

SEARCHING *The* SCRIPTURES

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



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

—Acts 17:11

VOLUME 1

MARCH, 1960

NUMBER 3

HOW DO YOU JUDGE THE MAN?

H. E. Phillips

One of the most disgusting things to an honest man is the two-faced, double-tongued person who judges a man one way to his face and another to his friends. This is by no means an uncommon occurrence today. But while the hypocrite plays his role of dual characters, many people wrongly judge others with no attempt to deceive or destroy their reputations. They simply pass judgment on a man by his personal appearance or by what others say of him. This is never a true standard by which to judge any man.

It may be said by some that the Bible teaches us not to judge at all: that is, we should never pass judgment on any person, right or wrong. Matthew 7:1 is the passage referred to. "Judge not, that ye be not judged." Certainly in the sense used by our Lord in this passage we are not to judge at all. But "judge" does not always mean what is intended in the statement of the Lord. It is used in different ways in the Scriptures. It sometimes means "to discern," as used in I Corinthians 2:15: "But he that is spiritual judgeth all things, yet he himself is judged of no man." It is not wrong to discern, for a spiritual man is taught to discern. (Heb. 5:14). Sometimes the word means "to listen," as in I Corinthians 14:29: "Let the prophets speak two or three, and let the other judge." It is certainly not wrong to listen to teaching so as to understand the word of God. Sometimes the word means "to account or consider," as in Hebrews 11:11: "Through faith also Sarah herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised." It is not disobeying the Lord to do as Sarah did in judging the Lord faithful, considering Him able to fulfill His promise. The word "judge" also means "to decide the fate of," as in I Corinthians 4:3-5. This is the sense of the word that the Lord forbids in Matthew 7:1. It is not the right of man to decide the fate of his fellow-man, and in attempting to do so he condemns himself, or rather he will be condemned of the Lord.

The Lord taught us that we can discern false teachers by their fruits. (Matt. 7:16, 20). This requires some sort of *judging* in determining false teachers when they come among us. The standard, however, is not the personal whims of the individual or the personal ap-

pearance of the teacher, but rather the doctrine which he brings as compared with what is written in the Book of God. How do you decide about any man as a teacher of truth? How do you judge whether or not to hear him? Do you reject him even before you have heard what he has to say? Do you decide upon his soundness or unsoundness by how he appears, or who he is related to, or by what others have said about him? If so, your judgment rests upon a faulty foundation and the standard by which it was made is false.

When Jehovah rejected Saul from being king over Israel because he disobeyed the voice of God, Samuel was told to go to the house of Jesse the Bethlehemite and anoint one of his sons to be king instead of Saul. When Samuel arrived he looked upon Eliab and said, "Surely the Lord's anointed is before him. But the Lord said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." (I Sam. 16:7). Man is too quick to judge by personal appearance rather than by what the man really is. Jesus made a similar statement when he was teaching in the temple and the Jews accused him of having a devil. "Judge not according to the appearance, but judge righteous judgment." (John 7:24). Again he said, "Ye judge after the flesh; I judge no man." (John 8:15). In speaking of judging one another as the servants of Christ, Paul said, "Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way." (Rom. 14:13). The best possible remedy for avoiding evil judging is the instruction of Paul: "For if we would judge ourselves, we should not be judged." (I Cor. 11:31).

Now for an application of these things to present circumstances. Occasionally in conversation with some brother in Christ one mentions the name of some faithful gospel preacher in a commendable way and immediately this brother shows resentment. The very fact that his name was mentioned in a friendly way places one in opposition to his brother. What kind of judgment is this? He decides that this is not a good fellow after all because he showed friendship to a preacher he has judged unsound. The basis of that judgment is that the preacher holds to some position with which he disagrees. It may be only an opinion or it may be a matter of faith. At any rate this brother has judged all who are on friendly terms with this preacher to be unsound and unfaithful. The extended results of this

sort of judging is that the brother will immediately close his ears to anything said by anyone which does not oppose that certain preacher. What a shame! There is no telling how much gospel truth one will refuse to hear just because the one presenting the truth is friendly with a person at odds with the beater.

This does not stop with preachers. Many times one will refuse to hear another on any matter just because he does not agree with a certain doctrinal project that is between them. The question will be asked: "How do you stand on . . .?" If the answer is against the position held by the hearer, the teacher is unfit to teach on anything and should not be heard by anyone else. Of course, I do not mean that such questions are wrong, or that we should not determine what a man believes before placing him in the position of teacher, preacher, elder or such positions. Such should be done. But the point is that we should not close our ears to anything he has to say just because he does not agree with us. It could be that he is right and we are wrong, and we need to make full proof of our faith. It is wrong judgment of a brother to consider him unfit to be heard on any matter just because he does not agree" with a position we may hold. Let us hear him and be heard to learn who has the truth.

Perhaps no greater danger threatens us today than the idea that no opponent should ever be heard. One of the first marks of a false teacher is that he makes every effort to stop the mouths of those who do not agree with him. He knows his doctrine cannot stand the searching light of truth, and he suggests, even demands, that his followers refuse to hear any who take another position opposing his own. Real truth has no fear in investigation. We should judge every man, especially our brethren in Christ, with fairness and hear what he has to say, then compare it with the word of God. If it is true, accept it; if not true, reject it and try to teach that person the truth. How do you judge the man? Is it by the appearance, his associates, or do you judge him by what he is and says himself? You had better be careful because you might reject truth by falsely judging the man.

DISTINCTION WITHOUT DIFFERENCE

Oaks Gowen, Bradenton, Florida

I recently read a statement by a sectarian preacher to the effect that he preached Christ but did not preach church membership. His idea of the matter seemed to be this: "There is a difference between belonging to Christ and in belonging to the church." Of course there is a great deal of difference in belonging to some human institution called a *church* and in belonging to Christ. But there is no difference whatever in belonging to the church that in the body of Christ, the church the Jesus built, and in belonging to Christ himself. In fact, no one can belong to Christ without, at the same time, belonging to His body which is His church. "For we are members of his body, of his flesh, and of his bones" (Eph: 5:30). Whatever it takes to put one into Christ puts one into His body. We are baptized into Christ, Rom. 6:3-4; Gal. 3:26, 27. We are also baptized into one body, I Cor. 12:13. Therefore, we are by the same process brought into Christ and His body, the church. When one tries to distinguish between Christ and the church with respect to relationship or state, he is guilty of making a distinction where there is no difference.

Searching The Scriptures

Published Monthly At
Gainesville, Florida

Application pending for entry as second class matter at the U.S. Post Office at Gainesville, Florida, under the Act of March 3, 1879.

