, even though they heard the teachings of Christ from his own lips. There will always be some, whose heart has become hardened, who will not respond, just as there were those in Jesus' lifetime on earth.

In our discouragement at little response and in our haste to "see results," let us not lose sight of what it is that we have to offer and thus reach for substitutes to offer as inducement to get others to follow. We have known of many churches to resort to various gimmicks under the guise of "soul winning" which are not approved of God. There is no other reward offered than heaven's bliss and the happiness and contentment in knowing that God cares more for his children than for the sparrow that falls.

In one of the many church bulletins which come to me, I was reading a statement that seemed a bit puzzling to me. I don't want to seem to be "again' it" always; but there was something about this statement that had an uncertain sound. The statement was "A soul-winning congregation is one which has a broad program that will touch the interest of every individual member."

It is true that we need to be as "broad" as the Bible; but I fear that many times when a statement like that is made, it leaves the impression that there are no limits to what can be included in the scope of the church's mission.

Really, the only thing we have to offer to "interest" any person, be he member or nonmember, is the unadulterated word of God. If our members are so worldly-minded that they do not choose to follow Christ and want to go back into the world and let their minds dwell solely upon material and earthly things, there is little hope for them even if they are enticed to nominally serve God. Jesus said there were some who followed him in his time of ministry upon this earth because they "did eat of the loaves, and were filled." (Jno. 6:26). In other words, they merely followed Christ in order for the material benefits they derived from it; but they were not true followers of Christ.

We must accept God as the supreme being, as the one who is deserving of adoration and reverence from all his subjects. If one "serves" him only as a habit or because one en-
joys the social contact associated with the church, it will be of no real benefit to that one in this life and will assure one of a life of misery with all Satan's servants in eternal fire.

Our concern should be for winning souls, all right; but they should be won to Christ instead of to us as a congregation numerically.

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Spanking Outlawed! Don Preston

In the Tuesday, May 22nd edition of the Tulsa World newspaper, it was reported that Sweden has just passed a law "forbidding parents from beating, spanking, cuffing or otherwise harming their children." That law takes effect in July.

The law is a result of the International Year of the Child and Justice Minister Romanus stated, "This development reflects the now dominant view that the child is an independent individual who can demand full respect for his person, integrity and own value."

Well, here we go again! First, it was ERA, now it is the International Year of the Child. Satan is surely busy! When the ERA came on the scene, opponents warned of the inherent dangers of such a broadly worded amendment. They warned of women in combat, men on women's athletic teams, unisex restrooms, and in general, all kinds of ridiculous situations. The proponents of the ERA scoffed at such arguments and said the inherent right to privacy would negate such possibilities. But now laws have been passed based upon individual state ERA laws which exemplify what will indeed happen if ERA is passed. In Maryland, a woman is now criminally liable to support her husband and pay his debts. Women are automatically part of the state militia, no exemptions for pregnancy, with no provisions for separate barracks or facilities! The proponents were wrong!

The same is true concerning the IYC. The proponents say they want only to protect children from abuse, a noble aspiration. But their concept of abuse is not what you and I would consider abuse. Opponents of IYC have spoken out, often in vain, warnings against the dangers of the International Year of the Child. But such warnings often fall on deaf ears. Perhaps the law passed by Sweden will open the eyes of some.

To those who believe the Bible, such a law is an infringement upon a God-given responsibility. The Bible commands that parents discipline their children (Proverbs 13:24; 19:18; 22:15; 23:13-14). But the Bible also teaches responsible discipline for the purpose of correction and instruction. Read Hebrews 12:5-11. Contrary to what some uninformed and unlearned "do gooders" (I have no intent to offend) believe, the Bible nowhere teaches that children are mere chattel or pawns to be manipulated. Children are "an heritage of the Lord" (Psalms 127:1f). They are to be loved, and to fail to discipline is to fail to love (Heb. 12, Prov. 13:24). Proponents of IYC claim it will ruin a child to punish him/her. Yet punishment is for the betterment, not detriment of the child (Heb. 12:10). Parents who discipline, (that is, with responsible discipline for the Bible definitely teaches restraint, Eph. 6:4; Col. 3:20) should be looked upon with respect instead of as cruel tyrants.

Some might be tempted to say "Yes, but no bill like that could ever be passed in America!" Friend, open your eyes! There are things on TV which would never have been tolerated 20 years ago! There are states with legalized prostitution and homosexuality. It CAN HAPPEN in America if God-fearing people keep silent as they have been doing for
too long.

The time for being silent is past. When those who fear God and love right cease speaking out against evil, it will not be long before the wicked speak out and condemn the righteous. It is happening now!

A MOLEHILL MAY BECOME A MOUNTAIN... IF DISCIPLINE ISN'T ENCOURAGED

Our Record

Bible classes: 176
Worship: 210
Evening: 170
Wednesday: 161
Contribution: $1950

HOW WE GAVE

CHECKS: (3) $5.00; (1) $6.00; (5) $10.00; (4) $15.00; (5) $20.00; (1) $22.00; (1) $23.00; (4) $25.00; (6) $30.00; (2) $38.00; (3) $40.00; (1) $45.00; (1) $48.00; (3) $50.00; (1) $57.00; (3) $60.00; (1) $65.00; (1) $74.00; (1) $80.00; (1) $100.00; (1) $106.00; (1) $175.00. CURRENCY: (46) $1.00; (1) $2.00; (7) $5.00; (1) $10.00; (2) $20.00. CHANGE: $5.66. TOTAL: $1,950.66.

Sick List

Sister Dawn Davis is now at home. Let's remember her in our prayers, and help her family in any way we can.

OUR PANTRY IS EMPTY. WE NEED CANNED GOODS. LET'S REPLENISH OUR DEPLETED SUPPLY!
A Visit With W. L. Totty

William S. Cline

It was a memorable occasion for me to once again have the privilege of visiting with brother W. L. Totty of Indianapolis, Indiana. This grand old soldier of the cross has fought the battles and won the victories for Christ and his kingdom in this brotherhood for over half a century! Forty-two of those years (this October) he has been located in Indianapolis.

W. L. Totty, born in Totty's Bend, Tennessee, reared in Nashville, encouraged to preach by A. G. Freed, and trained by such spiritual giants as A. G. Freed and N. B. Hardeman, is truly a giant in Spiritual Israel. He moved to Indianapolis over forty years ago. At that time he had already had twenty-five debates with a cross-section of denominational preachers. Brother A. G. Freed and others had taught brother Totty well and though he was still a young man in those days, he had already built a reputation among the denominations as a powerful debater and a fearful foe. Down through the next forty years he conducted so many debates that today he can't actually tell you how many there have been. What a marvelous experience it was to talk with him about those debates. He recalled arguments he made, humorous events that occurred and some of the more serious moments that still stand clear in his mind.

When brother Totty moved to Indianapolis in the fall of 1937, there were only two faithful congregations of the Lord's church in the city. The congregation he "hired on" with had about 50 which included both members and children. The men agreed to hire him for a year and then for another. Finally he stayed with that church for over 35 years. During those years it grew from the small group of 50 to over 800! It was truly interesting to hear him tell of the hard times in those days such as the fact that banks wouldn't loan churches (at least the Lord's church) money to build, and brethren had to knuckle down and make it on their own. I couldn't help but

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think that those were the times when brethren had to work and work hard for every inch of progress they made; and perhaps that was one of the reasons why they appreciated what they had so much and guarded the truth so carefully.

Brother Totty has preached the word of God without fear or favor for 56 years. His love for the church and lost souls is an inspiration and encouragement to any who have the opportunity to be around him. He bemoans the tragic departures from the faith in the brotherhood and speaks with unwavering conviction against such. He loves to hear the gospel preached in its purity, its power and its simplicity. He stands ready at all times to back any man who will preach in such a manner. Though not well as he once was, he travelled over 75 miles one way on two different nights in one week to support the preaching of the gospel when I was in Indiana; and on one day that week he traveled over 250 miles one way to be with and encourage the work of Potter Orphan Home in Bowling Green, Kentucky. He does not travel alone on long trips any more, but faithful members at Shelbyville Road always stand ready to drive him anywhere he is able to go.

Brother Totty is presently preaching for the Shelbyville Road congregation in Indianapolis. This church was started in recent years with a firm commitment to stand in the old paths. It has continued to enjoy growth and is engaged in several works outside its home community. It is one congregation which you can attend and know that it is following the pattern of New Testament Christianity.

As already suggested, brother Totty's health is not as good as it once was. Even though he was stricken by a heart attack in the fall of 1976 he has regained his strength to the point that he is still able to continue to take his pen in hand and write much needed material. He also preaches on a weekly basis at Shelbyville Road. He has just co-authored a book, "Sermons We Preach" with brother Bill Heinselman. It will be available about mid-August. I have seen the un-bound copy and I can guarantee that every preacher as well as any other zealous Bible student will profit by adding this book to his library. This book contains 20 full-length sermons -- 10 by each author. You may order your copy from W. L. Totty, 4915 Shelbyville Road, Indianapolis, Indiana 46227.

Brother W. L. Totty has passed his three-score and ten years. He has suffered a serious heart attack, but don't be misled. His step is still light and quick, his wit and humor are still keen, his eyes still sparkle with enthusiasm, and his voice, for the right and against the wrong, is as strong as it ever was. From Sunday to Sunday it sounds forth from the Shelbyville Road pulpit just as it has done from pulpits and debate platforms across this brotherhood for over half a century.

It has been my privilege to visit with brother Totty on four previous trips to Indiana and to preach at Shelbyville Road on one of those occasions. It is also my honor to be scheduled to conduct a gospel meeting there in 1981. It is truly an honor to be associated in such a way with brother Totty. Though it is such a joy to have the privilege to visit with brother Totty, it is also sad in one way. For as I sat and talked with him I realized that we have few in the brotherhood like him today and the prospects for the future presence of his kind are poor indeed. My prayer is an appreciation for brother Totty, for his health and strength, and for an increase in his tribe. The living example of this great soldier of the cross and the tremendous influence he has is precious indeed.
Five years ago DISCO DANCING flourished only in the homosexual and poverty plagued neighborhoods of a few large cities. Today, according to advertising blurbs displayed at record counters in major department stores, disco has become the "hottest entertainment business around."

The disco industry is estimated by THE NEW YORK TIMES MAGAZINE (Feb. 18, 1979) to generate four billion dollars annually, making it as lucrative as network television. Soon, the magazine reports, franchised discos will be fixtures in suburban shopping malls coast to coast.

The April 2 NEWSWEEK reports that last year thirty six million adults and teenagers stepped out onto the dance floors of 20,000 clubs, from a $100,000 discotheque in Fennimore, Wisconsin (population 1,900) to a bar down the street from the White House called "The Buck Stops Here." The NEWSWEEK article also observes that the discos often open their doors on weekend afternoons to wigglng children.

There are disco proms, disco cruises, disco roller-skating rinks, and disco weddings. Even in Jones-town, children wrote the names of recent tunes in their notebooks. Teenage magazines like SEVENTEEN openly promote what they call "disco mania".

WHY THE SUDDEN POPULARITY?

Why has disco dancing suddenly become so popular? What is disco's appeal? THE NEW YORK TIMES MAGAZINE correctly analyzes the drawing elements as progressive sexuality, primitive, driving music accompanied by hypnotizing light shows, mind-stopping drugs, and a nostalgia for jazz-age decadence. These elements combine to appeal to man's carnal nature. Promoters of disco dancing make no bones about pinpointing SEX APPEAL as the life-blood of the fad.

DISCO DANCING IS SINFUL

Disco's appeal to man's lustful desires is opposed to the very nature of Christianity. God's people are exhorted to deny ungodliness and worldly lusts (Titus 2:12), to abstain from every form of evil (1 Thessalonians 5:22), and even to refrain from doing anything that might cause another to fall (Romans 14:21). Surely the following reasons will make it evident that disco dancing must not be tolerated in the lives of Christians:

(1) Much of the "disco music" has become a vehicle for selling the dancers on rebellion, drugs, illicit sex, profane language, and the anti-Christian philosophy that pleasure, good times and thrills are the ultimate things to be sought. The suggestive titles of these songs ought to be enough to cause the Christian to shun the disco dance floor.

(2) Disco has come to be looked upon as a sexual outlet. The sheer, clinging, revealing clothing worn shows more and more flesh. Many of the dance moves openly imitate sexual activity. The flashing strobe lights hypnotize to the point of surrender. It is no wonder, then, that as the news magazines report, thousands of men prowl the discos simply to "pick up a woman". Likewise many women make no secret of their desire to "be picked up".

(3) Associated with disco dancing are a host of other evils: alcohol and drunkenness; immodest clothing; vulgar and suggestive language; illicit sex; and illegal mind-altering drugs, especially marijuana.

THE CHRISTIAN RESPONSE

The New Testament forthrightly labels dancing and its associated evils as "works of the flesh" (Gal. 5:19-21) and declares that all who participate in such things "shall not inherit the kingdom of God." The only right course for a Christian to follow is to completely disassociate himself from disco dancing.

-115-
Our Record

Bible classes: 160
Worship: 194
Evening: 166
Wednesday: 155
Contribution: $1,628

HOW WE GAVE

CHECKS: (4) $5.00; (1) $6.00; (6) $10.00; (1) $12.00; (2) $15.00; (5) $20.00; (1) $21.00; (1) $22.00; (4) $25.00; (1) $28.00; (4) $30.00; (1) $37.00; (2) $38.00; (1) $40.00; (1) $45.00; (1) $48.00; (1) $50.00; (1) $55.00; (2) $60.00; (1) $65.00; (1) $73.00; (1) $80.00; (1) $85.00; (1) $100.00; (1) $105.00.

CURRENCY: (33) $1.00; (8) $5.00; (3) $10.00; (1) $20.00.

CHANGE: $7.09. TOTAL: $1,628.09.

Activities In Area

July 22-25 - Gospel meeting at Cantonment church of Christ, 7:30 P.M. each evening. Dinner on the grounds after Sunday morning service. Bring covered dish.

July 23-27 - Vacation Bible School at Eastgate church of Christ, 7-9 P.M. each evening. Classes for all ages, cradle roll through adult.

Responses

Karon Darling and Barbara Burke came forward Sunday, July 15th asking for the prayers of the congregation.

Jonathan Thornhill was baptized into Christ at 11:30 P.M. Thursday, July 12th at Central Florida Bible Camp. We rejoice with Jon in his obedience to the Lord.

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Advocates Of Children's Church
Tell The Truth
William S. Cline

Ever since members of the church adopted the denominational "Children's Church" or "Children's Bible Hour" or what ever it is called in various places, I have been told by the advocates of such that: (1) Children who are bussed to the services cannot be controlled in the regular worship service; (2) Children cannot get anything out of the regular worship service; (3) More good than harm comes from the separate service; and (4) There is no scripture which says that "Children's Church" is wrong.

Those who have not approved of the divided assembly have argued that children can be controlled in the regular assembly and that it was just a matter of members taking an interest in such. They have also argued that children can learn many things while present in the worship assembly which is ordained by God. Further, the error of "the end justifies the means" was pointed out and finally it has been stressed over and over that the question is not "Where is the scripture that condemns 'Children's Church' (that is an old denominational argument), but rather "Where is the scripture that authorizes such?" Some thought they found one in Acts 2 with the twelve apostles but they were just dreaming. Instead the principle of children being present with parents had been around a long time. In Deut. 31:13 the assembly was to contain the youngest children. In Joel 2:15-16 the "solemn assembly" was to contain everyone from the elders to the "children that suck the breast." In I Cor. 14:23 the "whole church" was "assembled together." And in Eph. 5:23-6:9 we learn that Jehovah expected wives, husbands, children, parents, servants, and masters to all be assembled together when the epistle was read to them. Thus we have the principle for both children and parents being assembled together. We have the example of the whole church being assembled together, and we have God expecting and understanding that the children would be in the assembly with the rest of the congregation. Now
let us speak where the Bible speaks and be silent where it is silent. Let us learn not to go beyond the things that are written (I Cor. 4:6).

