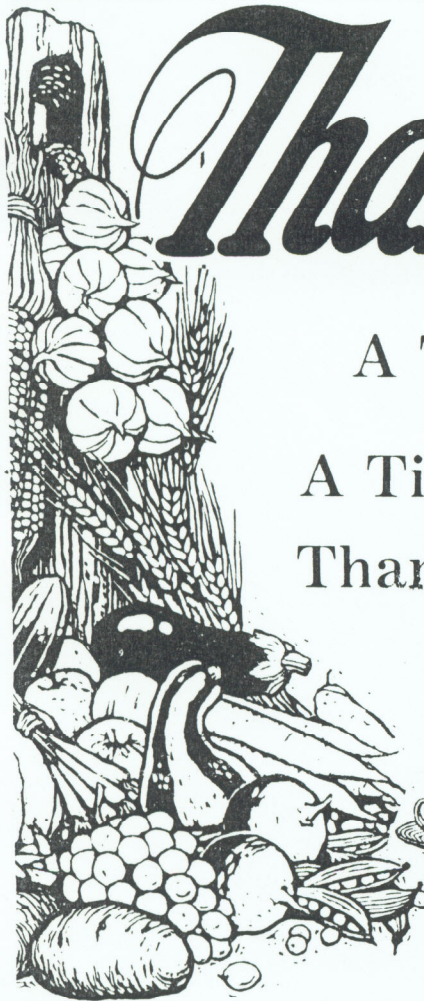


Baptist Banner

Thou hast given a banner to them that fear thee, that it may be displayed because of the truth. Psalms 60:4

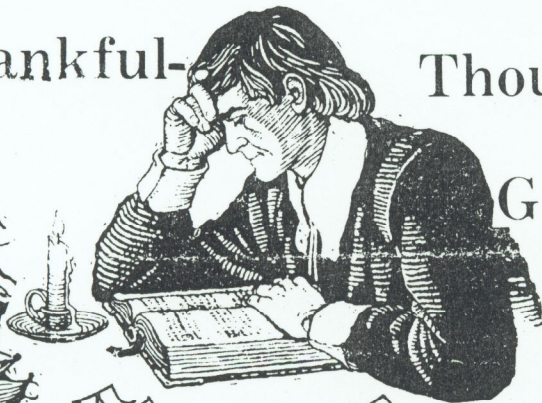
VOLUME 14 GOODLETTSVILLE, TENN. 37072 NOVEMBER, 1979 NUMBER 6



Thanksgiving

A Time To Be Happy-

A Time To Be Prayerful -
Thankful- Thoughtful-
Grateful-



Give thanks

That The Ministry Be Not Blamed

BY
ELDER CALVIN PERRIGO

(II Cor. 6:3)

It has often been said "a church is no stronger than its pulpit." There are many Bible truths that substantiate this statement. The pupil receives no more than the teacher teaches. If elders are required to feed the flock of God (for love's sake), that flock will reflect the diet it receives and there are many other New Testament teachings that make clear the truths of the opening statement. Then if the ministry is to influence the Body, there should be great care taken to prepare and maintain a strong preaching influence throughout the entire work of God. We realize the church has no voice in the selection of the ministry (God calls), but certainly there is enough experience and sound judgement left within the church to determine if one has truly been called of God into the field of labor or if the individual has answered a call from Dad, Mom, the church, or even a call to be pitied by the people of the community; and there is always that call to popularity, as preachers often seem to have with people. Another call often answered is that one that follows a period of disobedience, and as God deals for obedience and service men mistake this for the call to preach. There must be many more

(Continued on Page 4)

Apocalupsis-Revelatio-Revelation

INTRODUCTION TO REVELATION

BY

ELDER W. T. RUSSELL

The Bible has been written in many languages for the benefit of many people of various tongues down through the ages. The Greek name for this book of Revelation is APOCALUPSIS. The Latin name is REVELATIO. The English name is REVELATION. All these names in their re-

Continued on Page 2)

Prayer Changes Things

HOMECOMING

There will be all-day Homecoming services at Bethlehem Missionary Baptist Church, 1401 Lischey Ave., Nashville, Tenn. on Sunday, November 25. Sunday School at 10 A.M. and Worship at 11 A.M. with the pastor, Elder Bobby G. Sutton preaching.