EDITORS

H. E. Phillips
124 S.E. 7th St.
Gainesville, Florida

James P. Miller
2523 W. Diana
Tampa, Florida

Subscription: U.S. \$2.00 per year in advance
Foreign \$2.50 per year in advance

Address all communications and changes of addresses to:

124 S.E. 7th Street
Gainesville, Florida

Editorial . . .

H. E. PHILLIPS

WHEN TO TEACH YOUR CHILD THE BIBLE

By a strange twist of reasoning many parents today think their children are not ready to learn from the Bible until they are nearly grown. By that time they find that they have waited several years too long and the children have learned many things they should never have learned. How long should we wait before beginning to teach our children the Bible? If you should ask this question to the average parent on the street today you would receive answers ranging all the way from "When they have finished high school" to "As soon as they can learn anything."

I have heard a number of fathers and mothers complain about having to take their small children to church because "It doesn't do them any good," or "I can not get anything out of the worship when I have my children." Some even offer the excuse that they are afraid their children will contract some disease. But underneath these excuses is the lack of interest and conviction of the parents or pure ignorance of the child's need and the parent's responsibility.

When do we begin to teach a child to smile, notice things, walk or talk, or even to obey? The answer is just as soon as he indicates the ability to do so or even before. We realize the need for early training in developing the child toward handling himself in this big and complex world. No one would seriously contend that a child of six months could understand and apply lessons addressed to adults or older children from the Bible. But there are some lessons he can and should learn at this age. He should learn some respect for the

assembly — and do not argue that a child this age can not learn that lesson. It has been proved again and again. Furthermore, a child of this age begins to learn the habits and practice of the parents, and in some cases faintly imitates them. A baby must have someone to stay home with him when he "is too young to take to worship" and before long he does not want to go because he has not learned to behave in the assembly, and if he gets his way the parents (at least one of them) must stay at home with him. Has he not missed something he should have learned earlier?

Now, in addition to neglecting the needs of the child, parents who put off early teaching of their children neglect themselves. Knowing the weakness of human beings, and how easy it is to fall into harmful habits, we can not afford to subject ourselves to satan's lures to forsake the Lord and his church. Even if a small child did not get anything out of attending worship, parents must continue to be faithful for their own sakes. I have personally talked with hundreds who have forsaken the Lord and the church, and the most of them explain that they "got out of the habit of going" when their children were young. On the other hand, we have as a witness scores of happy parents and faithful and obedient children who did not neglect their spiritual obligations when their children were young. It is the exception when a young man or woman forsakes the church who was taught the Bible when he was a small child. Denominationalism and Communism *realize* the need for teaching small children, and have made ample provisions to this end. We must take advantage of every opportunity to teach our children the Way of the Lord.

Solomon said: "Train up a child in the way he should go; and when he is old, he will not depart from it" (Prov. 22:6). Paul said by the same Spirit: "And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord" (Eph. 6:4). Just when should we begin to "train up the child," or "bring them up in the nurture and admonition of the Lord"? Just as soon as they are subjects of training. We teach them by setting the example as well as imparting information. They will not learn the right things by staying away from the assembly of the saints for the purpose of edifying and being edified. Attend worship regularly — and bring your children with you.

CONSCIENCE

Herbert Thornton, Jr., Trenton, Florida

What is the meaning of the word conscience? When does one have a conscience? What makes one conscience differ from another? These are some of the things that we want to consider in this article.

DEFINITION

The Greeks defined the word conscience in this manner, "A knowing with oneself." This simply means that one has knowledge of a thing within his own mind. The English definition of the word is, "A faculty, power, or principle *conceived* to decide as to the moral quality of one's own thoughts or acts." In order for us to understand this definition we must determine the meaning of *conceived*. It could mean to think, to have an opinion, or idea, but

in order for it to agree with the Greek it must mean, "to take into one's mind." According to this then it would read, "A faculty, power, or principle taken into one's mind to decide as to the moral quality of one's own thoughts or acts." Knowledge is being used here to represent the accumulation of that which one has learned through the five senses and evidences otherwise received..

WHEN DOES ONE HAVE A CONSCIENCE?

Some say that we are born with a conscience, others say that the conscience is made. We can see from the definition of conscience (a knowing with oneself) that the idea that we are born with a conscience is an erroneous one. It would be correct to say that all normal people are born with the capacity to have a conscience. But in order to have a functional conscience there must first be a mental alertness to a thing which we call consciousness. Therefore the conscience is made functional by education.

Example: A baby touches a hot stove and for the first time is conscious of being burned. The baby mentally records this message, "hot stove will burn." The baby returns to the stove a second time and is not burned, why? The baby's consciousness of being burned causes its conscience to say, "don't touch!" Why was the baby burned the first time? There was no conscience to say, "don't touch!"

From a child we begin to grow in knowledge and our conscience starts operating on the basis of that which we have learned.

WHAT MAKES ONE CONSCIENCE DIFFER FROM ANOTHER

The things a person has learned will determine the condition of his conscience. Paul illustrates this in I Cor. 8: 4-13 as he writes about the eating of meats offered to idols. He says:

"... we know that an idol is nothing in the world, and that there is none other God but one . . . Howbeit there is *not in every man that knowledge*: for *some with conscience of the idol* unto this hour eat it as a thing offered unto an idol, and their conscience being weak is defiled (v. 4-7)." Paul goes on to say that *we know* that we are no better or worse in the sight of God for eating meat or abstaining from it. Then he says:

"But take heed lest by any means *this liberty of yours* become a stumbling block to them that are weak. For if any man see thee *which hast knowledge* sit at meat in the idol's temple, shall not the *conscience of him* which is weak be emboldened to eat those things which are offered to idols; And through *thy knowledge* shall the *weak brother perish*, for whom Christ died (v. 9-11)?"

We can see from this that what one knows will determine the condition of his conscience. It is also evident that one having the *greater* knowledge owes it to one who is weaker because lack of knowledge to conduct himself in such a way as not to cause an occasion of stumbling on the part of the weaker brother. Some of my brethren are saying that social drinking is taught in the Bible, therefore they say they can do it and not sin. These same brethren have more knowledge than some of us, "of course." Therefore it seems that they would also realize that it neither commends them to God or makes them any the worse for doing it. And since it is a thing that is causing disturbance in the church they would abstain from it until all come to this same knowledge or else some might be led to sin because of their "strong" conscience.

ONE'S CONSCIENCE ACTS AS A JUDGE When we are confronted with a problem our conscience immediately contacts the library of our learning and makes a decision in respect to the problem in accord with our learning. And if we are honest with ourselves we will abide by the decision made by our conscience until we learn more. What one conscience condones another conscience might reject. The worshippers of Baal or Ashtoreth would condone fornication, but those who believe in Christianity would be horrified at such a thing.