Arguments such as the above have been made for quite some time. Just recently (within the last month) I received a bulletin from Texas which is published by a congregation that has a Children's Bible Hour. In the June 17 issue I was amazed to read these words written by a Bible Hour advocate.

"As most of you realize, the bus program has slowed down for the summer. We are now running one bus and several of the children that used to ride the buses are now being brought by their parents, or members of the congregation. Because of this, we do not have what is felt to be an adequate number to have Bible Hour during our 10:45 worship. THEREFORE, WE ARE USING THIS OPPORTUNITY TO LET THESE CHILDREN SEE FIRST HAND WHAT IT MEANS TO BE A PART OF A FORMAL WORSHIP SERVICE. (Emphasis mine. W.S.C.) To help in this effort, many people have volunteered to sit with a child and help him not only in discipline, but ALSO HELP HIM UNDERSTAND WHAT WORSHIPPING GOD IS ALL ABOUT. (Emphasis mine. W.S.C.)

By their own admission the children can be taught discipline in the 10:45 worship hour. And obviously what we have been told was going on in Bible Hour—that is worship on the child's level—has not been the case. Perhaps it was play time, sand-box time, cut out and color time, tell stories time, puppet time, and—what have you, but not really—worship time for now, at least—at this one congregation, the children are going to see first hand what it means to be a part of a formal worship service. But the statement which stands out so powerful pointed against what we have been hearing ever since 'Children's Church' got started is this one, "...help him understand what worshipping God is all about." The truth has finally been told. The children in that Bible Hour in Texas haven't been taught what worshipping God is all about, at least that is what they said. Perhaps they have been entertained. Perhaps they have played games, learned Bible stories and been "cooked and kool-aided", but by the leaders own admission they have not been taught what worshipping God is all about.

Brethren, children can learn what it means to be disciplined; they can learn what worship is all about when they sit quietly and observe and participate as they can in the worship assembly as ordained by Jehovah. How long will it take us to learn our lesson—a lesson that is so vitally important to our young people?
Doing That Which Is Our Duty

W. L. Totty

In the sixth chapter of the book of Ephesians, there are sundry duties listed that are enjoined upon Christians, such as children obeying their parents, honoring our fathers and mothers, servants being obedient to masters, masters treating their servants justly and, finally, our putting on the whole armour of God and standing in the fight.

Children are commanded to obey their parents in the Lord, "for this is right." That is what the Lord expects of them.

When we are in the employ of someone, we must be careful that we give just service. I once heard a young man (a supposed Christian) boast that on the job in a factory he, along with a number of other workers, wasted several hours on the job on coffee breaks. Sometimes we act as men-pleasers. When the boss is around, we are as busy as bees; but the minute his back is turned, we become idle. Such an attitude as that is displeasing 'unto the Lord. We should be doing our work "as to the Lord, and not to men." (Eph. 6:7) It doesn't matter so much whether or not the boss sees us as it does that the Lord always sees us.

It is true that many times, more so in years past than in the present age, employers have taken unfair advantage of their employees. They sometimes have no feelings for the needs of their employees. But Christ and the Father, whom we serve, are not that way; and "neither is there respect of persons with him." (v. 9) The apostle Peter tells us, "For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil." (I Pet. 3:12)

The thing that we as Christians need to keep in mind is that we are the servants of God. We should not think that we have done any great thing when we have exhausted our every effort to keep the commandments of God. That is only what we should have done. Jesus taught that lesson in the 7th chapter of Luke: "But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat? And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink? Doth he thank that servant because he did the things that were commanded him? I trow (think) not. So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do." (Luke 7:7-10)

God is not an unjust Master, but he is our Master. He bought us with the blood of his Son. It is our duty to keep his commandments. The apostle John said, "For this is the love of God that we keep his commandments; and his commandments are not grievous." (I John 5:3) That is, he is not asking us to do something that is unthinkably difficult or unreasonable. We are to put on the whole armour of God and fight the battle against the wiles of the devil. If we fail to keep his commandments, we are no better than the slacker on the job in the factory. God is not going to bid us sit down to enjoy the bliss of heaven until we have done our duty here on earth.
Our Record

Bible Classes: 165
Worship: 195
Evening: 181
Wednesday: 163
Contribution: $1667

HOW WE GAVE

CHECKS: (1) $3.00; (1) $5.00; (1) $6.00; (5) $10.00; (1) $12.00; (3) $15.00; (1) $17.00; (5) $20.00; (1) $22.00; (6) $25.00; (4) $30.00; (2) $37.00; (2) $38.00; (1) $40.00; (1) $45.00; (1) $48.00; (2) $50.00; (1) $55.00; (1) $57.00; (2) $60.00; (1) $65.00; (1) $70.00; (1) $80.00; (1) $100.00; (1) $106.00. CURRENCY: (28) $1.00; (5) $5.00; (2) $10.00; (1) $20.00. CHANGE: $8.29. TOTAL: $1,667.29.

Responses

Mrs. Mary Mathey placed membership here at Bellview. Her address is Rt. 10, Box 295, Pensacola, 32506. She will be in Zone 2. We welcome her into the fellowship here at Bellview.

Richard Orr came forward Sunday evening asking for the prayers of the congregation.

Sympathy

We wish to extend our sympathy to Aaron Crabb and his family. Brother Crabb's brother died Monday, July 16th and the funeral was held in Belmont, Mississippi.

Directory Info

Howard and Vicki Johnson have a new phone number, 432-8757.

Dates To Remember


September 30 - October 5 . . . Gospel Meeting at Bellview with Henry McCaghren.
On April 16-17, 19-20, brother Garland Elkins met in debate Mr. Bob L. Ross, Baptist, in Parkersburg, West Virginia. The subject of the debate concerned what the Bible teaches in reference to the necessity of water baptism and also the theory of faith only. Brother Elkins is a great defender of the faith and a true Christian gentleman and the discussion was a great victory for truth in that area. Mr. Ross used the typical denominational arguments trying to defend sectarian error. One would wish that more Baptist and sectarian preachers would come out before the public and attempt to defend their beliefs in the light of Bible teaching.

It is interesting to note that the Baptist, Mr. Bob Ross, referred to brother Lynn Anderson during his opening speech and actually quoted Lynn Anderson's statement that the church of Christ is a big sick denomination. And I mean a BIG and SICK and DENOMINATION. The church of Christ was held up to mockery and the truth of the gospel to ridicule by this Baptist (and he used brother Lynn Anderson and the Highland congregation to do it!). The saddest thing is that he didn't misrepresent brother Anderson by quoting him or using his words. Mr. Ross could actually use this sickening statement against brother Elkins and the Lord's church in that area and attempt to weaken their efforts and the good to be accomplished in the debate. In fact, the sectarians and denominations throughout this area are rejoicing at the many compromises of brother Anderson and the Highland brethren. They are thrilled that the Highland church of Christ will fellowship them and send their preacher to conduct Church Growth Seminars and Youth Forums for them. But brethren in this area who still love the truth and stand in the old paths are sad and heart broken.

And what does brother Anderson tell these denominational people? Note:
Young Methodist Lady - Brother Anderson, two members of the church of Christ studied the Bible with me recently and taught me that I had to be baptized and told me that I couldn't be saved in the Methodist Church. What do you say? Lynn Anderson - Well, God didn't give me the gift of judgment and I can't answer. (This conversation reported by sister Jo Bass of the Highland congregation.)

Indeed, the denominations and sects throughout the country will find comfort in all that is happening right here in Abilene at Highland.

How does Highland or Lynn Anderson answer all of this? First of all they don't answer any of my letters and haven't since September, 1978! Rather, they tell others that contact them that brother McGee is a troublemaker, unloving and argumentative. Some brethren will not believe the truth if they know it and some others don't want to do anything that will rock the boat and disrupt the peace. But peace when there is no peace (Jer. 6:14) is the situation and this preacher is not about to stop exposing an evil and compromising situation. I beseech brethren everywhere to investigate and find out the truth and you will see that I have not misrepresented anyone or anything. I hope you will also discover that I am not unloving, or divisive, but that all of this is out of sincere concern for the Lord's church and gospel truth. We give comfort to no error or evil.

All that is needed for evil to triumph is for good men to do nothing!

WHAT IS YOUR DESIRE?

W. L. TOTTY

Sometimes we hear Christians make the comment that they "don't get much out of the worship service." In the first place, let us consider the purpose for our meeting to worship. Is it done in order to please ourselves? Or is it done in order to please God, to do what he wants us to do in worship to him? Sometimes when we hear someone making the remark that they are "not getting much out of the service," we are made to believe that they think their desires are to be met instead of God's.

If I were left to exercise my desire (based, of course, upon a lack of understanding of what the worship is to consist), I would perhaps like to play a banjo. I like the plunking sound of a banjo; and I am sure there are other members of the church who do, also, for I have heard some of them play. I would, instead of the near tasteless unleavened bread used for the Lord's supper, perhaps prefer to have strawberry shortcake or at least some biscuits with jelly to commemorate the Lord's death. Instead of listening to a sermon from God's word, I might rather hear a book of poetry or a good novel read or see a play enacted. (Evidently, some would rather see a puppet show, as such as that is being practiced in some so-called churches of Christ these days.) However, I am wholly convinced that such as the above-mentioned would not be pleasing to God, for it is not according to his expressed desires.

If it were left to my choice, instead of hearing some brother who perhaps may sometimes suffer a lapse of memory, mispronounce a word or accidentally make a slip of the tongue and get a verb in the wrong tense or a pronoun in the wrong case, or something like that: I would prefer, no 'doubt, to have
some eloquent man who is trained in public speaking to do the preaching or reading of the scriptures. But such things as that are of little importance so long as the right message gets across to the hearer. God didn't command that we all be five-talent men when it comes to teaching his word.

God did not intend that my itching ears be tickled by words of man's wisdom, nor by the soothing sounds of an organ, nor that my fleshly animal passions be aroused by the rhythmic banging of drums and the plunking of the strings. God wanted the fruit of our hearts in worship to him. The only way that he told us to express what is in our hearts in praise to him is the words from our lips. (Heb. 13:15.) He wanted psalms, hymns, and spiritual songs lifted in praise to him. (Col. 3:16; Eph. 5:19.) He wanted our adoration expressed in prayers of thanksgiving and petitions for the forgiveness of our sins. (Matt. 6:9-13.) He did not want us to use such songs as one hears on the recordings that are popular in today's world.

The Lord's supper, so far as taste goes, is not appetizing at all; but it is not observed in order to satiate one's appetite. It is done in order to commemorate that blessed event of Christ's giving his body and blood as a sacrifice for our sins. He did not ask us to relish the taste.

Do you remember that when God chose a man to lead the Israelites out of Egyptian bondage, he chose Moses who was not an eloquent man. (Ex. 4:10.) Rather, he wanted one who chose to "suffer afflictions with the people of God, than to enjoy the pleasures of sin for a season." (Heb. 11:25.)

So, whether we like it or not, we are not commanded to meet to satisfy our own desires. We are to meet to worship God in the acts and manner that please him.

Sometimes one might think: Well, surely we could do things a little differently so it would not be so boring. That, too, is not a matter left to us to decide. Do you recall that we are told that the Old Testament was given as our example that we might learn upon whom the ends of the world is to come? (I Cor. 10:11.) Do you remember what happened to the children of Israel when they complained and murmured because they had to eat manna for so long in the wilderness? God sent them quails of which they ate their fill, but they became deathly sick in a very short time of the quails. (Num. 11:31-33.) So, you see that God knows what is best for us. Though he allows us the freedom to choose whether we will do his will or not, he has surely promised that a reckoning day will come for us at the end of time.

We had better be satisfied with his way and not be so concerned with searching for new ways to tickle the fancy of the people. "There is a way which seemeth right unto man, but the end thereof are the ways of death." (Prov. 14:12; 16:25.)

Do we want to please God or do we want to please ourselves? I was talking with a preacher last week who told me that some in the congregation where he preaches asked him when he was going to start preaching on something besides forsaking the assembly; and he said he told them when everyone quits forsaking the assembly he could go on to another matter. Though one may become somewhat tired of hearing the plan of salvation preached, or the admonition not to forsake the assembling together, or the value of study, or the necessity of going into all the world to preach the gospel, etc., we cannot stop preaching on those things as long as there is one soul who is
If we are not getting much out of the worship service, perhaps we are not putting our hearts into the matter of doing God's will. Brethren, we had better see that our desires are in harmony with God's desires if we want to go to heaven!

Our Record

Bible classes: 149
Worship: 181
Evening: 150
Wednesday: 172
Contribution: $1870

HOW WE GAVE

CHECKS: (3) $5.00; (1) $6.00; (5)
$10.00; (3) $15.00; (1) $17.00; (1)
$18.00; (4) $20.00; (1) $22.00; (3)
$25.00; (4) $30.00; (1) $37.00; (2)
$38.00; (1) $45.00; (3) $50.00; (1)
$52.00; (1) $57.00; (4) $60.00; (1)
$65.00; (1) $70.00; (1) $73.00; (1)
$75.00; (1) $80.00; (1) $100.00; (1)
$200.00. CURRENCY: (16) $1.00; (8)
$5.00; (2) $10.00; (1) $20.00.

CONGRATULATIONS

Congratulations to Karla Cunningham and Andrew Tomerlin who were married on July 6th. They will be living in Europe for the next year.

Responses

Jeff and Cathy Goodman placed membership with us on Wednesday night, July 25th. They have two small sons, Matthew and Mark. They live at 155 Vassar Drive, Pensacola, 32506 and their phone number is 455-4232. They will be in ZONE 5. We welcome them into the fellowship here at Bellview.

Directory Info

Audrie Smith has a new address and phone number. They are as follows: 103 Overlook Drive, Pensacola, 32503; 478-7018.

SICK

Ada Belle Coe
Dorris Furlong
Audrie Smith

Let us remember our sick with visits, cards of cheer, and most importantly in our prayers.
"You go your way, and I'll go mine; and we will all get along together" is the idea of most of the religious world today. However, such an idea is not taught in the word of God.

The apostle Paul, writing to the church at Thessalonica, said we are to "prove all things; hold fast that which is good." (I Thess. 5:21.) There are some things to be accepted as good and some to be rejected as being evil.

According to Webster, to prove means to try, to ascertain, by an experiment or by a standard; to test; to know by trial; to evince, establish or ascertain, by argument, testimony, or other evidence; to ascertain or establish the genuineness or validity of.

In I John 4:1, the apostle John wrote, "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." I cannot think of any other age when there were more false prophets than in our age. Just about every day one reads in the news media about some new cult that has arisen; and it is imperative that we try them, put them to the test, by the only standard for proving the genuineness of the various religions. The Bible, the word of God, is the only standard to which we may go in order to ascertain whether these various doctrines and theories are the truth of God and thus to be accepted by mankind.

We often are reprimanded these days for using argumentation in setting about to "prove all things"; but our Lord Jesus Christ, when he was about his Father's business here on earth, was found in the temple amidst the doc-
tors (i.e., doctors of the law), "both hearing them, and asking them ques-
tions." (Luke 2:46.) We are also told that the apostle Paul, when he was in 
Thessalonica, "three sabbath days reasoned with them out of the scriptures." 
(Acts 17:2.) Some of Webster's definitions of the meaning of the transitive 
verb reason are "to discuss or present the reasons for or against; to de-
bate; argue; to explain, support, justify, etc., by adducing reasons." At 
Corinth Paul "reasoned in the synagogue every sabbath" (Acts 18:4); he "reas-
oned with the Jews at Ephesus" (v. 19); and while he was in Athens, it is 
said of him: "therefore disputed he in the synagogue with the Jews, and with 
the devout persons, and in the market daily with them that met with him." 
(Acts 17:17.) So, we see there is nothing wrong with contradicting others' 
views and disputing with them when one can adduce biblical reasons for dis-
agreement.