Lunch will be served at the noon hour. There will be singing in the afternoon with the Christian Aires as the featured group and possibly other singers. All who can attend are invited.

PARENTS SENTENCED

JEFFERSON, GA. — When two young sons of a Twiggs County family were caught stealing, Superior Court Judge Harold E. Ward sentenced the parents. The father and mother will spend Friday night in jail for the next three months and see that the children attend church regularly for three years.

Don't forget your
STEWARDSHIP
while away from
home.

Rayon City Missionary Baptist Church On T V

Rayon City Missionary Baptist Church, 214 Keaton Ave., Old Hickory, Tenn. will be televising a service on WSM-TV Channel 4, Nashville, Tenn. on Sunday, November 25, at 9:30 A.M.

Elder J. W. Briley, pastor of the church, will be preaching along with the song service. Everyone is invited to view the telecast.

"CALL UNTO ME, AND I WILL ANSWER THEE, AND SHOW THEE GREAT AND MIGHTY THINGS, WHICH THOU KNOWEST NOT" — *Jer. 33: 3*

Revival Report

Bethel Missionary Baptist Church, Toledo, Ohio. There were two professions of faith with four additions to the church. Pastor Charles Stapleton was assisted by Elder Jerry Reynolds of Elizabeth, W. Va.

BAPTIST BANNER

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more copies to one address,
\$1.50 per copy per year.Five Plans Are on the Books
Mediterranean-Dead Sea
Canal Urged

Energy Minister Yitzhak Moda'i said in the Knesset last week that the drying up of the Dead Sea's southern basin could seriously endanger some of Israel's most important natural resources. This could be averted, he claimed, through implementation of one of the several plans for linking the Dead Sea with the Mediterranean.

Replying to a motion for the agenda tabled by MK Yigal Allon (Alignment), Moda'i warned, however, that Allon's visionary enthusiasm for his "Jezreel Canal" plan must be tempered by sober economic and technological calculations. Thus, digging a canal was not economically justified if only the hydro-electric energy produced is taken into account: electricity can be produced more cheaply by the conventional methods of burning oil or coal.

Accordingly, the various plans—and there were five of them, with three alternative routes for the canal—were under examination with respect to the benefits they would yield in addition to electric energy.

Among these other benefits were the development of agriculture and intensive fishing in the lakes that would be created, a channel for the removal of waste, and the development of tourism.

In his plea for speedy action by the government on plans to build a canal linking the Mediterranean and the Dead Sea, Allon argued that such a canal, running through the Jezreel and Beit Shean valleys, would not only produce an immense quantity of hydro-electric energy, but would also prevent an impending "ecological disaster" by bringing water from the Mediterranean to the lower part of the Jordan River and to the Dead Sea.

Allon said the matter was urgent because the Jordanians are making steady progress in the development of their water resources.

They are completing the diversion of the Yarmuk waters by means of a water carrier at the foot of the mountains—the East Ghor Canal—to irrigate the lands on the east bank of the

(Continued on Page 3)

INTRODUCTION TO
REVELATION

(Continued from Page 1)

spective forms literally mean—the unveiling. A veil hides from view and therefore is a covering. So, the name of this book signifies exactly what it is, namely—an uncovering or unveiling. Therefore, the Greek word "Apocalypse" means REVELATION, the uncovering or unveiling. The future then being unveiled or uncovered and revealed, it is prophecy even though distinguished from ordinary prophecy.

Regular or ordinary prophecy is the word or communication of the prophet spoken or written just as God spoke to him through the Spirit, but apocalyptic prophecy is pictorial, the pictures being symbolic of the thing prophesied, and is received by trance or vision through the Spirit of God.