CAN ONE BE SAFE FOLLOWING HIS CONSCIENCE?

Paul was not safe while he was persecuting Christians, yet if he had not persecuted Christians, being a Jew, he could not have later said, "I have lived in all good conscience before God until this day." We can not say that a man is always safe following his conscience, but we can say that no man will be saved without his conscience giving consent. When one becomes conscious of the commands of God he says, obey, and he does if he is honest.

conscience



I marvel that brethren are willing to divide the body of Christ over institutional care of fatherless children when such a system is being abandoned by every state in the union. Not only is such institutional care free from the treasury of the church unknown to the word of God, but it is also inadvisable. By inadvisable I mean that in the field of social studies all the authorities are agreed that there are better ways to provide for the needy child. This is no new thing with the saints of the Lord for this has been the method from the founding of the church. When a child loses one home another is opened to him. The following article is copied from HOME HORIZONS, a trade magazine given to the depositors of the Tampa Federal Saving and Loan Association of Tampa, Florida. This revealing article is from the July-August issue.

ORPHANAGES ARE DISAPPEARING Family Doorways, Not Institution Gates Receive Today's Orphans

Among the "old-fashioned" methods of raising children, the one least likely ever to be revived is the orphan asylum. Today, there are approximately 2,700,000 youngsters in the U.S. who are under 18 and have lost one or both of their parents. Thanks to the efforts in most of the country's communities, only a small fraction of these young citizens must grow up inside an institution.

"Children require individual attention within a family group," says Mrs. Mary Paul, Home Planning Supervisor of N. Y.'s Children's Aid Society. "Even the modern orphanage, which uses a cottage plan that simulates family living, is not adequate for normal youngsters."

The procedure being followed in all of the 50 states is to place orphaned children for adoption or in foster homes as quickly as possible. Families are carefully screened by trained social workers for their stability. The children are also examined to fit them where they can best respond to the love and concern of adults.

This shift in child care reflects the widening community awareness that young people need the security born of family relationships, and the results are happier, better adjusted and more productive adult citizens.

In the light of this article some brethren would have to affirm that every state in the union is against the care of orphans because they do not endorse the institutional method. In the same way, they would have to say that none of the states that have no orphan homes have any method for caring for such children.

I marvel that thinking brethren everywhere cannot see the point. There is not a Christian on earth that does not want an orphan to have a home, the issue is in the establishing of man-made institutions unknown to the word of God to do the work of the church. This one fact remains, The Lord's people did this work for centuries without such and can continue to do so if brethren will give God's plan a chance. In the words of the article let, "Family doorways, not institutional gates, receive today's orphans."

**BOOKS FOR EVERY
CHRISTIAN**





PHILLIPS PUBLICATIONS
124 S.E. 7th Street
Gainesville, Florida

Books for Sale

Sermons By Pickup (<i>Harry Pickup, Sr.</i>)	\$3.00
Book-Miller Debate (<i>Instrumental Music</i>)	2.50
Identity of the Church (<i>Cook-Miller Debate</i>)	2.00
More Than Conquerors (<i>Hendriksen on Revelation</i>)	3.50
External Evidences of Christianity (<i>A. J. Hoover</i>)	3.00
Peloubet's Bible Dictionary	4.00
Scriptural Elders and Deacons (<i>Phillips</i>)	4.00
What Is Wrong With Modern Marriage? (<i>Phillips</i>)	.75
What Is the Church of Christ? (<i>Phillips</i>)	.25
Johnson's New Testament Notes (<i>2 vols.</i>)	6.00

Write for any book, commentary, Bible or reference book

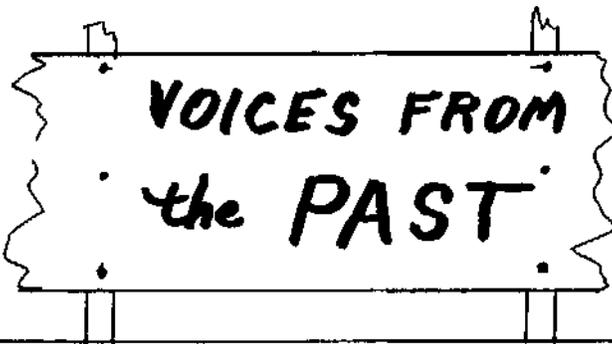
THE IDENTITY OF THE CHURCH

"Debate with Primitive Baptist"

A debate on the general church question between W. T. Cook, Primitive Baptist, and James P. Miller, church of Christ. This debate was held in Nashville, Ga. in October, 1954. This 200 page paper bound book is a good defense of Bible truth.

Price — \$2.00

Order from
PHILLIPS PUBLICATIONS
124 S.E. 7th St.
Gainesville, Florida



A STRONG CONGREGATION

A. C. Williams

(This timely article by the pen of A. C. Williams was taken from the *CHRISTIAN WORKER* on November 28, 1946.—Ed.)

What makes a strong church? What gives it power and influence for good in the community and beyond the community? Whence its magnetism—its drawing power?

1. Not the preacher alone. A gospel minister may labor hard, but he alone cannot make the church strong.

2. Not numbers alone. Large memberships are very gratifying, but God has never depended on great numbers to win great battles. Remember Gideon, who with a noble 300 won a battle against a great host.

3. Not wealth alone. It is a blessing when men and women of means are faithful and generous with their substance. But some of the greatest givers of all ages have not been rich people. Remember the widow's two mites—who gave ALL SHE HAD. Remember Philippi, a poor congregation which gave so liberally and abundantly out of its "deep poverty." II Cor. 8:2, It is not that we have much, but that we give what we have.

4. Not popularity alone. The church will always be popular among sincere people who desire to know the truth. Don't worry too much over losing a friend over the gospel. Those who desert you because you stand for something are selfish and want to exploit your comradeship for selfish ends. Remember that the people who love truth will love you for standing for it and living it.

5. Not human doctrine at all. All the creeds of all the theologians of all time, though they make a pyramid equal to the Tower of Babel, would not give one ounce of strength to New Testament Christianity. For the Bible is sufficient guide in all matters of faith. Human creeds may give strength to sectism, but not to Zion.

BUT—

1. A converted membership, dedicated unselfishly to Christ and his cause.

2. A punctual membership which does not forsake the assembly, Heb. 10:25. Every member who neglects to attend services contributes toward weakness and defeat.

3. A praying membership. God can fill a big heart as well as he can a little, contracted, shriveled one. Our Father in heaven is so willing to help us bear our responsibilities and share our burdens, if we will only give him an opportunity! I Pet. 5:7. Why wrestle alone with problems when you can share these with your Lord? Matt. 11:28-30.