Of course, Paul too encountered some who did not want to hear the truth; 
for instance, "as he reasoned of righteousness, temperance, and judgment to 
come," Felix sent him away and said he would hear him again when he had a 
more convenient season. (Acts 24:25.) Whether or not Felix ever found a 
convenient season to listen to reason, we are not told. Even though he 
brought Paul into his presence often, the Bible says that on those occasions 
he was hoping for a bribe. We have too many people today who are like Felix 
in that they are looking for a more convenient season to "prove all things." 
They are not ready yet to "hold fast to that which is good."

Since Paul labored throughout his ministry to "reason" with both the Jews 
and the Gentiles, we should feel no shame to be found debating the cause of 
Christ with our religious neighbors. Paul told us to be imitators, or fol-
lowers, of him (I Cor. 4:16; 11:1; Phil. 3:17); and if we are too faint-
hearted to follow him in all things, as he followed Christ (I Cor. 11:1), 
then we cannot be Christ's followers.

Jesus himself used this method to verify the genuineness of his author-
ity. He called the attention of the Jews to the fact that it was written in 
their law that the testimony of two men is true (John 8:17; Deut. 17:6) and 
then made an argument based upon that law: "I am one that bear witness of 
myself, and the Father that sent me beareth witness of me." (John 8:18.)

Too often we have people who would prefer to spend time speculating and 
thorizing about some principle of God's law instead of going to the Bible 
itself, our standard for judging all things pertaining to godliness, to es-
ablish the truth. But an opinion of one is no better than yours; and yours 
is no better than mine. I have on occasions sat in Bible classes and lis-
tened to some scripture that is taken out of context to justify some pecu-
liar idea that one may have. It has been said that one can prove anything 
one chooses by the Bible if one takes a passage out of context and isolates 
it; and I suppose that could very well be true. However, we must be like 
the Bereans; we must receive the word that is taught us, then study to know 
whether it is true; i.e., put it to the test; try it; prove it.

One often hears criticism today of the preaching that is done in the 
church because, some say, "You are not answering the questions people are 
asking." That type critic seems to be searching for something other than 
salvation—for justification, perhaps, of some philosophy of men—and could 
be classed with those described in II Tim. 3:5 as "having a form of godli-
ness, but denying the power thereof" and is "ever learning, and never able 
to come to the knowledge of the truth." (v. 7.) Usually, that type person 
is never content to make an earnest, systematic study of the Bible to act-
ually learn the will of God. He is so "hung up" on his "questions" that he fails to re­alize that a systematic, persistent, daily study of the Bible will enable him to "prove all things." Such an one may avidly read everything he can find written by some theologian pertaining to his "questions" but does very little toward actually reading and studying the Bible itself.

As we "prove all things" let us then aban­don that which proves to be of men and thus of the devil and "hold fast that which is good."

CONSERVATIVES AND DIGRESSIVES

E. MORGAN

Many years ago, David Lipscomb warned that the introduction of instru­mental music and the societies into the churches would result in additional and graver departures from the faith. Many congregations were swept from their moorings in the Apostles teachings by that wave of digression. One brotherhood paper at the time, the Christian Standard, when Lipscomb made his prediction depicted him in a cartoon as an old woman trying to sweep back the incoming tidal wave with a broom. From that point it became ob­vious that the slightest deviation from the New Testament pattern, if long pursued, will carry it far afield.

Today there are schools of thought throughout the brotherhood that cause us to question the growing change in the attitude of many.

I am sure that in my own heart that I want our worship to be the very best we have to offer. What I work for and call dignity in worship, some call traditionalism. What I call planned, purposed, orderly worship, some call cold and without the spirit (seeming to think that injecting disturbing "Praise the Lords" and "hand clapping" denotes warmth and spirituality). What some call "spontaneous" worship, I question as having neither the spirit nor the truth of acceptable worship. The proper spirit of worship is; above all else, the urge to do the will of God. Our worship to be in the spirit must be reverent and in keeping with the truth.

I hope we can return to a more stable position throughout the brother­hood where our attitude will not be questioned, we will know the difference between a pipe organ and a tuning fork, we can pray to God without emotional hand holding and the lights being turned off, we can see the questionable—
ness of humming a song instead of singing, and our dress will indicate the importance or value we place on the occasion of worship.

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Our Record

Bible classes: 145
Worship: 171
Evening: 143
Wednesday: 139
Contribution: $2037

HOW WE GAVE

CHECKS: (1) $6.00; (5) $10.00; (4) $15.00; (3) $20.00; (1) $21.00; (1) $22.00; (4) $25.00; (4) $30.00; (1) $36.00; (1) $37.00; (2) $38.00; (2) $40.00; (1) $45.00; (1) $50.00; (1) $57.00; (3) $60.00; (1) $65.00; (1) $66.00; (1) $70.00; (1) $80.00; (1) $96.00; (3) $100.00; (1) $105.00; (1) $175.00.
CURRENCY: (17) $1.00; (1) $2.00; (7) $5.00; (2) $10.00.
CHANGE: $6.97. TOTAL: $2,037.97.

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Directory Info

Larry and Marie Heaton have placed their membership at Cantonment church of Christ.

Monte Lightner's new address is: 318 Santa Villa Drive, Milton, Fla., 32570. Her phone number is 944-8770. She will be worshipping at

the Pace congregation.

SICK

Ada Belle Coe
Aaron Crabb
Dawn Davis
Dorris Furlong
Audrie Smith

Let us remember our sick with visits, cards of cheer, and most importantly in our prayers.

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Dates To Remember


September 30 -
October 5 . . . Gospel Meeting at Bellview with Henry McCaghren.

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ADDITIONS THROUGH BAPTISM

GOAL: 110
BAPTISMS TO DATE: 3
In Due Season We Shall Reap, If We Faint Not

W. L. TOTTY

Just as the laws of God govern sowing and reaping, seedtime and harvest, in the physical realm, so does he govern sowing and reaping in the spiritual realm.

When a farmer plants a crop of corn, he knows that he is not going to reap a harvest in the fall unless he first prepares the soil to receive the seed and tills the ground or, in some manner, prepares the soil so that the weeds will not choke out the corn.

If we fail to prepare our hearts to receive the word of God, which is the seed of the kingdom, we may expect it to lie there and be devoured by the devil before it can germinate in our hearts and be fruitful, as we are told in the parable of the sower. (Matt. 13; Mark 4; Luke 8.) Neither can we allow the cares of the world to choke out the growth of the seed of the kingdom in our hearts.

Sometimes, due to drought or some catastrophic hindrance, such as a hail, insects, wind, etc., there may be little yield in crops planted. But in such a case, we do not become weary and disheartened to the extent that the next year we refuse to plant again, thinking that the same thing might happen. We patiently go about our work, realizing that "in due season we shall reap, if we faint not."

We would not expect much of a yield if we planted only a handful of corn in a 20-acre field. It is also possible that our faintheartedness at the lack of visible results in the kingdom of God is resultant from the fact that we have sown "sparingly." Remember that the apostle Paul said, "He which soweth sparingly shall also reap sparingly; and he which soweth boun-
tifully shall reap also bountifully." (2 Cor. 9:6.)

In the plant kingdom we also expect to reap that which is sown. If we sow wheat, we shall reap wheat—not barley or rye. So it is in the spiritual kingdom. The apostle Paul told the Galatians: "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing: for in due season we shall reap, if we faint not." (Gal. 6:7-9.)

Sometimes in our work for the Lord we become discouraged and morose when we have done all that we think we can possibly do and yet we see no results; and as a result, we become so "weary in well doing" that we fail by the wayside. But think how weary the God of heaven would get at our slothful behavior if he were as we are. The prophet Isaiah said, "Hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary?..." (Isa. 40:28.)

Just as surely as we can expect to reap a golden harvest if we are obedient unto the Lord's commands, we may be assured that we will likewise reap an evil harvest if we sow to the flesh instead of to the Spirit. We may think we are "putting it over" on our friends, our parents or our fellow Christians; but be assured that God has an all-seeing eye and that he is watching us in all situations. We are going to reap that harvest also. Speaking of the infidelity of the Israelites, the Lord spoke through the mouth of the prophet Hosea, "For they have sown the wind, and they shall reap the whirlwind:..." (Hos. 8:7.) Also, when the Lord had dealt so patiently with the children of Israel from the time of their Egyptian bondage and when they had become so wicked, God warned them through the prophet Micah that they might expect to sow and not reap any benefits from their labors. He said, "Thou shalt sow, but thou shalt not reap; thou shalt tread the olives, but thou shalt not anoint thee with oil; and sweet wine, but thou shalt not drink wine." (Micah 6:15.) They had sown to the flesh and would of the flesh reap corruption.

If we would reap "life everlasting" with our heavenly Father, we must not be like Felix who sought a "convenient season" to hear the word of the Lord. We must let his word chasten us and not "faint when thou art rebuked of him." (Heb. 12:5.) Our Lord himself while on earth taught his disciples that men ought "always to pray, and not to faint." It behooves us as children of God to be "instant in season, out of season," never fainting and falling by the wayside, for it is not for us to know when the reaping time will come.

THEOPHILUS

COMPARING OUR ODDI'S IT DOESN'T LOOK TO ME LIKE IT PAYS TO BE RIGHTOUS

THE WICKED WOOSTHE A DECENTFUL WOKE BUT TO HIM THAT SOMETHING RIGHTousNESS SHALL BE A SURE REWARD (Proverbs 11:18)

THE ONLY HARVEST THAT REALLY MATTERS IS THE ONE ON JUDGMENT DAY

WILL YOU DO AS WELL THEN?

-130-
Webster says, "Happiness is a state of pleasurable content with one's condition in life." Happiness, therefore, is not a child of circumstances but a child of faith.

A story has often been told of a fairy who came to the residence of a man who was resting after a hard day's toil. The fairy said, "We hear that you are the happiest man in the world." The man who had finished his day of toil replied, "Not so, because I work so hard to provide for my home." The fairy then, as the story goes, took the man over all the country and told him he might exchange his place with anyone that he wished. He first chose a rich man. But when he was shown what it meant to be rich, he declined. Secondly, he chose a man of power in the government but when shown what it meant to have such power he again declined. He then said to the fairy, "You were right, I am the happiest man in the world and don't know it."

Happiness, therefore, does not consist of money. Happiness does not consist of power. The book of Ecclesiastes reveals the experience of Solomon who avowed that such do not bring peace of mind. Happiness is not found in giving one's self to the pleasures of this world. Moses refused the way of sin "choosing rather to share ill treatment with the people of God, than to enjoy the pleasures of sin for a season." (Heb. 11:25)

What then is happiness? Happiness consists of right thinking. The Bible says "Happy is the man that findeth wisdom, and the man that getteth understanding" (Prov. 3:13). Paul said, "Happy is he that judgeth not himself in that which he approveth" (Rom. 14:22). Paul's final exhortation to the brethren, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise, think on these things" (Ph. 4:8).

Happiness consists in right living. The Psalmist in referring to the prosperity and security of Israel said "Happy is the people that is in such a case; yea happy is the people whose God is Jehovah" (Psalm 144:15). The preacher said, "This is the end of the matter; all hath been heard: Fear God, and keep his commandments; for this is the whole duty of man" (Eccles. 12:13).

Happiness consists in right conduct. The Bible says, "Where there is no vision, the people cast off restraint; but he that keepeth the law, happy is he."
Our Record

Bible classes: 145
Worship: 163
Evening: 135
Wednesday: 136
Contribution: $1629

HOW WE GAVE

CHECKS: (1) $5.00; (1) $6.00; (1) $7.00; (3) $10.00; (3) $15.00; (1) $17.00; (6) $20.00; (1) $22.00; (1) $23.00; (3) $25.00; (5) $30.00; (1) $37.00; (3) $38.00; (1) $40.00; (1) $45.00; (1) $46.00; (1) $50.00; (1) $57.00; (3) $60.00; (1) $65.00; (1) $66.00; (1) $73.00; (1) $80.00; (2) $100.00. CURRENCY: (30) $1.00; (2) $5.00; (3) $10.00. CHANGE: $6.98.

TOTAL CONTRIBUTION: $1,629.98.

NEWS

Steve Ott left Sunday afternoon for Basic Training Camp in Orlando, Florida. We wish him well during his tour of duty with the Navy.

SICK

Aaron Crabb is in West Florida Hospital and will undergo surgery on his back Monday, August 13th.

Marilyn Brantley will enter Baptist Hospital on Wednesday, August 15th and will undergo surgery on Thursday, the 16th.

Several of our members were not able to be with us due to various ailments. Let us remember them in our prayers.
One could not read the Bible, much less study it, without coming to the realization that the Bible teaches that peace is certainly something to be desired. There are many, many passages that have reference to the subject of peace. In Romans, Paul calls the gospel "the gospel of peace," Rom. 10: 15; exhorts Christians to "follow after the things which make for peace," Rom. 14:19; and states that God is the "God of peace," Rom. 15:33. Also, Isaiah calls Jesus the "Prince of Peace," Isa. 9:6.

Do these passages and other passages that speak of the value of peace teach that peace should be sought and obtained regardless of the price? Does the Bible teach that the child of God should be interested in peace to the extent that he should sacrifice the truth just to say that peace prevails? Do the Scriptures teach that the faithful child of God, in the name of peace, should idly stand by and remain silent when error is being promoted and taught? The answers are no, No, No!!!

But there are those among us today seeking to lead the church into apostasy and doing so in the name of peace. There are those attempting to restructure the church under the guise of love. There are those striving to compromise with error under the cloak of unity. And if we do not arise and expose these false teachers who are speaking perverse things to draw away disciples after them, then the church as you and I know it, that blood bought institution for which our Lord died, will be led into apostasy.

Certainly all who love God love peace. Paul states in Rom. 12:18, "If it be possible, as much as lieth in you, live peaceable with all men." But brethren it is not always possible to be at peace with all men while doing the will of God. This is what our Lord meant when he said, "Think not that..."
I am come to send peace on earth: I came not to send peace but a sword." Matt. 10:34.

When one reads the book of Acts, he can easily see that it was not possible for the apostles and early Christians to "live peaceably with all men" while doing the will of God. In Acts 4, Peter and John were threatened and commanded "not to speak at all nor teach in the name of Jesus." Did Peter and John acquiesce that peace should prevail? No! Rather they said they could not but speak the things which they have seen and heard. Then they went back and prayed that the Lord would "grant unto thy servants that with all boldness they may speak thy word." Does this sound like peace at any price? Does this sound like compromise for the sake of so called unity? In Acts 5, the apostles were imprisoned, beaten, let go and commanded "that they should not speak in the name of Jesus." Did they consent to this command in the name of peace? No, but they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. And daily in the temple, and in every house they ceased not to teach and preach Jesus Christ.

In Acts 7, Stephen was stoned to death as a result of his faithful stand for the truth and his denunciation of error. Does this sound like compromise for alleged unity? Or does this sound like a faithful child of God denouncing and exposing error? In Acts 8, the church was scattered abroad throughout the regions of Judea and Samaria because of persecution. Is this an example of obtaining peace at any price? Friends, our Lord himself was not at peace with those who were opposed to the truth. Why was it our Lord was crucified? Because of sacrifice and compromise in the name of peace, or preaching the truth?

These examples show that it is not always possible to be at peace with all men while standing for the truth. When one preaches the truth and firmly stands for that which is right, he will be brought into conflict with those in error.

Brethren, God needs men today like those Christians of the first century. Men who will stand up and face the enemy that truth, rather than peace, may prevail. God needs men who are interested in peace, but not peace at the sacrifice and compromise of truth! James said, "the wisdom that is from above is first pure then peaceable," Jas. 3:17. Get it brethren, FIRST pure THEN peaceable. Anyone who sacrifices the purity of the truth for peace is not following James' inspired instruction. Our Lord needs men who will boldly declare that His church is not a denomination and will fight that it may never become one. The Lord needs preachers and elders who will stand against false doctrine, exposing and rebuking those who teach it. Our Lord needs preachers, elders, and faithful Christians who will stand up and battle liberalism. Too many desire peace with all rather than rebuking and exposing false doctrine. Men who are false teachers will destroy the church if we don't wage a battle against them. Evil triumphs when good men do nothing. Those who support false teachers are guilty of bidding God speed and should be marked and avoided. 2 Jn. 9-11.