All will agree that the book of Revelation contains figures or symbols which are shadows or representatives of the substance. Two of the major sources of confusion in the minds of people concerning the teaching of this book has been and still is (1) The different methods of interpretation, and, (2) The place it occupies in time.

There are those who strive to interpret the figures and symbols literally, which makes it utterly impossible to arrive at the truth. For example: Some interpret the woman in the twelfth chapter of Revelation to be a real woman—the virgin Mary. And they make the man-child she bore—Jesus Christ. Now, if this be prophesy, it is impossible for this to be true, since this was written about 96 years after Jesus was born. A woman given as a symbol can never be interpreted as a real woman, and we can understand this by referring to the allegory which Paul used in the fourth chapter of Galatians. Hagar was a real woman, but Paul said she represented "the Jerusalem that now is." Sarah was a real woman, but Paul said she represented the Jerusalem which is above. It is impossible to rightly interpret the book of Revelation unless you recognize it to be symbolic apocalyptic prophecy, and steer clear of interpreting the symbols literally.

If we have studied the Old Testament, we cannot help from recognizing many symbols related to ancient Hebrew symbolic imagery in the Revelation. Some of these are to be found in Daniel, Ezekiel, Zechariah and others. Also, in Genesis, we read about paradise (a sinless place). We read about the serpent. (the devil). In Exodus we read about the plagues sent upon Egypt. In Numbers we read about the wilderness, through which the children of Israel passed. We also read about the Lion of Judah, the Holy City of Jerusalem, The Temple of Solomon, the Jezebel of Israel, In Isaiah, we read about the apocalyptic Seraphim, and in Ezekiel, the Cherubim. In Joel we read about the locusts, the beasts of Daniel and the horses of Zechariah.

If we will but take time to read these Old Testament truths, we can see more clearly the use of symbols in Revelation which are related in many cases to ancient Hebrew examples.

Since it is truth we are concerned about, I cannot pass into another field of thought without pointing out

that the Apostle Peter experienced, in a vision, a revelation in symbolic order which we will do well to study for a better approach to use of symbols in our study. Peter, in his vision, saw as it were a sheet knit at the four corners, let down from heaven, containing all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice to him, Rise, Peter; kill, and eat. But Peter said, Not so, Lord; for I have never eaten anything that is common or unclean. And the voice spake unto him again the second time, what God hath cleansed, that call not thou common. This was done thrice; and the vessel was received again up into heaven.

Now we must understand that this was to prepare Peter for a call to go preach the gospel to the gentile household of Cornelius. Notice, that which was shown Peter by symbol, revealed to him that God was no respecter of persons. Let's study the symbols.

You can see readily that if we interpret this literally, or let's say if Peter had interpreted this vision literally, the only lesson that I see he could have gained from it would have been that God no longer restricted the Jews to the eating of clean beasts, for he commanded Peter to kill, and eat, or partake of all. But isn't it a fact that through this vision Peter was able to perceive that there was no respect of persons with God? Also, if we try to interpret this vision literally, we would be forced to the conclusion that all living creatures that Peter saw in the sheet are now in heaven, for they were received up into heaven.

What then was the lesson: Peter was a Jew and had grown up in the teaching that only the natural seed of Abraham were respected of God, and that the Gentiles were disregarded. To the Apostle Peter, only a certain class of these creatures were clean and he could not accept them all in general, but God assured him that they were clean in his eyes, and that there was no difference. So, by this vision Peter was made to understand something he had never understood. It had been veiled or covered to him.

Let's go a little deeper and reach back in Isaiah the eleventh chapter, and examine some more symbols that so many try to interpret literally. See Isaiah 11:6, 7 "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox."

Now a literal interpretation of this teaches the coming of a time when this will literally happen; that is, the lion will be gentle and the wolf will be tame, and there will be no fear of the wild beasts, and even the child will lead them around and play with them as they would the kitten or puppy dog. Also, that the lion will actually live on straw, as does the ox.

Now, since this was a vision, it was apocalyptic or pictorial prophecy, using symbols to reveal to Peter the future state of both Jew and Gentile, so Isaiah also uses animals as symbols as God did to Peter.