4. A clean membership. Members ought to be very careful, and never rub against wet paint! We cannot play in

the mud without getting some on us. Any fair-minded person who is willing to give a little time to thinking knows what kind of habits weaken his influence as a Christian. It is merely a matter of being fair with ourselves and God. Never frequent a place where you have to leave Jesus on the outside! He might not wait for you to return.

5. A cordial membership. "Then they that feared the Lord, spake often one of another; and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and they thought upon his name." Mai. 3:16. How beautiful is friendship! How people appreciate an encouraging word or smile! What exquisite contribution, riches unfathomable, can come from the least of us who will take the time and spend the effort to be friendly! How lonely and hungry hearts respond to a bit of this heavenly sunshine shed abroad by spirit-filled men and women! The clasp or ministry of a hand, the sympathy of a heart, the good will of a soul—how rich these, and what pillars they become in stabilizing a shaking and reeling world!

6. A missionary membership. After all, the big business of the church is to save souls. She is the "pillar" (not pillow) "and ground of the truth." I Tim. 3:15. It is her business to see that men and women hear the pure gospel. It is her business to urge an obedience to this gospel. We must save others or miss heaven ourselves. We must rescue others or drown. We must season the hearts of others or lose our Saviour. Matt. 5:13. We must shine or become darkness forever! If the church of our Lord fails to point the lost to Christ, who will do it?

7. An obedient membership. Our work is to DO God's will.

RANDOM READINGS

(This clipping from the *Gainesville Sun*, January 25, 1960, Gainesville, Florida shows a new way to increase the attendance and contribution. If any church is having trouble raising money, here is a new "method.")

BARGAIN AT CHURCH

SAN DIEGO, Calif. (AP)—At the small Blessed Sacrament Catholic church in the mountain community of Descanso, offering envelopes bear this message:

"Visitors and guests using these envelopes, and when donating \$2.50 or more, will receive a dozen extra large fresh eggs, free, when presenting this envelope properly certified to Adobe Hacienda Poultry Ranch, Alpine, Calif. Your certified envelopes will be waiting for you next time you visit us."

"Friendliness is an emotional state and not an intellectual achievement. Perhaps people can be taught what friendliness is and shown how to be friendly. They may understand the instruction completely, but that in itself does not make them friendly. Something has to touch their hearts to give them a feeling of friendliness. Then it will become perfectly natural whether or not there is ever any intellectual comprehension of what it all means.

— J. Edgar Hoover in *Nuggets*, April, 1958

GIVING THE ANSWERS FOR OUR HOPE

Address questions to:
2920 Tradewinds Trail
Orlando, Florida

1 PETER 3:15

Marshall E. Patton

METHOD OR ORGANIZATION — WHICH?

Question: (1) If there is no method revealed in the scriptures on how to care for the needy, why do some oppose church support of orphan homes and homes for the aged? (2) Is this not making a law where God has made none? (3) Isn't this the mistake of the Anti-Bible class, Anti-individual communion cups, Anti-literature groups? —CL.

Answer No. 1: This question implies that the issue to the present controversy Over orphan homes and homes for the aged is one of *method*. This is false! In view of all the preaching, writing, and debating that has been done on these matters—and that over a widely extended period of time—such misrepresentation on the part of anyone who proposes to speak with knowledge on the subject is inexcusable. Yet, persistent efforts are being made, by those who have had every opportunity under the sun to know better, to propagate the idea that all the trouble is being caused by some who insist upon one method exclusively. Is it any wonder that sincere brethren, like our querist, caught in the flood of this propaganda are made to wonder why otherwise great and good brethren should cause trouble over a matter so trivial, that is from their point of view?

The issue is one of *organization*. Two organizations are under consideration: the church with its overseers (elders), and the benevolent institution with its overseers (board of directors). Each must use *methods* in the accomplishment of its purpose. ' *These organizations are not methods; they use methods!* When the church, therefore, contributes to the benevolent institution it is not using a method but another organization. If the organization is used, is it not a reflection upon the all-sufficiency of God's institution? Can not God's overseers select a method that will be just as good as that selected by the overseers of the human institution? Indeed they can and should! The congregation, under its elders, can provide whatever is necessary in ministering to its needy. It can make this provision as well as any human organization. There is not one thing essential to such ministry that cannot be provided by the church under the oversight of its elders. If so, what? What can any board of directors provide that the elders of the congregation cannot provide?

The "Digressives" argued that the missionary society was only a *method* by which the gospel was preached. However, the board of directors of the missionary society had to do exactly the *same thing* that God's overseers had to do in executing the great commission, namely: select *methods*. Those acquainted with the digression of a century ago know that the great burden on the part of gospel preachers was that of showing our digressive brethren that their auxiliary organizations, societies, institutions, etc., *were not methods*. Those, like the church, had to select methods for executing the work under consideration.

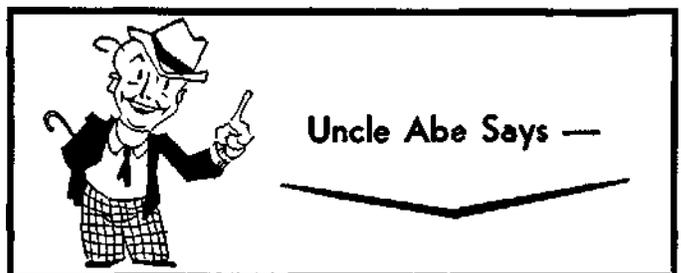
Answer No. 2: If it were only a matter of method, yes. However,, we have shown that it is a matter of organization. We contend that the church should minister to its own needy without the use of other organizations. God made this law, not men. (Acts 2:44, 45; 4:32; Acts 6; Acts 11:27-30; I Cor. 16:1, 2; II Cor. 8, 9; Rom. 15:25-28; I Tim. 5:16).

Answer No. 3: This question implies that those opposing church support of benevolent institutions occupy a position parallel to those opposing individual communion cups, literature, classes, etc. One of two conclusions necessarily follows: either those opposing church support of benevolent institutions occupy a position parallel to the "Antis," or those favoring church support of such institutions occupy a position parallel to the "Digressives." Which is it?

The "Antis" deny general authority for the things in question and insist upon *specific* authority. We have shown conclusively that they are wrong by citing the *general* authority. Hence, by contending for specific authority when God has given general authority, they are making laws where God made none. Such are as much transgressors of God's law as those who add to His will things for which we have neither specific nor general authority.

The "Digressives" affirm general authority for their institutions, societies, auxiliary organizations, etc. They say that such are only *methods*, and that the authority for such inheres in the command to do the work. We have shown conclusively that they are wrong by emphasizing the all-sufficiency of God's organization, the church; by showing that the organizations are *not methods*, but separate organizations, and by challenging them to produce either specific or general authority for organizations other than the church for executing the responsibilities of the church. There is NO authority for such!