Our Lord needs elders and preachers who are not afraid to be called "witch-hunters," but will instead furnish information about false teachers. To do less is not "contending for the faith." Churches who use such men, especially after being provided information of their false teaching, should be marked that the brotherhood may know of their support of false teaching.

(Continued on back page.)
This week is special to my family in a precious way—for this week we begin our 12th year at Bellview. Looking back over the past eleven years is interesting. We have had some good times and can rejoice in them. We have had some hard times and we trust that we can learn from our mistakes. Most of all we have had some busy times and we can be thankful that we have had the opportunity to work for the Lord.

Those who weren't even teenagers when we came here have now grown up, finished college, married and have youngsters of their own. We've conducted a lot of weddings. Older brethren have passed from this life to eternity and we have conducted a lot of funerals. We have had the blessed privilege of seeing several hundred baptized into Christ, but we have also had the sorrow of seeing those that we loved so dearly begin to drift and finally fall away from the Lord. We've had some sad times. Some of the dearest friends that some of us have on this earth have come and gone during the last eleven years. Military or other secular jobs brought them our way but then those jobs also took them away. There have been some happy times and some mighty sad times during those years.

During the past eleven years we have had the blessed privilege of seeing the hope for a Preacher Training School become a reality. And haven't the years since the schools beginning been wonderful? Every student becomes a part of our families and when they graduate and leave Pensacola, we feel as though one of our own children has left home. Each summer Dot comes into my office with tears in her eyes and tells me she doesn't think she can bear to see our graduates leave. I know how she feels. I just don't cry as much as some people do.

The men involved in the school since its beginning have been directly responsible for over 300 baptisms and over 600 restorations. Bellview has never engaged in a work which has had a greater effect for evangelism than the Preacher Training School. I'm not sure that it is possible to be any more proud of the students than we have been; but when brother Ruiz and brother Alford decided in May that they and their families were going to go to Taiwan to preach the gospel there for the next twenty years, I realized that men that had sat at my feet were willing and able to do things that I'm not sure I could do. How precious the years and the labors have been. I wouldn't under these circumstances trade where I am and what I am doing with anyone on the face of this earth.

Each of you have helped in your own special way to make the past eleven years what they have been. You have a special place in OUR WORLD. We are always careful to remember you in our prayers and we ask that you do the same for us. Now—the task of the hour is to not look back but rather forward and build the cause of Christ in this part of OUR WORLD.

This week is also special because this week brother John Priola begins work with the Bellview congregation. John, Donna, and Rachel are wonderful people. Doctrinally and personally they will fit in at Bellview like a hand in a well worn glove. John brings a tremendous ability to preach the gospel and to work with people and students in the Preacher School. There is no doubt that he is just the ingredient which we have been searching for over the past few months. A visitor was present several months ago when brother Priola spoke at Bellview. He remarked at
that time that Bellview had better "get that young man" for he was ob­
viously something special. Well, 
with the help of good brethren that 
are going to help pay brother Pri-
ox's salary, we have secured his 
services-to teach in the school and 
to work as an evangelist for the 
Bellview congregation. We pray for 
and look forward to years of labor 
together for the cause of Christ.

This week should mark the end of 
summer vacations. Public school 
begins August 27 and with the excep-
tion of the Labor Day week-end we 
should all be back at home, settled 
down, rested, and ready to spend 
some time, talents and energy work-
ing for the Lord. We need to begin 
now to get the Bible Study Attend-
ance back to 200 on Sunday morning. 
It hasn't been there in a long time. 
I challenge each of you to begin 
right now to work toward having 200 
present on September 9. Some of you 
don't even come to Bible Study your-
self, much less bring someone with 
you. Therefore, we need to begin 
with SELF. SUNDAY SEPTEMBER 9 IS 
"EVERY-MEMBER-AT-BELLVIEW-PRESENT-
FOR-BIBLE-STUDY-SUNDAY." It is also 
"BRING-SOMEONE-WITH-YOU-AND-LET'S-
HAVE-200-FOR-BIBLE-STUDY-SUNDAY!" 
Success or failure depends on YOU.

Marilyn Brantley is now at home 
and is continuing to improve. Bro-
ther Aaron Crabb is still in West 
Florida Hospital, Room 562. Let us 
remember these and others who are 
sick in our prayers, and be willing 
to help their families any way we 
are able.
The Bible is a book filled with characters. The lives of these characters need to be studied. The characters whom God has chosen and used should be known. Character studies are one of the richest and most interesting studies of all. In studying about a particular individual whom God has used, we should turn to all the passages which discuss the individual and study these carefully. We should then prepare a summary of what is said and note the practical lessons that should be learned. We ought to notice the traits of the individual which contributed to his success in order that we may, as far as possible, imitate them. Likewise, we need to notice the characteristics which led to his downfall and avoid them.

In this article we want to briefly consider the life of Stephen. There is not an over abundance of Scripture relating to Stephen; however, from what we do have we can learn many valuable lessons.

Stephen is first introduced in Acts 6. The Grecians had begun to murmur against the Hebrews "because their widows were neglected in the daily ministration." The twelve then called the multitude together and told them to "look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business." In verse five inspiration states, "the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch." So Stephen is first introduced to us as one of the seven whom the apostles placed over the daily distribution of food for the Grecian widows. The remainder of Acts 6 deals with Stephen's disputing with those of the Libertine synagogue; their inability to answer him; their stirring up the people against Stephen; their setting up false witnesses against him and his...
It is in his appearance before the council that we can learn of the many traits of Stephen which are worthy of imitation in our lives.

First, notice that Stephen was a man who was filled with the scriptures. Beginning with Abraham, his entire sermon was filled with scripture until they finally were cut to the heart and gnashed on him with their teeth. Stephen, in one sermon, used more scripture than are used in a whole month in some of our pulpits today. I recently heard of a woman who said that "her preacher doesn't use many scriptures because he mainly preaches to Christians". Imagine that brethren: preaching to Christians but hardly using the Book to do it. If our brotherhood needs anything, it needs men who love the Book; and men who are "specialists" in the Book. We need men who will cite the Book, giving the "proof texts". And, we need these type of men right now!! Too many men in our pulpits are satisfied to proclaim something other than God's Word against the charge given to them in 2 Tim. 4:2. Paul said, "Preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." We used to be known as "Bible toting - Bible quotin" people. We need to get back to that, brethren. We need to be like Stephen - full of the scriptures.

Furthermore, Stephen was a man who did not leave others alone. No, rather than leaving them alone he drew the line between Judaism and Christianity. What a lesson that is for us. We need to be drawing the line between every other religious organization and the one true church. Stephen showed that "the most High dwelleth not in temples made with hands"; we need to show that the most High dwelleth not in denominationalism. In our homes and at our places of work we need to be teaching others about the distinctiveness of the Lord's church. It is the Devil's cry, not Jehovah's, to leave others alone. Stephen did not leave others alone and neither can we.

Also, Stephen exposed specific sins. In fact, Stephen was so specific in his charges against them that they murdered him!! They did not have any problems figuring out who he was exposing. There was no ambiguity in Stephen's preaching. They did not say, "Reckon he's talking about me?" How many of us preach week after week and leave out the specifics? How many of us sermonize in such a way that visitors from the denominational world leave services not knowing they are lost? How many of us preach about morality but never get specific about immodest dress, dancing, mixed bathing, or drinking? Not Stephen. If John the Baptist conducted a Preacher Training School, Stephen was a student in it. He, like John the Baptist, exposed the specifics, so much so, that they murdered him.

Stephen was also a man of courage and conviction. He had the courage to give the Jews what they needed whether they liked it or not. Stephen stood up and spoke the truth at a price. It would have been much easier to have spoken complimentary and compromising words rather than to have opposed their evil and sin. But Stephen knew the Jews could not be saved without the truth, so he spoke it without fear or favor. Once again, what a tremendous lesson for us.

And finally, Stephen was faithful unto death. He was a man who lived his life prepared to die. Jesus said in Revelation 2:10, "be thou faithful unto death, and I will give thee a crown of life." Stephen has left for us an example of one who was. What about us?
# Bellview Preacher Training School

## Schedule First Trimester

**September 4 - December 14, 1979**

### Monday

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<th>Time</th>
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Editor's Note: This morning brother Cline preached an excellent sermon on "Standing for the Truth". As he was preaching, I thought of how the points he was emphasizing fit Stephen. Stephen was a man who stood for the truth. Thanks to Bill for the lesson.

Our Record

8/19/79 8/26/79

Bible classes: 160 166
Worship : 180 185
Evening : 162 177
Wednesday : 134 143
Contribution : $1593 $1873

HOW WE GAVE

CHECKS: (1) $6.00; (8) $10.00; (1) $15.00; (1) $16.00; (1) $17.00; (2) $20.00; (1) $22.00; (5) $25.00; (1) $27.00; (3) $30.00; (1) $35.00; (1) $37.00; (2) $38.00; (1) $40.00; (1) $42.50; (1) $45.00; (4) $50.00; (1) $57.00; (3) $60.00; (1) $66.00; (1) $69.00; (1) $70.00; (1) $73.00; (1) $75.00; (1) $80.00; (1) $100.00; (1) $105.00. CURRENCY: (18) $1.00; (5) $5.00; (2) $10.00. CHANGE: $6.21. TOTAL: $1,873.93.

Dates To Remember

There will be a gospel meeting and homecoming at Warrington Church of Christ with Gary Bradley of Huntsville, Alabama preaching September 2nd - 7th at 7:30 nightly.

SICK

Beatha Faison is in Baptist Hospital, Room 326 and is scheduled for surgery Tuesday morning. Marilyn Brantley, Aaron Crabb, Ada Belle Coe, Mrs. Malone are all at home and would appreciate cards, calls, and visits. Let us remember all these in our prayers, especially brother Faison as he undergoes surgery.

VISITATION IS THE KEY TO CHURCH GROWTH!
A Medley Of Matters

J G Priola

Every so often a preacher has a little to say about many things instead of a great deal to say about one particular subject. Such is the case this week, hence, I have titled my article, "A Medley of Matters."

First, I want to remind everyone about this Sunday. This Sunday is the day we have set aside as "Every Member At Bellview Be Present In Bible Study" Sunday. We have set 200 as our goal. We can and should reach that goal. I know we can because last week we had 199 in Bible study and 224 in worship. True, we did have visitors, but we also had some of our members out of town. Many people have been working hard toward this Sunday. That is evident by our increase in attendance last Sunday. To those who have, I take this means to express my thanks and appreciation. Right now Dot is on the phone telling someone that E-V-E-R-Y-B-O-D-Y is to be present.

Now as Sunday approaches it boils down to each one of us as an individual. Where will we be at 9:00 A.M. Sunday? Will you be here with us to study God's Word? If not, the reason you use not to be here, would you be satisfied to meet God with it in the judgment? Will you be one who will help us reach that 200 goal? Will you be one who will resolve to start attending Bible study like you should? Will you help to encourage and exhort others to attend? I pray that you will. But let's not make this a one Sunday affair. Let's make Sunday, September 9, 1979, the Sunday that we begin to have 200 or more in Bible study on a regular basis. Let's begin Sunday to make 225 in Bible study as our goal. Will you help? If you will, we will reach, and even exceed it, by years end.

Next, I want to commend the congregation in the way that you have attended gospel meetings in our area. We have been well represented at Jay and Leonard Street in their meetings. It speaks of your desires for things spiritual. Speaking of gospel meetings, let's not forget the one that begins this Sunday. Brother John Henry Clay will be at Carver Street (Cantonment) September 9 - 21. Let's all support these brethren in their meeting. Let's have at least 50 go Sunday evening after our services. Then our meeting begins September 30 and ends October 5. It will be a busy month, but a very rewarding month also.
**BELLVIEW CHURCH OF CHRIST**

August 3, 1979

**INFORMATION FOR 1979-1980 BIBLE SCHOOL. EFFECTIVE SEPTEMBER 2, 1979.**

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<td>3 Year Olds</td>
<td>Dot Brantley, Pat Opachick</td>
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<tr>
<td>4 &amp; 5 Year Olds</td>
<td>Betty Weekley, Vicki Johnson</td>
</tr>
<tr>
<td>1st &amp; 2nd Grades</td>
<td>Mary Bailey, Dot Dodd</td>
</tr>
<tr>
<td>3rd Grade</td>
<td>Floy Dell Lindesmith, Dot Dodd</td>
</tr>
<tr>
<td>4th &amp; 5th Grades</td>
<td>Jean Cline, Sherry Phillips</td>
</tr>
<tr>
<td>6th Grade</td>
<td>Rheba Stancliff, Linda Worley</td>
</tr>
<tr>
<td>7th &amp; 8th Grade Girls</td>
<td>Alberta Cozad, Iris Gallaher</td>
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<tr>
<td>7th &amp; 8th Grade Boys</td>
<td>Ray Dodd, James Loy</td>
</tr>
<tr>
<td>9th Grade</td>
<td>Gerald Caine, Bill Thornhill</td>
</tr>
<tr>
<td>10th-11th-12th Grades</td>
<td>P. Brantley, B. Vickers, R. Parker</td>
</tr>
<tr>
<td>Adults I</td>
<td>Ross Gallaher</td>
</tr>
<tr>
<td>Adults II</td>
<td>Ervin Brantley</td>
</tr>
<tr>
<td>Adults III</td>
<td>Fred Stancliff</td>
</tr>
<tr>
<td>Adults IV</td>
<td>John Priola</td>
</tr>
<tr>
<td>Christian Doctrine</td>
<td>Bill Gallaher</td>
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</tbody>
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**Teachers - WEDNESDAY**

<table>
<thead>
<tr>
<th>Grade Level</th>
<th>Wednesday Teachers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cradle Roll</td>
<td>Jane Herrington, Sharon Caine</td>
</tr>
<tr>
<td>2 Year Olds</td>
<td>Cynthia Meier</td>
</tr>
<tr>
<td>3 Year Olds</td>
<td>Alice Williams, Lori Johnson</td>
</tr>
<tr>
<td>4 &amp; 5 Year Olds</td>
<td>Teresa Gallaher, Cheryl Carter</td>
</tr>
<tr>
<td>1st &amp; 2nd Grades</td>
<td>Marilyn Brantley, Lantice Garrett</td>
</tr>
<tr>
<td>3rd Grade</td>
<td>Jackie Thornhill, Lantice Garrett</td>
</tr>
<tr>
<td>4th &amp; 5th Grades</td>
<td>Phyllis Brantley, Sherry Phillips</td>
</tr>
<tr>
<td>6th Grade</td>
<td>Dale Carter, Charles Garrett</td>
</tr>
<tr>
<td>7th &amp; 8th Grades</td>
<td>Shelby Nall, Elward Brantley</td>
</tr>
<tr>
<td>9th Grade</td>
<td>Gerald Caine, Bill Thornhill</td>
</tr>
<tr>
<td>10th-11th-12th Grades</td>
<td>P. Brantley, B. Vickers, R. Parker</td>
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<tr>
<td>Adults I</td>
<td>Ross Gallaher</td>
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<tr>
<td>Adults II</td>
<td>Bill Cline</td>
</tr>
<tr>
<td>Christian Doctrine</td>
<td>Bill Gallaher</td>
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</tbody>
</table>
From the bulletins which cross my desk came this fine article which I am reproducing for your consideration. WSC

On Sunday, March 22, 1979, a family placed membership at one of the churches of Christ in Arkansas. That isn't significant news at all. In fact, we probably visualize three or four people walking down the aisle at the singing of the invitation song, sitting down on the front row, putting their names on a card, then checking the little block in front of "TO PLACE MEMBERSHIP". They may have done that, but the significant thing is, they did more. They handed the elders a letter-----no, not a letter of recommendation, but their own letter. It said:

"...We are asking to commit the welfare of our souls to your care. Although the weakness of the flesh often betrays us, the prime objective of our lives is obtaining salvation for ourselves, our children, and our fellowman. We therefore ask with all sincerity that you help us in this endeavor. Besides spiritual food, encouragement and fellowship, we fully expect that the help you give might well take the form of numerous requests to serve, instruction, correction, and if necessary even discipline. With this in mind, we ask that when and if either of us responds in a negative fashion to a request or fails to measure up in a given task that you do not write us off, but help us grow and as soon as possible try us again. We view membership in this congregation as an obligation to be subject to its eldership, to be helpful and encouraging to all its members and to take an active part in its work. We therefore state our intentions to give freely of our time, our talents and our money in order to fulfill that obligation."