To the Apostle Peter, the clean, beasts represented the Jew, and the unclean beasts represented the Gentile. Using the same method of interpretation, what does Isaiah teach us? My answer is, the very same lesson as taught Peter.

I would like to show you that this simply teaches the bringing together of both Jew and Gentile under the gospel dispensation with equal benefits. Please notice the order in verse 6, The wolf (gentile) shall dwell with the lamb (Jew), and the leopard (Gentile) shall lie down with the kid (Jew); and the calf (Jew) and the young lion (Gentile) and the fatling (Jew) together; and a little child shall lead them. (Under the New Covenant God said that they all shall know me from the least unto the greatest.) Therefore, the little child is the young Christian who shall lead them

Now verse 7, and the cow (Jew) and the bear (Gentile) shall feed; their young shall lie down together; and the lion (Gentile) shall eat straw like the ox (cow). 1. Is it possible for anyone to study this through and not be able to see that it was not accidental that a clean beast and an unclean beast were joined together in each case? Therefore, the inevitable conclusion is that it is prophecy of the bringing in the Gentile after the gospel was first preached to the Jew. So this is what I mean by determining the meaning of symbols and interpreting them according to their meaning.

You will notice in the first chapter of this book (Revelation) that Jesus takes the symbols, seven stars, seven golden candlesticks as well as Alpha and Omega and tells us in plain words their meaning, but he leaves the other symbols in the book for our study.

Truly, we are entering into the study of a book of symbolic imagery, and we are under the same obligation to rightly divide it as any other book of the Bible. I do not desire to stand before the judgment of God having added to or taken from the words of this prophecy.

There are three things we must not overlook concerning this revelation. John was told in Rev. 1:19 "Write the things which thou hast seen, and the things which are, and the things which shall be hereafter."

That which John saw, of course, was this vision, in which he was shown the things which were at that time, and that which was to be thereafter. He saw the revelation of our glorified Lord in his relation to the churches and pastors as respecting their commission as light bearers. He saw the state of the churches here upon earth at that time. Chapters 2-3. He saw the revelation of the throne of grace revealed in chapters 4-5. The things to come to pass hereafter revealed from chapter 6 to the end.

Dedication Service

Longview Missionary Baptist Church, Spencer and Elita Sts., Gallatin, Tenn. will have all-day dedication services on Sunday, November 4. Sunday School will be at 10 A.M. and preaching at 11 A.M. Lunch will be served at noon. Singing is to begin in the afternoon at 1:30 P.M. with the Bradley Family and other featured groups. During the services there will be a note burning as the church building is dedicated. All who can attend are invited to come. Elder Johnny Carver is the pastor.

COLORADO MISSIONARY BAPTIST MISSION



Elder Ottis Jones, Mrs. Ottis Jones, Mrs. H. C. Vanderpool, Elder H. C. Vanderpool.



Congregation on Sunday at Mission



Mrs. Ottis Jones, Emily, Amy and Elder Ottis Jones.

Mission Report By H. C. Vanderpool

My wife and I went to Denver, Colorado the first week of September. On Friday night, Sept. 7, a meeting began at the Colorado Missionary Baptist Mission, 5900 South Parker Rd., Denver.

Elder Ottis L. Jones, formerly of Lafayette, Tenn. is the Mission pastor. We enjoyed the week with Bro. and Sister Jones, their family and other families who attend the Mission. We spent most of our stay in the home of Bro. and Sister Luther Jent. We enjoyed the stay and fellowship in Bro. and Sister Jones' home. We shall ever be grateful to these people for the hospitality, fellowship, good times we enjoyed together in their homes and in the services. While there we visited in the Rocky Mountains, Nebraska and Wyoming.

The Spirit was manifested in power during the meeting for which we were thankful. Remember this Mission in your financial support and with your prayers. Those churches or individuals wishing to support this worthy cause may send your donations to: Elder Ottis L. Jones, 13182 E. Louisiana, Aurora, CO 80012. Phone: 303-750-9621; or to: Mr. Luther Jent, 45 Garfield St., Denver, CO 80206. Phone: 303-377-5050.