If there were general authority for such organizations, we who oppose church support of benevolent institutions would be like the "Antis" in the position we occupy. However, since there is NO authority for such institutions, those who favor such are like the "Digressives" in the position they occupy. There is no other alternative, unless they produce either specific or general authority for such organizations. Let them find such authority and the controversy will be aver.



It 'pears to me that a lot of the trouble in the church today could be avoided if brethren would learn to tend to their own knittin' and leave the other fellow alone. Guess they have never read Paul's advise in I Thessalonians 4:11, "That ye study to be quiet, and to do your own business, and to work with your own hands, as we have commanded you." Seems like in our day and time everybody is busy making plans for everybody else. Just human nature for brethren

everywhere to think that they have enough sense to make their own plans, especially since they have the same New Testament to go by as the other fellow. Another term for meddlin' is *trouble* and always has been. Peter tells the early disciples to suffer as a Christian and not be a busybody in other men's matters. Pretty good advise even in the twentieth century.

Then, too, looks like most of the planners get mad when the other fellow does not want to let him run his business. This leads to all kinds of ugly names that ought never to be named. Calling a brother an "anti" might mean that he is just "anti" having his business run by somebody else who does not have enough business of his own to keep him occupied. Sorta seems to me that this tribe will increase and there are goin' to be thousands of brethren who will be "anti" to being told in every mail and in every paper what to do and then told they are splittin' the church if they don't do it.

The Lord's people have too good a memory for that. They remember that the fellow who makes the issue and introduces the thing is the one who is making trouble, not the brother who wants to be left alone and serve the Lord as he believes is right. Yes, sir, there's too much meddlin' with the churches by too many fellows who do not have enough to do. Just remember, meddlin' is another name for *trouble* and the one who does the meddlin' is the one who is making the trouble.

WHAT IS THE CHURCH TO YOU?

What does the church mean to you? I know: it means everything! Most church members solemnly declare that the church is the most important thing in life to them, but their actions tell an entirely different story. The best way to get the real truth is to compare their attitude toward the church with their attitude toward what we know they love. Compare it in this way: What does the "almighty dollar" mean to you? What does your little child mean to you? What does your own life mean to you? These questions are answered by your actions in life toward these. One is ever interested in finding ways to increase his income. That is because money is important to him. He also takes advantage of every opportunity to do for his children. That is because he loves his children in the highest sense. He constantly strives to protect, preserve and provide for his own physical life. That is because he loves his life. But this same fellow will neglect opportunities to promote the church; he does not try to increase his spiritual life in the church; he does not seek to preserve, protect and provide for his spiritual being. The obvious reason is that he does not love the church as he does these other things. Jesus taught us that unless we love him more than all these things—even our own life—we can not be his disciples, which means we can not be saved. (Matt. 10:37-39).

—Ed.

Fear is an emotion. Emotions come wholly from within, and have only the strength we allow them. As human beings, we enjoy the possession of an intellect, and it is the intellect, not the emotions, that must be the supreme guiding forces of our lives if we are to know any measure of happiness here.

—John M. Wilson.

COMMENTS TO THE EDITORS

"We have received the first issue of *Searching The Scriptures*. We are very favorably impressed with this issue and know that nothing but good can result from the efforts being put forward." —C. H. Shelton

"Let me be one of the first to congratulate you and brother Miller on the quality of your new paper. I have read your first issue and was especially pleased with the spirit that characterized your discussions of church problems. Also, brother Srygley's short article compliments the paper much. I hope this will be a regular feature." —L. A. Mott.

"Just received the first issue of *Searching The Scriptures*. I am well pleased with the make-up of it; and the editorial is a fair and honest approach to what I believe to be a worthy purpose. The articles are to the point and scriptural." —Oaks Gowen.

"We have just received your first issue of *Searching The Scriptures* and hasten our subscription for the first year. We have already read the first issue completely and with gratification, and are very pleased to see another paper of such quality appear on the scene. We trust that it shall always maintain such character." —Arthur M. Ogden.

"I received the first issue of the new publication, *Searching The Scriptures*, and appreciate it very much. I am in accord with your purpose and design and pray God's blessings upon your effort. I shall look forward to the next issue with great pleasure." —Warren Rainwater.

"We were pleased with the first issue." —Curtis E. Flatt.

"Glad to receive the *Searching The Scriptures* paper. If our brethren would do this and leave their opinion out, take the Bible for our only guide, I believe the trouble in the church will be stopped, for which I pray daily." —R. C. Swindell.

"I enjoyed the first issue of the paper, and if it continues as it appears in the beginning, I feel that it will do much good. The first issue has helped the situation here already." —Harold Howard.

"I have the first issue of *Searching The Scriptures*. It has all the 'earmarks' of being a good paper—*sound* in teaching." —E. G. Creacy.

"The wife, and I enjoyed our first copy and were edified by it very much." —C. L. McLean.

"Thank you for sending the first issue of *Searching The Scriptures*; it is an excellent paper, and we predict that it will accomplish much good." —John Iverson.

"I received a copy of *Searching The Scriptures* and I like it very much . . ." —D. B. Whittle.

"We are receiving *Searching The Scriptures* and think it is an excellent paper!" —Dr. R. R. Clifford, Jr.

PLEASEING EVERYONE

Someone has said that there are three impossible things to man: get out of paying taxes, escape death and the judgment, and please everyone. There is much more truth in this than appears on the surface. The last of the three is a fact not learned by many. Religiously speaking many are trying to please everyone but God. You cannot do it—even Christ could not do it—so try only to please God and if others are pleased all is well, if not, all is still well. If you try to do everything people demand of you, you will be a most miserable failure.

WHAT ABOUT BAPTISM, FAITH AND WORKS?

E. L. Flannery, Bedford, Ohio

1. Is Baptism essential to salvation?

Yes, for Jesus said, "He that believeth and is baptized shall be saved" (Mark 16:15, 16). And Peter said, "Repent and be baptized everyone of you, in the name of Jesus Christ, for the remission of your sins" (Acts 2:38).

2. How many baptisms are there?

Paul said, "There is one baptism" (Eph. 4:5). There is no such thing as "modes of baptism." One might as well talk of "shades of white." White has no shades and baptism has no modes. Baptism, being a noun, stands for one thing; and baptize, being a verb of motion, cannot denote several actions. It cannot, then, be two in kind (Holy Spirit and water) nor three in form (sprinkling, pouring, and immersion). Paul, knowing the how and what of baptism said, "We are buried (immersed) with him by baptism" (Col. 2:12).