Psa. 14:1, 53:1 "The fool hath said in his heart, There is no God."

A computer large enough to match the human brain in memory capacity would occupy the better part of the Empire State Building and consume electrical energy at the rate of one billion watts; half the output of the Grand Coulee Dam.
Our Record

Bible classes: 199
Worship : 224
Evening : 166
Wednesday : 150
Contribution : $2323

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HOW WE GAVE

CHECKS: (2) $5.00; (1) $6.00; (1) $8.00; (4) $10.00; (1) $15.00; (1) $16.00; (1) $17.00; (3) $20.00; (1) $22.00; (4) $25.00; (1) $28.00; (4) $30.00; (2) $35.00; (1) $37.00; (1) $38.00; (2) $40.00; (1) $42.50; (5) $50.00; (1) $55.00; (1) $57.00; (4) $60.00; (1) $70.00; (1) $71.00; (1) $80.00; (1) $100.00; (1) $120.00; (1) $175.00; (1) $200.00. CURRENCY: (23) $1.00; (8) $5.00; (1) $10.00; (1) $20.00; (1) $50.00. CHANGE: $8.08. TOTAL: $2,323.58.

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SICK

Aaron Crabb
Beatha Faison

Let us remember these and others who might be sick in our prayers, and with cards and visits.

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Dates To Remember

September 9 - 21 . . . Gospel Meeting at Carver Street with John Henry Clay of Pasadena, California doing the preaching each evening at 7:30 PM

September 30 -
October 5 . . . . Gospel Meeting at Bellview with Henry McCaghren.

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NOTICE

Steve Orr's new address is:

SR Stephen M. Orr
263-51-0819
Company 193, Div. 6
Recruit Training Center
Orlando, Florida 32983

Steve would enjoy hearing from you!

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Directory Info

Daniel and Barbara Denham have moved to Defuniak Springs. He will be preaching for the College Avenue Church of Christ. Their address is 503 Main Street, Defuniak Springs, Florida, 32433. We wish Daniel well in this work.
A Worthy Commendation

JOHN G PRIOLA

As everyone knows, last Sunday we had set a goal to have 200 present in Bible study. We reached our goal with just a little room to spare. We had 203 present for Bible study and 211 for Worship. I believe a word of commendation is in store for those who worked so hard in this effort. While it is true that we all should work for Christ without being begged, it is also true that we need to encourage one another and give honor to whom honor is due. I appreciate the effort that was made by all. As I stated last week, let's now make it our goal, number one not to fall below 200 in Bible study, and number two to increase to 225. We need to work on our Wednesday evening attendance also. It needs to be back up around that 185 figure instead of the present 150. So, while we do deserve commendations, we also have a great deal of work ahead. But with the effort that is beginning to be put forth, we will make it.

Also, the meeting at Cantonment is now in progress. Brother Clay is doing his usual job of outstanding preaching. In this year's meeting, he is preaching about the Bible. Thus far he has preached on "Man Made Scriptures" and "The Bible: The Greatest Book". This meeting will continue through September 21. It is a mission effort in that area so let's give it all the support we can.

Finally, how many tracts have you passed out this week? Why not heed Bill's suggestion and pass out at least four. Then be sure to do the follow up work. You will be glad you did and will find yourself growing in the faith as a result of it. Remember: no less than 200 this Sunday!!!
Everyone Is Invited To Attend

September 9-21  7:30 Nightly

JOHN HENRY CLAY, EVANGELIST

AT THE CORNER OF CARVER & WEBB STREETS

Conducted by Carver Street church of Christ
Our Record

Bible Classes: 203
Worship: 211
Evening: 179
Wednesday: 151
Contribution: $1960

HOW WE GAVE

CHECKS: (1) $5.00; (1) $8.00; (5) $10.00; (1) $12.00; (1) $12.50; (1) $15.00; (5) $20.00; (1) $24.50; (6) $25.00; (4) $30.00; (1) $35.00; (1) $37.00; (1) $38.00; (2) $40.00; (1) $42.50; (1) $44.00; (1) $45.00; (3) $50.00; (1) $54.00; (1) $55.00; (1) $57.00; (4) $60.00; (1) $70.00; (1) $73.00; (1) $80.00; (1) $100.00; (1) $105.00. CURRENCY: (25) $1.00; (6) $5.00; (2) $10.00; (3) $20.00. CHANGE: $7.40. TOTAL: $1,960.90.

Gospel Meeting

There is a gospel meeting at the Carver Street Church of Christ (located in Cantonment) each evening at 7:30 P.M. September 9 - 21. Brother John Henry Clay of Pasadena, California is doing the preaching under a tent on the church property. We encourage all who can to attend this meeting whenever possible.

Don't forget that there will be a gospel meeting at Bellview with Henry McCaghren doing the preaching September 30 through October 5.

Responses

Randall and Joyce Johnson came forward Sunday morning asking for the prayers of the faithful brethren.

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Last week, as all know, we were visited by hurricane Frederic. It roared through the Gulf Coast area late Wednesday evening and early Thursday morning. By the time it was all over, this hurricane had completely devastated portions of Mississippi, Alabama, and Florida. The damage and destruction that has been left in Frederic's wake will, no doubt, total in the millions of dollars. To those who have experienced tragedies as a result of Frederic we offer our prayers. And while it is true that much damage has been done, it is also true that many lessons can be learned as a result of this hurricane. I want to mention some of the lessons that we should learn from an act of nature so severe as Frederic.

First, we ought to learn that man has no control over nature. When Frederic got ready to roar in, there was not anything that either you or I could do to prevent it. We could not control where it was going to go inland, we could not exercise dominion over the force with which it was going to lash at the coast, nor could we regulate as to the amount of damage that was going to be done. No, it was for us to await and see where it was going inland; it was for us to await and see the intensity with which it would strike; and it was for us to await and see the amount of damage that would be done. What a sobering thought! We might control one another and our nation might exercise dominion over other nations, but when it comes to nature man takes a back seat. It's a lesson for us, that we need to fear God. In Psalm 89, the Psalmist states, "God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about him." Then, as if giving reasons why God should be feared, the Psalmist in verse nine says, "Thou rulest the raging of the sea: when the waves thereof arise, thou stillest them." In other words, one reason man should fear God is because God controls nature. Cf. Ps. 147:15-18.
Another lesson learned is the need of preparation. We were fortunate this time. All said and done, we had about 24 hours to prepare from the time the warning was issued until Frederic arrived. In those 24 hours, we all made every preparation possible for our physical well-being. We stocked up on non-perishable grocery items, tied down trailers, secured trash cans, boarded windows, etc. Some even left town. Why?? In preparation for Frederic. Once warned that a hurricane was approaching, look at the preparation that was made for our physical welfare. But what about our spiritual welfare? We all have been issued the warning of the judgment to come, Acts 17:30-31, 2 Cor. 5:10. Are we as concerned about making preparation for our spiritual well-being, as we were about making readiness for our physical well-being? Cf. Matt. 10:28. I fear that there are some who have every intention of making preparation, but are going to wait until it is too late. Matt. 25:1-10.

A third lesson that can be learned, is the lesson of unity. After the storm had left, people united to help each other. The city opened the fairgrounds to burn debris, those who had electricity stored as much perishable items of others as possible, and neighbors pitched in and helped one another. It was an united effort that got our city back on its feet. If unity helped get Pensacola back on its feet, think what unity in the Lord's church could do. I am not talking about any kind of unity, I am talking about unity based upon God's Word. United, the Lord's church could attack the forces of Satan like Frederic attacked the Gulf Coast. Unity works! Jesus prayed for it, Jn. 17:20-21; the early church had it, Acts 4:32; and we need it. We need it on congregational levels, and we need it on a brotherhood level. We need people who want to unite upon God's Word, and who desire to be ruled and regulated by God's Word.

The last lesson is the lesson of gratitude. Frederic should have taught us not to take the commonplace things for granted. We ought to be thankful for the commonplace things of life. Thankful for our homes, electricity, water, etc. We should learn to count all of our blessings. Possibly, some are constantly dwelling on what they lost in the storm, rather than being thankful for what was spared. We should not be that way. What's the loss of electricity and food when we were spared life and health? No, let's not major on our troubles. Let's count our blessings instead of our bruises. Paul said, "In everything give thanks: for this is the will of God in Christ Jesus concerning you." Yes brethren, we have much to be thankful for, and how we need to express our appreciation to God. When is the last time you counted your blessings and expressed your gratitude to God?
Dellview Church of Christ
4850 Saufley Road

GOSPEL MEETING

September 30 - October 5

7:30 p.m. Each Evening

Henry McCaghren

Come and be with us and bring

someone with you
Our Record

Bible Classes: 186
Worship: 199
Evening: 163
Wednesday: NC
Contribution: $1616

HOW WE GAVE

CHECKS: (3) $5.00; (2) $6.00; (1)
$8.00; (5) $10.00; (2) $12.00; (1)
$15.00; (1) $16.00; (1) $17.00; (3)
$20.00; (1) $22.00; (1) $23.00; (5)
$25.00; (5) $30.00; (1) $35.00; (1)
$37.00; (2) $38.00; (1) $40.00; (1)
$42.50; (1) $45.00; (2) $50.00; (1)
$54.00; (1) $55.00; (1) $57.00; (3)
$60.00; (1) $80.00; (1) $100.00; (1)
$105.00. CURRENCY: (29) $1.00; (5)
$5.00; (1) $10.00. CHANGE: $8.82.
TOTAL: $1,616.32.

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Responses

Michele Meier was baptized into Christ last Sunday evening after services. We rejoice with Michele in her obedience to the gospel of Christ and pray that she will remain faithful to her Lord and Saviour.

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The Church Of Christ—What Is It?

JOHN G. PRIOLA

The church of Christ is a divine institution, not a human invention. She did not originate with man, but with God himself. She is not a denomination or sect, but is the one body. Eph. 4:4, I Cor. 12:20. She is heavenly in her origin and nature. Matt. 16:18-19. The church of Christ is a New Testament institution. She was not established in the days of Abraham, David, or John the Baptist. The church was fully established on the first Pentecost after the resurrection of Christ. Matt. 3:1-3, 4:17; Acts 2:1-4. The church of Christ is a divine institution because she is divinely founded,Matt. 16:18, and divinely organized.

The church of Christ has Christ has her head and ruler. She has no human head, nor any earthly headquarters. Any religious organization that has a human head or earthly headquarters CAN NOT be the church spoken of in the Bible. Eph. 1:22-23.

The church of Christ is blood bought. But the blood that bought her was not the blood of bulls and goats, rather is was the blood of Christ himself. In Acts 20:28, Paul states, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood." Thus, the church was purchased or bought by the blood of Christ.

The church of Christ is not joined. To enter the church of Christ one must render obedience to the terms of the gospel and then the Lord ADDS that one to the church. One must believe, Hebrews 11:6; repent, Luke 13:3; confess, Matt. 10:32; and be baptized, Mk. 16:16. Upon doing this, the Lord adds them to His church. Acts 2:47. Have you been added to the Lord's church? If not, why not today? Then you will be a member of the church spoken of on the pages of the Bible.
WHAT IS THE CHURCH OF CHRIST?

In A.D. 30 Jesus established His church upon earth. He had so promised, Matt. 16:18. It is His body, Eph. 1:22,23. Salvation is found therein, II Cor. 5:17, II Tim. 2:10.

Paul warned that many would depart from the faith, I Tim. 4:1-4. This happened beginning with the second century. In the late 1700's and early 1800's a restoration movement began in America and Europe to restore New Testament Christianity.

We want to call Bible things by Bible names. We desire to do Bible things in Bible ways. Why? Because, God will one day judge us by His word, John 12:47,48; Rev. 20:12. We want to be Biblical!

Therefore: we call ourselves the churches of Christ, Rom. 16:16.

We call ourselves as individuals, Christians, I Pet. 4:16.

We strive to always give book, chapter, and verse for everything we believe and practice, I Pet. 3:15.

We offer God's salvation to all: Hear, Mk. 16:15; Believe, Mk. 16:16; Repent, Acts 2:38; Confess, Rom. 10:9,10; and baptism, I Pet. 3:21 that God may add us to His Son's body, the church, Acts 2:47.

We preach faithfulness to God's word, Rev. 2:10; II Pet. 1:5-10; etc.

We invite you to come and investigate the Bellview Church of Christ! You will be happy you did.

WHAT THE CHURCH OF CHRIST IS NOT

1. The Church of Christ is not a social club which caters to man's social needs.
2. We are not a segregated body of people. All races are invited to our services!
3. We are not in the business of condoning sin, but rather of condemning it! We want to free people from sin and give them a rich life in Christ Jesus, Jo. 8:32.
4. We are not another denomination. We are the church you may read about in the scriptures.
5. We are not in the business of offering a free ride to heaven. The Bible teaches that true Christianity is a life of sacrifice, II Tim. 3:12. Christ wants you only if you are willing to give Him all. It is all or nothing at all!

If you love Jesus and you want to be saved, you need to investigate the Church of Christ.

SERVICES OFFERED BY BELLVIEW CHURCH OF CHRIST

1. Free Bible Correspondence Course by Mail.
2. Visual Bible Study With Film Strips. These cover the entire Bible, from Genesis through the New Testament.
3. A Ride to our services. Call 455-7595 Monday through Friday 8 a.m. - 3 p.m.
4. Bible classes on Sunday morning at 9 a.m. and Wednesday evening at 7 p.m. These classes staffed with dedicated Christian teachers.
5. The Beacon is a weekly paper mailed out by the church to those interested in reading Biblical messages through the week.
6. The Defender is sent out by mail each month. It is set for the defense of the gospel.

-154-
Bellview Church of Christ
4850 Saufley Road

GOSPEL MEETING

September 30, October 5
7:30 pm Each Evening

Come and be with us and bring

someone with you
Our Record

Bible classes: 170
Worship: 186
Evening: 189
Wednesday: 133
Contribution: $1640

HOW WE GAVE

CHECKS: (1) $5.00; (2) $6.00; (1) $8.00; (5) $10.00; (1) $12.00; (1) $12.50; (1) $15.00; (1) $16.00; (1) $17.00; (4) $20.00; (1) $22.00; (5) $25.00; (1) $27.50; (4) $30.00; (1) $35.00; (1) $37.00; (2) $38.00; (1) $40.00; (1) $42.50; (1) $45.00; (2) $50.00; (1) $54.00; (1) $55.00; (1) $57.00; (3) $60.00; (1) $73.00; (1) $75.00; (1) $80.00; (1) $100.00.

CURRENCY: (28) $1.00; (5) $5.00; (1) $10.00.


TOTAL: $1,640.64.

SYMPATHY

We extend our heartfelt sympathies to Mary Matthey and her family in the death of her mother, Mrs. Orda Ware, in Philippi, West Virginia. The funeral will be Thursday.
After the Jews had returned from captivity and had gone far enough with their building program that the people of the land saw that they were going to succeed, they offered to have a part in the work. This same principle has been reenacted in the life of the church in many given communities. When the church was established by a small, and what the community might consider, insignificant group of people, the community pays little attention to the church. However, after the saints have struggled and sacrificed to the point of building a commodious meeting house and have perhaps converted some of the community leaders, then the denominations take notice of the church and are willing to be classed as a "sister denomination" with them. Christians must ever be aware that friendship of the world always comes on condition of concession. The adversaries of Zerubbabel claimed that they worshipped the same God that he and his brethren worshipped. However, these adversaries did not claim to be converted to the true way of worship, but implied that their way of worship should be accepted by the Jews. So it is that the denominational world wishes to fellowship the church. Fellowship is offered on the condition that the church of the Lord will accept the work and worship of the false religions on a par with its own. It is often the case that they do not demand that we change the doctrine or our manner of worship, but it is also true that their friendship is extended on the condition that we do not demand any change in their doctrines and manner of worship.