Mediterranean - Dead Sea (Continued from Page 2)

Jordan. They have also drawn up the plans for the construction of the Maqarin Dam, which is to be completed by 1982.

In addition, the Jordanians have completed damming half of the streams flowing into the Jordan from the east, and the damming of the remaining streams is proceeding at full force.

Once the Jordanian development schemes are implemented, Allon said, the Jordan River will disappear, with sewage and drainage water flowing in the river bed. The water level of the Dead Sea will fall, and the southern basin will turn into a desert of salt.

To prevent such an ecological disaster in the Jordan Valley, Israel must transfer water from the Mediterranean through the Jezreel Canal to the Jordan river bed to maintain the equilibrium of the Dead Sea and increase the flow of the Jordan River.

Moda'i granted that the danger to the Dead Sea was an acute problem, threatening as it did the most important natural resources of the State of Israel. Tremendous damage could be caused from the drying up of the Dead Sea's southern basin, damage that could not easily be repaired.

TV REVIVAL

October 28 - November 2
Services nightly 7:30 P.M.

There is to be a revival held in the large studio of WCPT-TV, Channel 55, Crossville, Tenn. October 28 through November 2. This studio will hold as many people as an average church building. It is being sponsored by the Old Fashion Gospel Hour Telecast. The TV station is donating the studio along with two or three people who will televise all services.

The six Baptist ministers who are to preach the six nights of the meeting will be Brethren Paul W. Bryson, Thomas Carter, A. G. Gregory, William House, Bob Pitt and H. C. Vanderpool.

The time has been set so those driving a distance may be able to attend after working hours. Take I-40 to Crossville and exit on the Genesis Road Exit, turn north across I-40 and the station is on the right.

Permissive Parents Get Blame in Girl's Death

KENNEBUNK, Maine (UPI) — Fear has gripped this resort area since a hitchhiking high school majorette was beaten to death.

However the police chief said yesterday parents who let their children become "animals" can only blame themselves.

"WE'VE TRIED to warn them. This murder is the product of the raw goods some of the parents around here have been producing," Chief Frank Stevens said. "I've told them about it — warned them. But parents don't want to be responsible anymore.

"We have tried to teach them that for every girl out there hitchhiking around alone there is some crazy ... out looking for her," he said.

Mary Ellen Tanner, 18, would have been a senior in high school this fall. She was last seen alive July 7 when friends dropped her off presumably to hitchhike home. Her parents said they thought she had gone to visit friends but they did not know where or whom.

MISS TANNER'S body was found in a nearby field two days later. An autopsy showed a blunt instrument had been used to beat her face beyond recognition.

Police said her pants had been ripped off and a jersey she was

wearing was torn. There was no evidence of sexual abuse, and police still have no suspects or leads in the case.

Stevens said since the body was found fears of more slayings had been rampant in town, but parents still would not take responsibility for getting their teen-age children off the streets.

"IT'S HAPPENED all across the country and now it's spread to Maine. Parents aren't raising their kids with any self-respect so they don't respect anything else either," he said. "The kids around here have become just like animals. They don't come home. They live and take drugs in the woods. They eat like animals.

"They just don't have the respect and value for human beings that kids had 30 years ago when I joined the force. They don't respect anything or anyone. When they have to relieve themselves they do it wherever they're at and they enjoy making a spectacle for whoever has to watch," Stevens said.

Stevens said he was not surprised that many local parents who obviously do not keep track of their young daughters called him during the 24 hours before Miss Tanner's body was identified, wondering if their daughter had been killed.