3. Why was not Abraham baptized?

The law under which Abraham lived, the patriarchal, did not command baptism into Christ. Abraham lived 430 years before the giving of the law of Moses, the Hebrew law. Abraham offered animal blood sacrifice. He had a wife and a handmaid (secondary wife). Abraham never kept the law of Moses, as he lived many centuries before it was given. It would be as sensible to ask, "Why didn't the early Puritans that settled this country pay income tax to the United States government?" They did not because they were living under British rule until the Revolutionary war. Abraham is a great example of faith.. He is no example at all of a Christian, having been born 1996 B.C.

4. Will not faith save?

Certainly, but not faith alone. Faith manifests itself by works (obedience). Of Abraham it is written, "Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. Ye see then how that by works a man is justified, and not by faith only" (James 2:22-24). Abraham did all that God told him to do. That is how he proved his faith. We must do all God tells us to do to be saved. "He that believeth and is baptized shall be saved" said Jesus.

5. Is salvation by works?

Salvation is not by the works of the old law, the law of Moses, but it is by works (obedience) on man's part, in obeying the law of the gospel of Christ. This is clearly taught in Ephesians 2:8-10; James 1:25. Man cannot merit salvation—he must be saved by grace. But he can manifest his faith by doing what God asks of him. Believing is a "work" on the part of man: "This is the work of God, that ye believe on him whom he hath sent" (John 6:29). If salvation is completely without WORKS on man's part, then man would have to be saved without faith, for it is a WORK. Repentance is a work, something man does. Baptism is a work, something man does. Yet, when a man does all these things—believes, repents and is baptized—he is saved not

by his merits, but by the grace of God. God saves because he has accepted God's means of salvation, the blood of Christ, the will of Christ.

GOING TO LAW WITH A BROTHER

Thomas O'Neal, Butler, Alabama

(Read: I Corinthians 6:1-8)

Paul, in the first Corinthian letter, deals with the problems of Christ's congregation in Corinth. This scribe knows of no congregation of God's people that has the number of problems that Corinth had. This does not mean that no congregation today is free from *some* of Corinth's problems.

Her Problems were: (1) "contentions among you, (2) party strife or following preachers, (3) fornication (4) litigation against brethren in civil courts, (5) confusion over spiritual gifts, (6) profaning the Lord's Supper. These are a few; others could be listed.

Some of the saints in Corinth had matters against each other. These matters were heralded into the heathen, civil courts for settlement. This brought reproach upon the Corinthian body of Christ. Paul's pen wrote, "I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren?" Paul asked the Corinthian Christians if there was not among them a "wise man" who was capable of judging matters. Thus, the solution to her problem was arbitration.

Paul said there was a fault among the saints. The fault was, ". . . ye go to law one with another." Paul raises two questions, (1) "Why do ye not rather take wrong?", (2) "Why do ye not rather suffer yourselves to be defrauded?" By not so doing, they did wrong and their brother was defrauded. It would have been better for them to suffer loss than to go before the unbelievers to be judged. This is in harmony with the teaching of Jesus Christ in Matt. 18:15-17.

SOME QUESTIONS

Since this article is designed to "search the Scriptures" on the question under discussion, I raise some question for the reader's consideration. What is *your* answer to each of the following questions in the light of the teaching of Paul? (1) Can the wise man of verse 5 grant a divorce for fornication? (Matt. 19:9), (2) Is there any exceptions to Paul's teaching in I Cor. 6:7, e. g., going to law to obtain a divorce for fornication? (3) Is there a limit to which one should go? (Matt. 5:28-42). After one gets the coat and also the cloak, then wants your shirt, are you still obligated to give it to him? (verse 40). ((4) Does a Christian have the right to appeal to the law for bodily protection as Paul did? (Acts 23), (5) Does a gospel preacher have the right to go to law (call law enforcement officers) with his brethren in order to permit him the privilege of preaching the gospel, when his "false brethren" try to prohibit him from so doing? (6) Does this prohibit brother from going to law with a human corporation (institution) ? (7) Can one human corporation go to law with another human organization, composed of both saints and sinners?

This article is by no means exhaustive; rather an effort to stimulate study on everyone's part of this neglected subject!

CONVICTION OR CONVENIENCE

Ferrell Jenkins, St. Louis, Mo.

When Jeroboam introduced the corrupting, idolatrous calf worship in Israel he took the first step toward the complete downfall of the Northern tribes. I Kings 12 relates how he changed the object of worship from God to two golden calves. He made Dan and Bethel the places of worship rather than Jerusalem. The priest no longer had to be of Levi, but could be from any tribe. The feast day was changed from the 7th month and 15th day to the 8th month and 15th day.

All of this originated in the heart of man and was in violation to the commands of the Lord. The Bible says "this thing became a sin." In order to fulfill his own selfish desire to remain king over Israel, Jeroboam convinced the people that it was "TOO MUCH for you to go up to Jerusalem." He arranged things so that the people no longer had to serve God because of their *conviction* but simply out of *convenience*.

This innovation had a telling effect on the morals of Israel! All of Jeroboam's man-devised corruptions were introduced about 935 B.C. By the year 722 B.C., just 213 years later, the Lord punished Israel by allowing the Assyrians to carry them away into captivity.

Just to show the demoralizing effect of these human conveniences, let us contrast Israel with Judah. Judah, made up of the tribes of Judah and Benjamin, did not become so corrupt, as to be carried away into captivity until 586 B.C., when the last group was taken to Babylon.

When man changes the plans and arrangements of God he is headed for apostasy. Let the sin of Jeroboam and Israel serve as a warning to us that we can not tamper with the Lord's Commands. We should not, simply out of convenience (or any other reason), change the conditions of membership into the Lord's church. Man has no right to change the worship, organization, or work of the church of Christ to suit his own convenience. We must serve the Lord with conviction!

SPREADING THE KINGDOM

James P. Miller

The church of our Lord should grow. In the 13th Chapter of Matthew Jesus taught a series of parables on the nature of the Kingdom of Heaven. In verses 31 and 32, he told of the mustard seed and said, "when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof." The mustard seed grows for a time unobserved and when it becomes of considerable size it attracts attention. In verse 33, we have the complete parable of the leaven. The Master said, "The Kingdom of Heaven is like unto leaven, which a woman took, and hid in three measures of meal until the whole was leavened." These two parables teach the same lesson — that the church should grow — but differ only in one way. The mustard seed in its growth was slow in starting, but the leaven begins to work instantly. Indeed, in the scriptures, many times leaven is used to show the working of sin and evil. The great truth of both is that God's will *demands* the growth of the Kingdom of His dear Son.

The problem of growth occupies the attention of every congregation in the land, and tightly so. The church that does not grow is not only displeasing to God, but will die. This problem is increasingly difficult in the great cities of the world where indifference and worldliness hold great power over the souls of men. Every congregation must find the answer to the problem within the framework of the "things that are written." Sound and scriptural means are not only needed, but are the only way that lasting and permanent growth can be achieved.