If Zerubbabel and his fellow-Jews had accepted the offer of these men, their number would have been increased, but it would have been at the expense of truth, unity and the approval of God. So it is today when the church of the Lord makes concessions to the world to gain friendship. They may appear stronger outwardly, but inwardly they will be weaker because of
their compromise. Such is true because we are taught, "And have no fellow­ship with the unfruitful works of darkness, but rather even reprove them." (Eph. 5:11). So serious is the matter of con­doning error that the beloved John wrote: "Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds." (II Jno. 9-11).

When those in religious error make offers of fellowship; if they are sinc­ere and honest, we should teach them the truth, urge them to renounce error and to "cease to pervert the right ways of the Lord." (Acts 13:10). In no case can we afford to compromise the truth.

A refusal to accept the world's friendship takes courage. Because we do not desire to be unnecessarily offensive, it takes much discern­ment, love for the truth, and firmness to turn down an offer of friendship, which a true Christian cannot accept. That is especially true when we know that a refusal of the world's friendship will cause persecution. (Jno. 15:7, 18; II Tim. 3:12).

A refusal to accept the world's friendship may (and often does) arouse criticism within our own ranks. In most congregations there is an uninform­ed element and also a worldly element which are courting the friendship of the world. When the faithful and discerning members reject the offer of the world to compromise, the worldly members become vociferous in their criticism of the faithful. Sometimes congregations are torn asunder because com­promisers demand that the church either practice or tolerate the way of the world.

Zerubbabel and his brethren were willing to pay the cost of purity. When we compromise we do so at the loss of purity in doctrine, morals and thus in spirituality.

All members of the church need to read, believe and apply the principle as set out in Ezra 4:3. "Ye have nothing to do with us to build an house unto our God; but we ourselves together will build unto the Lord God of Is­rael." In effect Zerubbabel was rejecting their offer of a "union meeting" with those who were in reality enemies of God. When our compromising bre­thren enter into "union meetings" with the Christian Church and others, they are guilty of compromise. They need to learn not to do this and this lesson can be learned from Zerubbabel. (Rom. 15:4; Ezra 4:3).

When the followers of error saw that God's people would not compromise, they then demonstrated that they were only professing friends, therefore, truly enemies of the people of God. It is recorded, "Then the people of the land weakened the hands of the people of Judah, and troubled then in build­ing." (Ezra 4:4). They discouraged the work and sought to hinder it in every possible way. They offered to be friends on their own terms, based upon God's people being willing to compromise. When the Jews would not do so, they hired counselors to represent them in Babylon, to render the decree of Cyrus ineffective. Eventually, they were able to gather enough strength to stop the work entirely, at least for a time. (Ezra 4:7-24).
The work of rebuilding the temple was not resumed until the second year of the reign of Darius, about 520 B.C. This was done under the encouragement of Haggai and Zechariah. Tatnai and his associates asked the Jews who gave them authority to build. The Jews replied that Cyrus, not only gave them authority to build, but he also gave them material assistance. Then Tatnai and his associates wrote a letter to Darius, the king, and requested that a search be made in the king’s treasure house to see if Cyrus made any such decree. Darius made the search and wrote Tatnai and said, "Let the work of this house of God alone; let the governor of the Jews and the elders of the Jews build this house of God in his place." (Ezra 6:7). Ezra informs us: "And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king." (Ezra 6:15).

(Via The Getwell Reminder)

SOME THINGS ALL CHRISTIANS CAN DO WITHOUT BEING TOLD OR ASKED:

1. Send a card to sick, lonely, or bereaved.
2. Visit the sick, lonely, or shut-ins.
3. Visit new members - have them into your homes.
4. Visit the absentees and encourage them.
5. Worship regularly with the saints and be on time to services.
6. Contribute regularly to the reverence of the assembly.
7. Read and study your Bible and pray every day.
8. Distribute good literature.
9. Use your car to bring others to services.
10. Take flowers to the sick and shut-ins.
11. Teach cottage Bible classes or arrange them in your home.
12. Be friendly and greet visitors to the services.
13. Develop hospitality among one another.
14. Give as you have been prospered.
15. Use your telephone in contacting and encouraging others.
16. Take food to the sick, needy, and bereaved.
17. Live Godly and peaceful lives.
Our Record

Bible classes: 177
Worship: 187
Evening: 180
Wednesday: 164
Contribution: $2229

HOW WE GAVE

CHECKS: (1) $2.00; (2) $5.00; (1) $7.00; (1) $8.00; (6) $10.00; (2) $12.00; (2) $15.00; (1) $16.00; (1) $17.00; (2) $20.00; (1) $22.00; (6) $25.00; (3) $30.00; (3) $35.00; (1) $37.00; (1) $38.00; (2) $40.00; (1) $45.00; (5) $50.00; (1) $52.00; (1) $55.00; (1) $57.00; (4) $60.00; (1) $70.00; (1) $80.00; (1) $100.00; (1) $105.00; (1) $120.00; (1) $200.00.

CURRENCY: (26) $1.00; (5) $5.00; (1) $10.00. CHANGE: $5.68. TOTAL: $2,229.18.

Directory Info

Aaron and Margaret Crabb have a new mailing address. It is 7310 Klondike Road, Pensacola, Florida 32506.

MOVING?

Be sure to send us your change of address.

SICK

Ada Bella Coe is in West Florida Hospital, Room 514.

Henry White is in Baptist Hospital, Room 451.

Sister Eddie Hardin and her husband would like visits, but please come after 11 a.m.

Let us remember these and others with cards, calls, and visits.

NEW KID IN TOWN

John and Donna Priola are the proud parents of a son, John Andrew. He was born at 9:54 p.m. on September 30th and weighed in at 8 lbs. 14 oz. Mother and baby are doing fine and hope to be at home Tuesday.

Gospel Meeting

There will be a gospel meeting at Eastgate Church of Christ beginning Sunday, October 7th and continuing through Friday, October 12th. Brother Frank Swaim will be doing the preaching at 10:30 a.m. and 6 p.m. on Sunday and at 7:30 p.m. Monday through Friday. Let us all plan to attend as often as we can to hear the word of God proclaimed.
Ours is a day and time when the church in many places is having problems. No doubt the reasons for such are numerous. For example, it could be said that people are apathetic; they are not as receptive to truth today as they once were. There is a great deal of truth in that. Many people don't want to study things eternal. But when all is said and done, one of the reasons we are having problems is due to the kind of preaching that is being done. Without the right kind of preaching the church will have problems. Without the right kind of preaching the church will not remain strong. Whether we like it or not and whether we accept it or not, there is still a tremendous amount of truth in the statement, "As goes the pulpit so goes the church." Realizing that the kind of preaching that is done is so important, what kind of preaching should elders and members demand of their preacher?

First, they should require of him that his preaching be Christ centered. It needs to be Christ centered because God's plan for redeeming man is centered around the Christ. In fact it has been said that the Christ is the center and circumference of the Bible. Take your Bible and examine the preaching that is done in the book of Acts. From beginning to end you will find that it is Christ centered. All throughout you have it being emphasized that Jesus of Nazareth is the Christ, the Son of the living God. As an example, in Acts 17:2-3, Luke records, "And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures, opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ." Oh how we need to get back to preaching that is centered around the Christ. When we get back to Christ centered preaching, we will get back to growing spiritually and numerically. What we need to do is repent and give up our twenty to twenty-five minute speeches on social issues and get
down to the brass tacks of preaching Christ. When we do, we will be preaching the cross; we will be preaching the church, without shame for doing so; and we will be preaching the plan of salvation without any hesitancy. But in many places we do not preach a Christ centered message like years gone by. And who is to blame? Preachers this would never have happened if we would have kept our noses in the Book. It would never have happened if we had not yielded to the whims of the brethren. Elders this would not have happened if you would have demanded study out of your preachers instead of "pastoring". Members this would not have happened if we would have studied the Bible like we should have. Brethren, let us get back to requiring Christ centered preaching.

Next, let us get back to preaching that is filled with Scripture. We need to realize that we have no more of a right to simply make assertions than do people in denominationalism. Our sermons need to be filled with evidence, and the evidence that they need to be filled with is Scripture. Go back to the book of Acts again and see how those great men used Scripture. It does not matter how many people agree with our position, it does not matter how many scholars agree with us, and it does not matter how many "prominent" brethren agree with us, if we don't have a passage of scripture to support what we teach then something is wrong. I am not saying that it is wrong to quote people; I am saying that we first need scripture quoting, then people quoting. Let's have less of Ann Landers and more of Paul, less of the liberal theologians and more of Peter.

Finally, we need preaching that is life changing. That's the type of preaching Paul did. In I Thess. 1:9, Paul said of the Thessalonians that they "turned to God from idols to serve the living and true God." Notice the change. They "turned" from idols to God. We must preach to get people to turn. We must convince them that they are sinners and that God is going to bring them into judgment. Unless people are convinced they have sinned, and that judgment is coming they will not see the need to change their lives. One of the reasons that we don't convert more people than we do is because we preach in generalities. We need to be more specific. We need to preach on what sin is and on what is sin. Our Lord did not hesitate to specifically point out the sins of people. Look at Matthew 23 and see how specific He was. Preaching needs to be life changing and to be life changing it needs to be specific. We must make people see that the lesson applies to them.

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DON'T GET INTO THE OLD GRIND OF BIBLE STUDY

WORSHIP WITH US

Bellview church of Christ
4850 Saufley Road
Pensacola, Florida 32506

-186-
ON DEER AND DIRT DAUBERS

This past Saturday afternoon I found me sitting on a deer stand on some Alabama lease land in my annual pursuit of Odocoileus virginianus. Shortly after I took my seat in the hut-stand, I noticed a member of the wasp family busily working in the upper right hand corner. This dirt dauber (Hymenoptera Sphecoidae) was a sight to behold. Since the hours sometimes become long and uneventful on some deer stands at some times, I decided to help things improve by placing an obstacle in the dirt dauber's path.

The small opening in the front of the blind had two layers of camouflage net across it, it was simple to pin up one layer thereby giving it a cylinder of net to go across. My obstacle course was better than I had anticipated. I closed the insect up within the cylinder and it became frantic in trying to escape. It reminded me of a fly caught in a spider's web. Since the dirt dauber had come onto the net from the top it was determined that the only way of escape was to the top. For two hours and fifteen minutes it ran in a 4 to 5 inch circle frantically trying to escape its new prison. Within six inches to either side of the poor thing there was the open end of the net cylinder, and the opening was big enough to put a small head of lettuce through it.

There are times when such simple amusement is bound to turn into a philosophical adventure. I became amazed at how blind and stubborn the dirt dauber was. One of God's creatures to behold in many aspects of its existence, it was also a creature to behold in its new enclosure. A hand's width away there was complete freedom but in its frantic methods to seek escape it failed to see its only way of escape. And such stubbornness one hardly ever sees. Since it had come into the enclosed area from the top it was determined to escape from the top. An optimist may call this persistence and determination; a realist calls it stubbornness. I thought of men entrapped in sin and how blind they really are. Escape from sin is only a step away—the step of obedience to the gospel of Jesus Christ but they fail to see it. And blinded, like the dirt dauber, perhaps by emotions, they fail to recognize the simple and complete escape from the prison of sin. And what about stubbornness? Few people ever demonstrate any more stubbornness than they do with regard to religion. One can prove by the scriptures that water baptism is essential to salvation and people will respond by saying, "I don't care what the Bible says. I don't believe you have to be baptized to be saved." Others will say, "I don't care if you do show it to me in the Bible. My mind is already made up." One person told me one time, "If Jesus told me I had to be baptized I still wouldn't do it." Such is the kind of stubbornness that one can see both in and out of the church in the realm of religion. Stubbornness and blindness such as I saw Saturday in the dirt dauber can be seen on a daily basis among religious people.

You may ask, "What happened to the dirt dauber?" "Is it still going around in circles?" No, after two hours and fifteen minutes it accidentally walked out the large opening and immediately turned around and walked back into the enclosure and became frantic again in its search for escape. Before I left I took hold of it to give it the freedom it so strongly desired. And guess what? It stumbled! Now, what lessons do my philosophical musings see in that? Well that is another article. And what about the deer? All I saw all afternoon on
the oat patch I was watching were four Sciuridae Tamias striati.

Our Record
Bible classes: 190
Worship: 190
Evening: NC
Wednesday: 140
Contribution: $2250

HOW WE GAVE

CHECKS: (1) $5.00; (2) $6.00; (5)$10.00; (1) $12.00; (3) $15.00; (1) $16.00; (1) $17.00; (6) $20.00; (1) $22.00; (4) $25.00; (4) $30.00; (1) $35.00; (1) $37.00; (3) $40.00; (2) $45.00; (1) $50.00; (1) $51.00; (1) $59.00; (5) $60.00; (1) $73.00; (1) $80.00; (1) $90.00; (1) $109.00; (1) $142.00; (2) $200.00. CURRENCY: (22) $1.00; (10) $5.00; (4) $10.00; (1) $20.00. CHANGE: $3.52. TOTAL: $2250.52

Responses
Since the last printing we have had two families place membership with us. They are:

CHARLES & DEBORAH OWEN, Route 10, Box 100A; 32506. No phone yet. Z-2

Baptized

CLARENCE EDWARD TEEGARDEN, 3265 Newton Dr.; 32506-Phone 433-2929-Z-6

We welcome all of the above into the fellowship here at Bellview.

WITHDRAWN FROM

Raymond Turner
Rochelle Thompson
Katie Mullins
Jean Nowell

* * * * * * * * * * * * *
Hundreds of humorous stories have been told over the years about the proverbial "pearly gates" and the great judgment day. One such story pictures the extremely long line before these gates, with a great deal of jubilation up at the front of the line. One man rushes up to the front and then hurriedly returns proclaiming the reason for the jubilation. "They're not counting Wednesday night! They're not counting Wednesday night!" With mid-week attendance figures being what they are in so many congregations, it is no wonder so many souls rejoiced at this announcement.

Perhaps it would be best to put all humor aside and to very seriously ponder the question, "Could a man lose his soul for missing the Wednesday night meetings?" While God has not seen fit to answer such with a definite "YES" or "NO", He has most clearly given us a number of spiritual principles to ponder.

For example: "SEEK YE FIRST THE KINGDOM OF GOD." (Matthew 6:33); "SET YOUR AFFECTION ON THINGS ABOVE." (Col. 3:2); "TO HIM THAT KNOWETH TO DO GOOD AND DOETH IT NOT, TO HIM IT IS SIN." (James 4:17).

Another question which is central to this investigation is simply this: "What do I put in place of assembling with the church?" Do I stay at home before the T.V. set? Do I put school functions first? Do I allow my job to unnecessarily hinder me? Perhaps more revealing still, do I consider it unimportant to worship and study? Genuine conviction always costs, and in this connection I keep remembering a group of boys and their coaches in the Little League play-off in Houston. They forfeited a championship game because it fell on Wednesday evening, and they chose to be present for the mid-week assembly of the church of Christ where they were members.

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Our worship to the God of heaven is certainly more valuable than taking the time away from the mid-week service and using it for preparing school homework. But, we really do not have to choose between worship and homework. There is time for both if we really want to do both. Suppose, however, you were forced to make such a drastic choice. Which one would you select? I like the answer that is attributed to Teddy Roosevelt, "I would rather have my children in heaven learning their ABC's than in hell speaking Greek and Latin." Think about it, parents!