Bible Lands Pilgrimage

10 DAYS

ISRAEL - GREECE

OCT. 27 - NOV. 5, 1980

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HOW TO BE SAVED

By Henry Smith

The Holy Scriptures only can reveal to us the way of salvation; or, as to how men and women can be saved. However, the world had rather make its own plans and try to be saved its own way. There is a common belief in men's minds that as long as we are sincere it doesn't make much difference what we believe. But does it make a difference? Do you think that God Almighty is so soft and compromising that He would set aside His Holy plan and accept ours just because we might be sincere? Certainly not; and don't ever get it in your mind and be so deceived as to think that God is a softy. It is so true that God is very gracious, merciful, and long suffering, but nevertheless, He does not accept anybody on their own terms. Quite to the contrary; He says through His prophet: "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy; and to our God for He will abundantly pardon." Isaiah 55:7. So in light of this Scripture, and of course many others, man must lay aside his ways and thoughts and turn to the Lord for the pardon of his sins. More in detail:

1--Before men can be saved they must realize the need of a saviour. Certainly we have a Saviour, and He can save to the uttermost all that come unto God by Him. (Hebrews 7:25) He is the way, the truth, and the life, and no man cometh to the Father but by Him, (John 14:6) But men don't get the benefit of His saving power until they can see the need of it and will come to God by Him. Jesus came into the world to save sinners, the Scriptures tell us; Paul the apostle says: "This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners; of

whom I am chief." 1 Timothy 1:15. Jesus went to the cross to suffer and shed His precious blood; but those who do not see the need of this blood of the Covenant but trample under foot the Son of God, can't receive any benefit from this great provision; but will only suffer the dreadful punishment pronounced on those who reject. "Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, and unholy thing, and hath done despite unto the Spirit of grace." Hebrews 10:29

2--Conviction by the Holy Spirit.

Men can not come to Jesus Christ for salvation without the Holy Spirit is working with him and convicting him of his sins. Jesus said in referring to the Holy Spirit, "and when He is come, He will reprove the world of sin, and of righteousness and of judgment." John 16:8. A sinner just don't make any effort to come to Jesus Christ until he has been reprov'd, or convicted of sin; and this is what the Holy Spirit does when the sinner hears the Word of God and believes it to be the Truth. His coming to Jesus is not just a decision he makes in his own mind, it is not by his own will and strength, but it is the power of God working through His precious means that draws him to Jesus Christ. Listen to this, the words of Jesus, "No man can come to me, except the Father which hath sent me draw him; and I will raise him up at the last day." John 6:44.

When a person gets convicted of his sins he is more than willing then to come to the Saviour, because he wants forgiveness and the blessed relief that only our Lord can give. And what a wonderful relief it is to be set free from sin and death! I have seen people laugh and make fun of the preaching of the Gospel, until the Holy Spirit began to work

convicting of sin, and then I could see a change of attitude. It just makes a lot of difference when a person sees his sins begin to roll up in front of him like mountainous waves on the sea. He doesn't see himself anymore as the good guy, but he sees himself as a wretched sinner deserving of eternal hell.

3--Repentance toward God, and faith toward our Lord Jesus Christ.

The Apostle Paul told the Ephesian elders how he had kept nothing that was profitable unto them; and this is what he taught them: "Testifying both to the Jews and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ." Acts 20:21. When a person is truly convicted of his sins he becomes sorry for his sins, and this is a sorrow of a Godly sort, it is something that God has worked in him; and in this condition of heart he turns away from sin and turns to God. The Bible says that Godly sorrow worketh repentance to salvation not to be repented of. (II Corinthians 7:10) Somebody walking down the aisle of some church with a broad smile on his face is not repenting, even if the preacher greets him with a big smile on his face too. A man who is repenting is troubled about his sins, and he wants, above everything else, to get rid of this load on his heart. He really hates his sins at this point, and so he turns from his sins and turns to God, putting his faith, or trust, in Jesus Christ. One who believes from the heart is saved, not just in the head, but in the heart. "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Romans 10:10. "Believe on the Lord Jesus Christ and thou shalt be saved," Acts 16:31. I sincerely pray that you will trust the blessed Saviour and be saved and know of this wonderful experience with the Lord.

That The Ministry Be Not Blamed

(Continued from page 1)

situations that led to mistaken calls from God, but these are common to us as Baptist.