In seeking the answer to this problem, the Seminole church in Tampa in the years of 1953 and 1954 inserted a series of teaching articles in the *Tampa Tribune*. Local issues in the field of religious error were dealt with, and for several months answers to the Catholics, Adventists, and others were printed. The cost was high, but the results were gratifying. The church soon outgrew the old building and erected one over twice the size of the old house. This teaching program in the paper was resumed on Saturday, January 16.

The following article was placed on the religious page:



The Bible And The END OF THE WORLD



With the beginning of every new decade there are many who are ready to prophesy the end of the world. Although it is true that the world may end tomorrow you need not be misled. No man knows when the end of time will come.

TIME OF HIS COMING

1. He will come as the lightning	Matt. 24:27
2. No man knows the day or the hour	Matt. 24:36
3. He will come as a thief in the night	1 Thes. 5:2

Now consider that all other facts about the Lord's coming are known.

PURPOSE OF HIS COMING

1. He will come to judge	2 Tim. 4:1
2. He will come to reward	Matt. 16:27
3. He will come to punish	2 Thes. 1:9

MANNER OF HIS COMING

1. He will descend from heaven	Acts 1:11
2. He will come with a shout and trumpet	1 Thes. 4:16
3. The dead shall rise first	1 Thes. 4:16
4. We will meet the Lord in the air	1 Thes. 4:17

NO REIGN ON EARTH

The word of God makes no provision for a reign of Christ on earth. Our Savior taught that his "Kingdom was not of this world." John 18:36. "Therefore, as we begin a new decade we need to work to restore New Testament Christianity and not be disturbed by those who "cry out to here and lo there."

Hear "The Second Coming of Christ," Discussed
Tomorrow at 6:00 o'Clock

Seminole Church of Christ

ROME AVENUE AND WISHART BOULEVARD

Bible School 10:00	Worship 11:00	Sunday Night 6:00
--------------------	---------------	-------------------

James P. Miller, Evangelist
If interested New Church in Ruskin
Call 47-2403 after 7 P.M.

The results are interesting. Conditions were the same on both the Lord's Day before and the Lord's Day following the publication of the article. In as much as anyone could tell, all other factors such as weather, sickness, etc. were identical. Here are the figures:

<i>Sunday Before Ad</i>	<i>Sunday Following Ad</i>
Bible School . . . 288	Bible School . . . 308
Morning Worship . . . 338	Morning Worship . . . 390
Evening Worship . . . 198	Evening Worship . . . 233
Additions . . . 0	Additions . . . 4

Of course, no one knows or will ever know, how much such an article printed in a paper with 145,000 circulation contributes to this increase. It is just one of the ways to preach the message and fulfill the great commission and make the Kingdom like leaven.

"A GOOD MINISTER"

R. A. Ginn, Meridian, Mississippi

"If thou put the brethren in mind of these things, thou shalt be a good minister of Christ Jesus, nourished in the words of the faith, and of the good doctrine which thou hast followed until now." (I Timothy 4:6).

Different people have different ideas about what makes a man a good minister. We may be far afield in our opinions as to his qualifications.

Some of our attitudes toward preachers reflect the liberalism and soft-pedaling of truth that have infected many brethren in late years. To them, a good minister is one who can boast literary and religious degrees imbibed from the stagnant pools of infidelity, who is polished in social manner and whose sermonettes (about twenty minutes' worth) never contain material offensive to those in the "other denominations." But, this kind of preacher is not a good minister! He is only a spineless, worthless pawn of those in the church who have been fed with pabulum and applesauce so long that they are not able to endure the sound doctrine. (2 Timothy 4:3-4).

Other estimates of those who preach the word indicate the frightening trend among churches today toward a "social gospel." By this standard, a successful minister must by all means be "good with the young people." He must be an efficient organizer and promoter of things that will "keep the members interested," and will put the church before the eyes of the world. These men are unworthy to be called gospel preachers and would better divert their vim and vitality into some other work. Both the churches and these preachers would be the better for it.

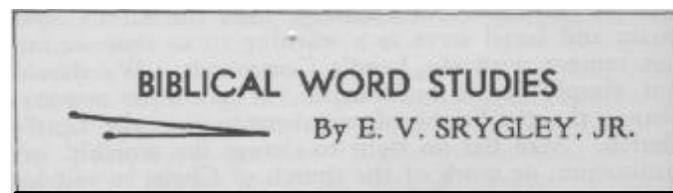
Still other views of ministers show that numerous *sincere* brethren have never learned what a preacher's work really is. They cannot be expected to form a valid judgment of any preacher and his work until they do. To some; a preacher is a professional visitor. He must knock doors — many of them each day. Others regard a preacher as a "deep thinker" who must be able to "dig deep" and "preach deep." Then, there are those well-meaning folk who regard their preacher as a sort of expert in all sorts of family and human relations, always chomping at the bit to straighten out problems he knows nothing about and that are none of his concern. Some of this work, of course, is inevitable

and desirable for every servant in the public eye. But, these things do not determine whether a man is a good or no-good minister.

It seems that God should know the true worth of a preacher. After all, our primary concern should be to please Him with our service. "For am I seeking the favor of men, or of God? if I were still pleasing men, I should not be a servant of Christ." (Galatians 1:10). Christ has told us plainly what constitutes the faithful ministry of his preacher. With that we must be content. If a preacher pleases God with his service, who are we to object?

The inspired description of a "good minister" is found at the beginning of this article. Read it again. Regardless of other standards that man may hold, in God's judgment any preacher is a good one who: (1) Puts the brethren in mind of the "things of God" and (2) Is motivated always by the words of the doctrine of Christ. That is all. No mention of name-calling or sermon length. The supreme test with God is whether one knows the truth and is firm in teaching it to all men. If so, he is a good minister; if not, he is not worthy of the confidence of his brethren and should not be used by them in work that is the Lord's.

It should be the supreme desire of every preacher to "fulfill his ministry" and to "do the work of an evangelist." Let us never get our wires crossed and our sights so much off-center that we lose all sense of what ministry really is. "Preach the word; be urgent in season, out of season; reprove, rebuke, exhort, with all longsuffering and teaching." (2 Timothy 4:2).



Matt. 28:18, ". . . all power . . ." Jesus had shown His power on earth, but here He affirms His complete authority. He anticipated His position at the right hand of God. We are not led to believe by any Scripture that Jesus has delegated any of this authority to any present earthly potentate or assembly of men. The Greek here for "power" is *exousia* which means "right to rule or govern." However, the power given to the apostles, (Acts 1:8), is from the Greek *dunamis* which refers to ability or power to perform certain acts. This power was manifested in miracles.