**Were You Praying For Us**

Robert R. Taylor, Jr

It has always been difficult for this writer to understand why half the membership of the body of Christ finds no Christian joy or spiritual satisfaction in Mid-Week Bible Study. During this period we sing, pray and study the Lord's Book. We enjoy the spiritual presence of our heavenly Master and add another link to the beautiful chain of Christian fellowship. Wednesday Bible Study is a vital ingredient in our Christianity.

At a recent service in which this writer was present the person leading the prayer prayed not only for those who were present but also for those absent from this Mid-Week Bible Study Hour. Concerning the latter group he mentioned the ones who were sick and unable to be present. Another segment of the absentees came in for prayerful consideration. He prayed for the strengthening of those who were willfully absent. We appreciate this prayer. It was well worded and sincerely sent to the heavenly throne of grace and mercy. A question yet lingers in our mind. How many of those who were willfully absent that night were praying for those of us who were at our worshipful post of duty? When you miss the worship of our God, do you pray for those of us who are seeking to keep alive His cause on the earth? Were you praying for us while we prayed for you? If you were, you soon will be with us praying for those who willfully absent themselves from our Mid-Week Bible Study Hour of worship.

**Theophilus**

**I'll never attend another baseball game!**

The players do the same thing every time I go. Sometimes the games are longer than I expected and there's a boring atmosphere. The seating isn't even air conditioned. I always ask for money, the seats are hard and uncomfortable and the umpire says things I can't agree with. I'm not even a fan of the team!

**They always ask for money.**

The seats are hard and uncomfortable and the umpire says things I can't agree with. And the place isn't even air conditioned.

**Besides—I can stay home, read my baseball book and be just as good a fan as those who attend!**

**The Players Do The Same Thing.**

The players do the same thing every time I go. Sometimes the games are longer than I expected and there's a boring atmosphere. The seating isn't even air conditioned. The players are more interested in soft drinks and hot dogs than the game. They didn't make me feel welcome and the manager never came to see me!

**They always ask for money.**

The seats are hard and uncomfortable and the umpire says things I can't agree with. And the place isn't even air conditioned.
WHAT MY ABSENCE DID

1. It made some question the reality of my religion.
2. It made some think I am a pretender.
3. It made some think I regarded my spiritual welfare as a matter of small concern.
4. It weakened the effect of church services.
5. It made it harder for the preacher to preach.
6. It discouraged the brethren and thus robbed them of a blessing.
7. It caused others to stay from the services.
8. It made it harder for me to cope with temptations.
9. It gave the devil more power over lost souls.
10. It encouraged the habit of non-church going.

(Read carefully Heb. 10:24-31)

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BE CAREFUL, TEACHER!

HISTORY records many instances of teachers influencing people in the wrong way. Hannibal, Alexander, Napoleon, Hitler, et al, have plunged the world into chaos, at the cost of millions of lives, to satisfy their personal motives. They taught their poison; the people responded.

MUCH worse than these international criminals are those who cost the souls of many more millions to be lost in an eternal Hell! The world is full of false teachers (Acts 20:29,30; 1 John 7) who are motivated in various ways:

1. PREJUDICE. To prejudge without true knowledge is foolish, unwise presumptious and rebellious toward God.
2. FEELING. Feeling is important but not all sufficient. How sad it will be for those referred to in Matt. 7:21.
3. TRADITION. Mother and Father, as lovely and loved as they all are, are not the author of eternal salvation (Heb. 5:9).

TRUE Teachers are those who speak the oracles (the words) of God!

Eddie Whitten

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Our Record

Bible Classes: 169
Worship : 189
Evening : 152
Wednesday : 136
Contribution : $2637

HOW WE GAVE

CHECKS: (2) $5.00; (2) $6.00; (4) $10.00; (1) $12.00; (2) $15.00; (1) $16.00; (1) $17.00; (4) $20.00; (1) $22.00; (3) $25.00; (4) $30.00; (1) $35.00; (1) $37.00; (1) $38.00; (2) $40.00; (2) $45.00; (1) $50.00; (2) $51.00; (1) $59.00; (4) $60.00; (1) $80.00; (1) $85.00; (1) $90.00; (1) $100.00; (1) $1000.00. CURRENCY: (23) $1.00; (4) $5.00; (7) $10.00. CHANGE: $4.81. TOTAL: $2,637.81.

Responses

Betty Weekley and Ross Gallagher came forward Sunday evening, November 18th asking for the prayers of the church.

SICK

Ada Belle Coe is at home recovering from her recent surgery.

Andrew Cline is in Sacred Heart Hospital, Room 328, Bed 1. He had surgery on Tuesday and is doing fine.

Let us remember these and others with cards, visits, and telephone calls.

Directory Info

A.B. Timothy K. Cozad
262-37-0511, 513 C.E.S.
Box 1734, Mildenhall, U.K.
A.P.O., N.Y., N.Y. 09127

AR Stephen M. Orr
263-51-0819
PSC Box 4791
Chanute, AFB, Illinois 61868

These young people would appreciate hearing from you.
What About The Immaculate Conception Of Mary?

JOHN G. PRIOLA

This Saturday, December 8, is a day recognized by Roman Catholics as the Feast of the Immaculate Conception. It is a holy day of obligation to Roman Catholics. It is a day that the faithful attend church to "remember the role of Mary in redemption." The services revolve and center around Mary. It is a day in which they observe regular Mass and the readings and homilies all center around Mary. In short, it is a day in which Mary is exalted and honored in such fashion as no human being is worthy of receiving.

The original decree setting forth the doctrine of the Immaculate Conception of Mary was issued by Pope Pius IX, on December 8, 1854, and reads as follows: "We declare, pronounce and define that the Most Blessed Virgin Mary, at the first instant of her conception was preserved immaculate from all stain of original sin, by the singular grace and privilege of the Omnipotent God, in virtue of the merits of Jesus Christ, the Saviour of Mankind, and that this doctrine was revealed by God, and therefore must be believed firmly and constantly by all the faithful." Thus, the doctrine of the Immaculate Conception teaches that Mary herself was born without sin; that from the very first moment of her existence she was free from the taint of original sin. It holds that while all the rest of mankind are born with original sin, Mary alone, was excepted. This, they say, was done by a miracle of God.

Notice that the Roman Catholics teach that the Immaculate Conception of Mary is a "doctrine revealed by God, and therefore must be believed firmly and constantly by all the faithful." Where did God reveal this doctrine? It was not revealed in the Bible. One could read the Bible from cover to cover and never find the Immaculate Conception of Mary even hinted at. You cannot read about the Feast of the Immaculate Conception anywhere in the
Bible. Yet, something that is not taught in the Scriptures "must be believed firmly and constantly by all the faithful." Jesus promised that the Holy Spirit would guide the apostles into all truth. In John 16:13, He said, "Howbeit when he, the Spirit of Truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come." But the apostles never said one word about the Feast of the Immaculate Conception. Therefore, the Feast of Immaculate Conception is not part of "all truth" the Holy Spirit revealed to the apostles.

Paul declares in 2 Tim. 3:17, that the Scriptures completely furnish the man of God unto every good work. But the Scriptures do not furnish him one bit regarding this Feast. Therefore, this feast day, which exalts and honors Mary, is not a part of every good work. How tragic and how sad. A feast day, which is a day of obligation to literally thousands of people, cannot even be read about in the Scriptures. Catholics need to forsake this exaltation of Mary and give honor to the Christ.

Catholics not only need to forsake their exaltation of Mary, they, like many others, need to forsake their teaching regarding original sin. The Bible does not teach the doctrine of original sin. That doctrine is as foreign to the Bible as any doctrine can be. The Bible teaches the child does not bear the sin of its father. In Ezek. 18:20, "The soul that sinneth, it shall die. The son shall not bear the iniquity of father, neither shall the father bear the iniquity of the son." Furthermore, in Mark 10:14, Jesus said, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God." Our Lord said of such is the kingdom. Therefore, if such is the kingdom of God, and if they are sinful, then the kingdom of God is made up of sinful individuals. Who will affirm such? Friends, neither Mary nor any other human has ever been guilty of Original Sin.

The Catholic Church also teaches that Mary was always free from personal sin. Once again, this is foreign to God's Word. Mary's sinlessness is never hinted at in the Scriptures. As brother Robert Taylor has wisely said, "In view of its cardinal place in Roman Catholicism, it is strange indeed that such is a silent topic, an omitted there and an unrevealed subject within Holy Scriptures. Who has an answer for this striking silence, this amazing omission, this totally unrevealed information in the Scriptures?" In fact, the Bible is not silent as to Mary's sinfulness. The Bible certainly does not present Mary as free of any and all sin. In Luke 1:46-47, Mary said, "My soul doth magnify the Lord, And my spirit hath rejoiced in God my Saviour." Note particularly Mary's words, "my Saviour." How could God have been her Saviour, if she never sinned? From what had he saved her? No one other than a sinner needs a Saviour. Roman Catholics will either have to take Mary's word or accuse her of lying, for she confessed that she was a sinner in need of a Saviour. That should settle the matter once and for all!!!

You that are in the Roman Catholic Church, we plead with you to forsake the errors of your way, and render obedience unto the Lord Jesus Christ. We plead with you to forsake the Catholic Church and become members of the church for which Jesus Christ shed His blood.
THE INVITATION SONG

Observing Christian conduct over the years has caused me to ask a question. At the conclusion of virtually every service, we sing this song. Yet, I wonder if it is really an "invitation song" to some. If appearances accurately reflect attitudes, it is not!

To some, the invitation song means the end of another sermon. It marks the close of a service that has been patiently endured in much the same manner as a dental appointment. It is painful, but necessary.

To others, it is a time to stretch cramped muscles, sleepy limbs, and clear numbened brains for the trip home. Sitting for an hour, especially in a church building, does terrible things to the body and mind!

To still others, this song furnishes the opportunity to survey the audience and make goo-goo eyes at the little one who has been amusing them most of the service!

To a few, particularly teenagers, it is the opportunity to giggle, snicker, whisper and talk. There seems to be no way that such activities can be postponed another 5 minutes until services have been dismissed.

To one or two the "invitation song" provides a regular bathroom break. This chore is often not taken care of before services and uncomfortable youngsters are not always encouraged to wait until the closing prayer has been completed.

To others, this song is a time of dress. Coats, wraps, shoes...whatever has been shed during the service must be slipped on during the "invitation song" because at the "Amen" we must rush for the door. A moment for these chores after dismissal would throw their timing out of balance.

And, lest you conclude that I am totally negative, to many the "invitation song" is a sacred moment, a sensitive time at the conclusion of the preaching of God's power, when sinners have the opportunity and the encouragement of Christians, to join the fellowship of that spiritual throng. When souls may be saved for eternity. They pray silently in behalf of the lost while they sing. THANK GOD FOR THESE!
Our Record

Bible Classes: 164
Worship : 186
Evening : 172
Wednesday : 149
Contribution : $2331

HOW WE GAVE

CHECKS: (2) $5.00; (2) $6.00; (6) $10.00; (2) $15.00; (1) $16.00; (1) $17.00; (8) $20.00; (1) $22.00; (2) $25.00; (1) $26.00; (4) $30.00; (1) $35.00; (1) $37.00; (2) $40.00; (2) $45.00; (4) $50.00; (1) $51.00; (1) $59.00; (5) $60.00; (1) $73.00; (1) $85.00; (1) $90.00; (1) $100.00; (1) $110.00; (1) $141.00; (1) $200.00.
CURRENCY: (15) $1.00; (6) $5.00; (7) $10.00. CHANGE: $4.55. TOTAL: $2,331.55.

SICK

Cynthia Simmons is in West Florida Hospital, Room 655-B.
Ada Belle Coe and Eddie Hardin are still shut-in and would appreciate calls, cards, and visits.

Responses

Rubin and Viola Malone were baptized into Christ Friday, November 30th. We welcome them into the family of God. They live at 4818 Saufley Road; phone number is 455-5316; and they will be in ZONE 3.

S. S. and Mae Tillison placed membership here Sunday. Their address is 5027 N. Davis Highway and they will be in ZONE 6. We welcome them into the fellowship here at Bellview.

SYMPATHY

Our sincere sympathy to Mary Nell Hawk in the death of her mother on Tuesday. The funeral will be Thursday in Senitobia, Mississippi.

“ALL THAT IS NECESSARY FOR THE FORCES OF EVIL TO WIN IN THE WORLD IS FOR ENOUGH GOOD MEN TO DO NOTHING”

-EDMUND BURKE-
THE SABBATH
JOHN G. PRIOLA

There are those in the religious world today who teach that one should observe and keep the seventh day, the sabbath, as a day of worship. For example, "The Quiet Hour Bible Course," a Bible Correspondence course used by the Seventh Day Adventists, says in lesson 23, "As a 'sign' of his creative power, God gave to mankind, when creation was over, the sabbath to be an everlasting memorial. . . . God intends that the memorial which he established of his creative power is to last through all time." (emphasis mine, J.G.P.)

Please observe from these statements that one can conclude, according to Adventists, that:

1. God gave the sabbath to mankind.
2. God gave the sabbath to mankind when creation was over.
3. God gave the sabbath to mankind as a sign of his creative power.
4. This memorial is to last through all time.

Where is the passage that teaches God gave the sabbath to mankind, meaning everyone? There is none. But, the Bible does teach explicitly as to whom the sabbath was given. The sabbath was given solely to the Jews. In Deut. 5:2-3, Moses declared, "The Lord our God made not this covenant with our fathers, but with us, even us, who are all of us here alive this day." Here Moses declares God made the covenant, which included the sabbath, with the Jews. The introduction to the ten commandments is significant in informing us as to whom they were given. "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage." (Ex. 20:3). Notice the pronoun "Thou" which introduces each commandment of the decalogue. This pronoun limits the ten commandments to the people named in the introduction. Who were they? Verse 2 says, "those brought out of Egypt,
out of the house of bondage," in other words, the Jews. To these peop' 
a lone were the ten commandments given.

Where is the passage that teaches God gave the sabbath to mankind when creation was over. Once again, there is none. God appointed the sabbath as a day of rest for the children of Israel, AFTER their deliverance from bondage in Egypt. Prior to this time, there is no Biblical record of any man on earth observing the sabbath for any reason or purpose. That the sabbath law was not given to the Jews until they were in the wilderness of Sinai, after their deliverance from Egyptian bondage, is borne out by Nehemiah in Neh. 9: 13-14. "Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statues and commandments, and MADEST KNOWN unto them thy holy sabbath, and commandedst them precepts, statues and laws, by the hand of Moses thy servant:" (empha-sis mine, J.G.P.) Nehemiah did not say GOD REMINDED them of the holy sabbath, but rather, MADE IT KNOWN unto them, proving that it was a new commandment. Therefore, God gave the sabbath; God gave the sabbath to the Jews; and God gave the sabbath to the Jews not when creation was over, but rather at Mount Sinai after their release from Egyptian bondage.

Where is the passage that teaches God gave the sabbath to mankind as a sign of his creative power? Again, there is none. Let the Bible answer as to why God gave the sabbath. In Deut. 5:15, Moses said, "And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the Lord thy God commanded thee to keep the sabbath day." Why does the Bible say the Jews were commanded to keep the sabbath? Not as a sign of God's creative power, but as a commemoration and memorial of their deliverance from Egyptian bondage.

Where is the scripture that teaches the sabbath is to last through all time? There is none. The command to observe the sabbath day as the day of worship ended when the rest of the law ended. When was that? When our Lord nailed it to the cross. Paul states in Col. 2:14, "Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross." Paul says it was taken away at the cross.

Therefore, the sabbath was given not to all mankind, but only to the Jews; not when creation was over, but at Mount Sinai after their deliverance from Egyptian bondage; not as a sign of God's creative power, but as a memorial of the Jews deliverance from Egypt; not to last through all time, but until it was done away at the cross.

* ** ****************************************** ** *
We preachers owe much to those who have gone on before us. We "warm by fires we did not build." The seed is the same to sow, the gospel is the same to preach. Methods of communications have improved, but the gospel remains the same.

One generation of faithless preachers could seriously deter the advance of truth. Our very right to exist as the church of the Lord is determined by our distinctiveness. We must pledge ourselves to the task of preaching the word. The fact that truth is distinct from error, is reason enough for distinctive preaching.