The day is upon us when it is not necessary to look across the fence of denomination and different beliefs or practices to see a minister that brings shame and reproach to God. Just look among our ranks, and it does not require a long extensive search to find these things. Boldness is the thing today with our preachers, "I'm human and subject to these things" is a logical explanation from both the accused preacher and people that support it by their unconcern or blindness toward it. The man God calls to preach the gospel of Jesus Christ can find strength to avoid these common temptations if he wants to avoid them. God is the source of strength. We just fail to call upon that power as we should.

The possibility of the mistaken call explains many things to us--why preachers do these things or quit preaching altogether. But what about the experienced, successful God-called preacher that has fell into this snare of ungodly living. Confidence in a preacher's past work is hard to shake with many of us, so there must be an attempt to explain this situation that we may have a clear view of the "why do these men do these things?"

Has it ever occurred to us what God can let happen in direct disobedience to

"GO YE into all the **WORLD** and preach the gospel"

His desire. Rebellion is a road of destruction for God's children, especially with his selected ministry. A preacher rebels against God's will. He turns toward "Tarshish" to flee from the presence of the Lord. It is here that he endangers the life and future of others (the adverse influence will drive people away from the opportunity to hear the gospel). Down among the sea weeds and darkness of rebellion he can come to his senses and obey the will of God or totally perish in his rebellion. I fear many walk among us dead. "For me to live is Christ."

Don't accuse me of painting a dark picture. The picture is being painted daily by the deeds and misdeeds of men and it is not beautiful. My goal is to place a frame around that portion of the painting that concerns you; that part you, the reader, has a responsibility toward in the hope and prayer to God that we can improve its image and enlighten it to where it can reflect Jesus Christ to a world of complete darkness.

Symptoms have brought diagnosis. Now for the remedy (always remember

an ounce of prevention is worth a pound of cure).

First, within our churches we need to maintain a close watch on the ministry and follow the Bible in what we do toward it. Uphold the high standards found in the word of God, both in qualifications and support. Our church standards should never be based on anything lower than the Word. Personal friendship, pity of blood lines must take second place to God's qualifications and expectations. Let us know our preachers before we set them aside to the full work of the ministry. God requires as much. "To know them which labour among you." 1st Thes. 5:12. Close contact by the church with its preaching brethren is of great value to both. The first missionary journey of Paul and Barnabas is one proof of this. They reported to the church at Antioch of their work: Acts 14:26-27, and we know also of Paul's desire to check up on the established work of this first journey by Acts 15:36. Are we of that mind today? Respect the actions of sister churches. Be slow to take offense to their work of labor and love.

Finally to the church: At the first sign of any problem within your ministry, call it before the church that the ministry may know of your desire to keep it unspotted from the world, blameless, pure, maintaining its report good among them that are without.

The ministry also has the opportunity to help with our problem and all of us should recognize it as a responsibility to God and man, to help one another through love. The God-called men have something in common that no one else

can experience, the call to preach and the burden that accompanies this call. Experience is of great value to the preacher. Those that have it have a duty to help the novice and most are eager to give advice, but often there is hesitation due to many things; often it is our lack of accepting it when it is given. Let us give and receive in the same spirit.

Accusations thru rumor should be discouraged. "Against an elder receive not an accusation" (1st Timothy, 5:19) Let us be as Paul was toward Peter (Gal. 2:11 thru 21) and Aquila and Priscilla toward Appollos, (Acts 18:26) in matters of living and of the teaching of God's word.

Ordinations should come from God due to necessity, not our desire just to be ordained, or as a step to encourage a discouraged or lazy minister. The ministry should be bold enough not to recommend the laying on of hands if the candidate is not qualified. I fear we are reaping a harvest of regret today due to our part in remaining silent when we should have stood for "thus saith the Lord" in our ordinations. No offense will be taken from the God-called novice, but he will strive to prove his work unto God that he may rightly divide the word of truth. Many of us have church heritage that has boldly refused to ordain men that were not ready for the full work of the ministry.

Let us strive without ceasing to strengthen our ministry that the Lord's desire might spread to all the earth. "Not willing that any should perish, but that all come to repentance."