It is compromise to withhold saving truth. Some fall into the danger of such foolishness by believing themselves to be diplomatic. All said may be the truth, but is it the whole truth. It is wrong to side step the problem when one should face it with love, kindness, and God's help. We must love the sinner, but we must not love the sin.

Many turn today to statistics to prove the truth of their message, their growth pattern, contribution and etc. I agree they must be doing something right, but the most successful are not churches of Christ if that is the way you judge.

The cry for positive preaching usually means spineless preaching that does not condemn sin. Such sermons would fit in any pulpit in any church in the country.

The encouragement to major in minors can be a down fall. Before the church got into the recreation business the main thrust was evangelism. Now it is social this, social that, games, fun & play, play, play.

God help us not to waste our talents, but to use them to thy glory in honor and dignity.
Our Record

Bible Classes: 180
Worship: 205
Evening: 169
Wednesday: 143
Contribution: $2021

HOW WE GAVE

CHECKS: (1) $5.00; (2) $6.00; (6) $10.00; (1) $15.00; (1) $17.00; (1) $18.00; (3) $20.00; (1) $22.00; (1) $23.00; (3) $25.00; (4) $30.00; (1) $32.00; (1) $35.00; (1) $37.00; (1) $38.00; (2) $40.00; (2) $45.00; (4) $50.00; (1) $51.00; (1) $59.00; (3) $60.00; (1) $73.00; (1) $85.00; (1) $100.00; (1) $109.00; (1) $110.00; (1) $175.00. CURRENCY: (20) $1.00; (9) $5.00; (7) $10.00. CHANGE: $5.67. TOTAL: $2,021.67.

SYMPATHY

Our sympathy to Jennette Nall and her family in the death of her brother, Richard Gavin. His funeral was held Wednesday, the 12th.
The Sabbath (cont.)

JOHN G. PRIOLA

Last week we examined the sabbath as to whom it was given; where it had its origin; for what reason God commanded it; and how long it lasted. We stated the Bible's teaching that the sabbath was given to the Jews, Deut. 5:1-3; at Mt. Sinai, Neh. 9:13-14; as a memorial of their deliverance from Egyptian bondage, Deut. 5:15; and was abolished when Christ nailed it to the cross, Col. 2:14.

The Sabbatarians will agree that Jesus nailed the law of Moses to the cross, thus abolishing it. (Col. 2:14). How is it then that they can agree that the law of Moses has been abolished, but yet still keep the sabbath as a day of worship? The answer is that they do not believe the ten commandments are a part of the law of Moses. They teach that there is a difference between the ten commandments and the law of Moses. In other words, they do not believe that the ten commandments and the law of Moses are one and the same. The ten commandments, they say, are the "law of God." This they also call the moral law. Nothing but the ten commandments is the "law of God." The rest of the Old Testament is the "law of Moses." This they also call the "ceremonial law," containing all the ordinances, sacrifices, feasts, new moons, etc. The law of God or the law of the Lord did not contain these ordinances, sacrifices, feasts, new moons, etc.; it only contained the ten commandments. It was, according to the Sabbatarians, the law of Moses containing the ordinances, sacrifices, new moons, etc., that Jesus nailed to the cross and took away, while the ten commandment law still remains. In outline form, it looks like this:

Law of Moses
1. Known as ceremonial law.
2. Contained sacrifices, etc.
3. Nailed to cross; done away.

Law of God
1. Known as law of Lord or moral law.
2. Contained ONLY 10 commandments.
3. Was not done away; remains.

Now, one can begin to see why Sabbatarians teach the law of Moses has been abolished, but yet that one is still commanded to keep the sabbath. Thus, the Sabbatarians teach:

1. There is a difference between the "law of Moses" and the "law of God."
2. That the law of Moses was abolished, but not the law of God.
3. That the ten commandments are the law of God.
4. Therefore, the ten commandments were not abolished.
5. That the ten commandments contain the sabbath command.
6. Therefore, the sabbath command was not abolished.

Is this a true argument? Does the Bible make a distinction or a difference between the ten commandments and the law of Moses? If not, then the Sabbatarians are wrong in their teaching; and the sabbath has been abolished. Let us go to the Scriptures for the answer.

Notice that the Sabbatarians teach the law of God contains ONLY the ten commandments. Nothing else is the law of God. They tell us that the law of Moses contains all the ordinances of feasts, offerings, new moons, etc.; but the Bible teaches differently. In 2 Chronicles 1:4, "He appointed also the king's portion of his substance for the burnt offerings, to wit, for the morning and evening burnt offerings, and the burnt offerings for the sabbaths, and for the new moons, and for the set feasts, as it is written in the LAW OF THE LORD." (emphasis mine, J.G.P.) Here the Bible places offerings, new moons, and feasts in the law of the Lord. There is nothing in the ten commandments about offerings, new moons, and feasts. This proves contrary to the Sabbatarians teaching. The law of God or the law of the Lord contained MORE THAN ONLY the ten commandments. Therefore, their teaching that the law of the Lord contained ONLY the ten commandments is not in harmony with the Bible's teaching.

Now what is the law of Moses? Read Mark 7:10: "For Moses said, Honour thy father and thy mother." That is one of the ten commandments, but Mark says that Moses said it. Therefore, the ten commandments are the law of Moses.

There is no scriptural distinction between the law of God and the law of Moses. The law that God gave by Moses is called God's law and Moses' law interchangeably. As proof of this, let us read Luke 2:22-24, "And when the days of her purification according to the LAW OF MOSES were accomplished, they brought him to Jerusalem, to present him to the Lord; (As it is written in the LAW OF THE LORD, Every male that openeth the womb shall be called holy to the Lord;) And to offer a sacrifice according to that which is said in the LAW OF THE LORD, a pair of turtledoves, or two young pigeons." (emphasis mine, J.G.P.) There is nothing in the ten commandments about opening of the womb or turtledoves or pigeons, but these are said to be in the LAW
OF THE LORD. In this reading friends we have the law of Moses mentioned once and the law of the Lord mentioned twice—all referring to the same thing.

Sabbatarians are in error when they say that the ten commandments are the "law of God" and the rest of the Old Testament is the "law of Moses." The law of Moses and the law of God refer to the same thing and are used interchangeably.

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The Identity Of The New Testament Church  #4

N. B. Hardeman

Prompted by a desire to learn the truth, let us study another very prominent denomination and organization of people whom I appreciate as citizens and against whom I have nothing unkind to say. I now refer to the great Baptist fraternity of this country. When Christ said, "I will build my church," was it to be a Baptist Church? Everyone should know that there is not the slightest reference to such an institution in all the book of God. The Baptist Church is a respectable body of people. Honest and good men are in it. But, as a matter of fact, is the Baptist Church the one built by Christ? The time was within the memory of man when some Baptists undertook to establish a line of succession back to John; but, for reasons best known to themselves, they have abandoned that effort. The Baptist Church is in existence tonight in the city of Nashville, Tenn.; it was in existence one hundred years ago; it was in existence two hundred years ago; it was in existence two hundred and fifty years ago; but now, friends, you are nearing the beginning of the first Baptist Church in all the world known either to the Bible or to profane historians. According to Baptist historians, the first Baptist Church was originated in Holland in the year 1608. The man who initiated it was called a "se-baptist," which means a self-baptizer. John Smyth, therefore, baptized himself, Thomas Helwys, and thirty-six others, and hence began the first church. In 1639 Roger Williams, of America, came to believe that none save adults were fit subjects for baptism, and that nothing but immersion met the demands of the Scriptures. Ezekiel Holliman accepted the same idea; and so Williams baptized him, and he, in turn, baptized Williams. Eleven others were then baptized. Thus, at Providence, R. I., was the first Baptist Church in America organized. Back in 1608 such a church is unknown and unheard of in all history, either sacred or profane. In vain will you search the Scriptures to find any reference whatever thereto.

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When the Bible says one thing and people think another, the Bible (not the people) is right!

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Our Record

Bible Classes: 165
Worship: 194
Evening: 158
Wednesday: 155
Contribution: $1817

SICK

Sisters Ada Belle Coe, Doris Crowson, and Dora Fleetwood were unable to be at services Sunday due to sickness. Pray for these and others who are sick and in hospitals that they may return to the services here at Bellview soon.

Sister Whiting is still in the Speciality Care Center across from Baptist Hospital. She would enjoy having visitors.

HOW WE GAVE

CHECKS: (1) $5.00; (2) $6.00; (5)
$10.00; (1) $12.00; (1) $16.00; (1)
$17.00; (5) $20.00; (1) $22.00; (2)
$25.00; (1) $26.00; (4) $30.00; (2)
$35.00; (1) $37.00; (1) $38.00; (2)
$40.00; (2) $45.00; (1) $50.00; (1)
$51.00; (1) $53.00; (1) $55.00; (1)
$59.00; (3) $60.00; (1) $73.00; (1)
$80.00; (1) $100.00; (1) $109.00;
(1) $110.00. CURRENCY: (27) $1.00;
(8) $5.00; (8) $10.00. CHANGE:
$5.02. TOTAL: $1,817.02.

Responses

Rick and Becky Jones placed membership here on Sunday, December 16th. They live at 5802 N. Millview Road, Pensacola, 32506 and will be in ZONE 5. Their phone number is 455-1401. We welcome Rick, Becky and their three children, Rick, Jr., Melissa, and Timothy to Bellview.
QUALIFICATIONS OF AN IDEAL CHRISTIAN

GARLAND ELKINS

To succeed in any endeavor one must have before him a high standard and then strive with all his might to reach it. The scriptures constitute that perfect standard. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, throughly furnished unto all good works." (II Tim.3:16,17). It is by obedience to that standard that we are made free from sin. Jesus said, "And ye shall know the truth, and the truth shall make you free." (Jno.8:32). It is by that standard we are to live. "Only, whereunto we have attained, by that same rule let us walk." (Phil.3:16). Even after this life we will be judged by that standard. "He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." (Jno.12:48).

The requirements and characteristics of the ideal Christian are set out in the following great passage: "For this cause we also, since the day we heard it, do not cease to pray and make request for you, that ye may be filled with the knowledge of his will in all spiritual wisdom and understanding, to walk worthily of the Lord unto all pleasing, bearing fruit in every good work, and increasing in the knowledge of God; strengthened with all power, according to the might of his glory, unto all patience and long-suffering with joy; giving thanks unto the Father, who made us meet to be partakers of the inheritance of the saints in light; who delivered us out of the power of darkness, and translated us into the kingdom of the Son of his love." (Col.1:9-13).

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There is fulness—"that ye may be filled with the knowledge of his will in all spiritual wisdom and understanding." As important as the knowledge of astronomy, botany, philosophy, etc., it is not a knowledge of these that develops Christian character. A person may be an expert in science or history and still be an evil man. To be a good person we must learn God's will, and the only place that will can be learned is from the Bible. "Seeing that his divine power hath granted unto us all things that pertain unto life and godliness, through the knowledge of him that called us by his own glory and virtue." (I Pet.1:3). It is certainly the case that persistent Bible study cannot be overemphasized.

The Christian must engage in a worthy walk—"to walk worthily of the Lord unto all pleasing." It is marvelous to walk worthily of our families, communities, and the nation, but it is of most importance to walk worthily of our Lord. A man heard a worker make an earnest address, urging his hearers to become Christians. The man, who had been a detective in former years, made up his mind that he would shadow the speaker for twenty-four hours in order that he might decide whether or not he was what he really claimed to be. On the following night he made known his desire to become a Christian. He said, "I heard this speaker make his earnest plea last evening, and I determined to watch him for twenty-four hours. I believe that he practices what he preaches." It is difficult to estimate the power of influence. Let us remember the following passages and the great principles set out therein: "Wherefore thou are without excuse: O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest dost practise the same things. And we know that the judgment of God is according to truth against them that practise such things. And reckonest thou this, O man, who judgest them that practise such things, and dost the same, that thou shalt escape the judgment of God." (Rom.2:1-3); "Thou therefore that teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou rob temples? thou who gloriest in the law, through thy transgression of the law dishonorest thou God? For the name of God is blasphemed among the Gentiles, because of you, even as it is written. For circumcision indeed profiteth, if thou be a doer of the law: but if thou be a transgressor of the law, thy circumcision is become uncircumcision." (Rom.2:21-25). To walk worthily of the Lord is the highest standard ever set before man, and the motive to please Him is the highest and most noble known to men. Paul stated it beautifully when he said, "For me to live is Christ, and to die is gain." (Phil.1:21).

There is fruitfulness—"bearing fruit in every good work." It is as certain as night follows day so also a life that is full of the knowledge of Christ is in a position to be fruitful. We must be careful not to be ambitious in bearing fruit merely to draw attention to self. The world is fed not by the rare specimens which we see at the fair, but by the little grains of corn and wheat. Jesus said: "Herein is my Father glorified, that ye bear much fruit; and so shall ye be my disciples." (Jno.15:8). "Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven." (Mt.5:16).

There is growth—"and increasing in the knowledge of God." The knowledge of God makes us grow. Christians remain dwarfs because of a lack of knowledge of God. A lack of knowledge destroys: "My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law
of thy God. I will also forget thy children." (Hos.4:6). Knowledge is a part of Christian growth. "But grow in the grace and knowledge of our Lord and Saviour Jesus Christ. To him be the glory both now and for ever." (II Pet.3:18). Only through knowledge can we be made free from sin. "And ye shall know the truth, and the truth shall make you free." (Jno.8:32).

There is power: "strengthened with all power, according to the might of his glory, unto all patience and longsuffering with joy." We may think that we need more strength to endure. We need to remember these great truths: "And let us not be weary in well doing: for in due season we shall reap, if we faint not." (Gal.6:9); "Wherefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." (I Cor.15:58).

There is gratitude: "giving thanks unto the Father, who made us meet to be partakers of the inheritance of the saints in light." How grateful we should be to God for heaven! Thanks be to God for such a marvelous inheritance. Peter wrote, "...unto an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you." (I Pet.1:4).

There is deliverance: "who delivered us out of the power of darkness, and translated us unto the kingdom of the Son of his love." Death to the Christian is transition from one life to another. Paul says, "We are of good courage, I say, and are willing rather to be absent from the body, and to be at home with the Lord. Wherefore also we make it our aim, whether at home or absent, to be well-pleasing unto him." (II Cor.5:8,9). However, we do not have to wait until we die to be translated from one kingdom to another. In the kingdom (the church) we have all spiritual blessings. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with every spiritual blessing in the heavenly places in Christ." (Eph.1:3). Also we have all of the promises of God. "For how many soever be the promises of God, in him is the yea: wherefore also through him is the Amen, unto the glory of God through us." (II Cor.1:20). We have been delivered from the power of darkness. How very appropriate and encouraging is the following passage: "If then ye were raised together with Christ, seek the things that are above. where Christ is, seated on the right hand of God. Set your mind on the things that are above, not on the things that are upon the earth. For ye died, and your life is hid with Christ in God." (Col.3:1-4).
THE QUESTION IS... "WHO'S TO BLAME?"

We read in the papers and hear on the air
Of killing and stealing and crime everywhere.
We sigh and say, as we notice the trend,
"This young generation—where will it all end?"

But can we be sure that it's their fault alone,
That maybe a part of it isn't our own?
Are we less guilty, who place in their way
Too many things that lead them astray?

Too many books not fit to read,
Too much evil in what they hear said,
Too many children encouraged to roam,
Too many parents who won't stay home.

Kids don't make the movies, they don't write the books;
They don't paint gay pictures of gangsters and crooks;
They don't make the liquor, they don't run the bars;
They don't make the laws and they don't sell the cars;

They don't peddle the drugs that addle the brain—
That's all done by older folks, greedy for gain.
Delinquent teenagers—Oh, how we condemn
The sins of the nation and blame it on them.

By the laws of the blameless the Savior made known—
Who is there among us to cast the first stone?
For in so many cases, it's sad, but it's true,
The title DELINQUENT fits older folks, too:

--Copied

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