It is seen, then, that the apostles were never given any personal power to rule or govern in spiritual matters. The power that was given to them was miracle working power and not legislative power.

SCRIPTURAL ELDERS AND DEACONS

By H. E. PHILLIPS

Eighteen chapters dealing in detail with the organization of the church, qualifications and duties of elders and deacons, and duties of the church.

A book every elder, deacon, preacher and Christian should obtain and read carefully.

The News Letter Reports

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

FROM HERE AND THERE

Paul Tidwell is the new preacher for the Habanna Avenue congregation in Tampa, Florida . . . The little church at Bethune, S. C. has started a new meeting house. They are worthy of "help . . . *Jimmy Yopp* is leaving the Belmont Heights church in Tampa, Florida in April to take up work with one of the churches in Kenneth, Missouri . . . *Louis Garrett* will do the preaching with the Hyde Park congregation in Tampa, Florida. *Arlie Hoover*, who formerly preached for this church, has moved to Slaton, Texas . . . *J. O. Walter* has moved to New Bern, N. C. and is now doing a good work in that needy field . . . *Richard Weaver* of the Westvue church in Murfreesboro, Tennessee works with the college students at Middle Tennessee State Teachers College and is doing a good work . . . *Charles Holt* was the speaker in a gospel meeting at Park Boulevard church in Louisville, Kentucky the middle of February . . . *Gordon Teffeteller* after several years of labor in the Valdosta, Georgia area will move to Durham, N. C. He plans to continue his studies at Duke University.

The church at Trilacoochee, Florida has acquired property at the intersection of Route 301 and 98 and will begin a building soon. They have the money for a beginning and will build on faith as they go. Colin Williamson is the preacher and the work has been moving forward . . . *J. W. Evans* will preach in a meeting with the North Miami congregation from March 28 through April 3. Bobby Thompson is the regular preacher there . . . *Nat Cooper* is now working in Coleraine, North Ireland. The work is hard and the progress slow. His address is: Bree2emount, Coleraine, Co., Londonderry, North Ireland . . . *Ronald Mosby* is preaching in Rantoul, Illinois. Four were baptized during November and five in December.

N. B. Hardeman began a meeting in Fort Pierce on February 21 . . . *John I person* of Bessemer, Alabama will preach in a gospel meeting at Holden Heights church in Orlando, March 9-20 . . . *J. P. Miller* preached in a good meeting at Disston Avenue in St. Petersburg, Florida . . . *Harry Pickup* of Tampa preached in the first meeting in the new building in Clearwater, Florida.

Our sympathy goes to brother Harris Dark of Nashville, Tennessee and his family because of the passing of his grand-mother, Mrs. Tom Dark, recently.

JEFFERSON STREET IN TALLAHASSEE, FLORIDA

In the January issue of *Searching The Scriptures* an announcement appeared concerning a new congregation in the city of Tallahassee, Florida. Unintentionally the impression was left that the Gadsden Street church in Tallahassee was supporting this work. This is not the case. This church is, and has been from the beginning, self-supporting, as the report by brother Robert F. Wagner indicates. Jefferson Street began by members from Gadsden Street with their best wishes and prayers. Robert Wagner, formerly one of the elders at Gadsden Street, is now preaching for this new congregation.

Brother Wagner reports that in January, 1960, the first month of existence of Jefferson Street church, the average contribution and attendance was:

Bible study.....	131
Sunday morning worship	147
Sunday evening worship	122
Weekly contributions.....	\$232.00

During January there was one student from the University baptized into Christ. On January 31, 1960 the Sunday evening worship exceeded by one the number present at the morning worship. This is unusual.

Roy E. Cogdill of Nacogdoches, Texas will do the preaching in Bradenton, Florida beginning March 25 and continuing through April 3.

James, P. Miller of Tampa, Florida will be in a meeting at Palmetto, Florida February 29-March 5. Frank Andrews preaches for this congregation.

NEW CHURCH IN RUSKIN, FLORIDA

Another congregation of the Lord's Church began at Ruskin, midway between Tampa and Palmetto — Bradenton, Florida, Wednesday evening, February 3 with C. W. Scott of Tampa the evangelist.

Brother and Sister Dee E. Livily recently built a residence at Ruskin with the express purpose of assisting in establishing a church there. Brother Scott visited Ruskin to search a possible meeting place in school, etc., where a congregation might conduct services. Observing the Ruskin Theatre was no longer used, he contacted one of the owners who directed him to the Livily's. They had also contacted him about other property upon which a building might be erected. This resulted in their meeting each other and the purpose and plan for the new church began. .

The Ruskin Theatre building will be used as a temporary meeting place for the new group with regular Lord's day and mid-week services to be conducted.

Anyone knowing of members of the church living in the Apolla Beach — Wimauma — Gibsonton — Sun City and Ruskin area should contact C. W. Scott, 201 Willowick Avenue, Tampa 10, Florida.

A RULE OF THUMB

To this writer, the Bible is practically personified. God commands his servants to do nothing that is neither logical, reasonable or practical. All have a purpose or purposes. As an example, in the placing of the major emphasis upon individual responsibility in the fields of benevolence and evangelism, the Lord knew that in the carrying out of these commands, the individual grows spiritually. It is in serving that we grow. It is indeed more blessed to give than to receive.

—Ed Rhodes

HAVE YOU SUBSCRIBED YET?

Have you mailed your subscription price of \$2.00 to receive **SEARCHING THE SCRIPTURES** for a whole year? As you send your own, why not subscribe for two others? We want to teach the truth to as many as possible and you can help by sending in your own subscription and two others at once.

IS YOUR ADDRESS CORRECT?

Please check your name and address to see if it is correct. To insure receiving the paper without interruption, send us any correction that should be made. If you are planning to move, notify us of change of address in time to correct it on our mailing list. This will help us to keep the paper coming to you without delay.

FLORIDA CHRISTIAN COLLEGE FOURTEENTH ANNUAL LECTURE PROGRAM

MARY LENA HUTCHINSON AUDITORIUM FCC CAMPUS

DAY -----

Temple Terrace, Tampa, Florida

NIGHT -----

THEME: "The More Sure Word" and "The Glorious Kingdom of God."

7:30 P.M.	"The Kingdom Pictured by the Prophets and John"	Bill Reeves — Miami, Fla.
8:15 P.M.	"The Kingdom Taught by Christ and Apostles"	B. G. Hope — Bowling Green, Ky.

TUESDAY, MARCH 22, 1960

9:15 A.M.	"The Sure Word — Life Giving and Complete"	Oakes Gowen — Bradenton, Fla.
10:05 A.M.	"The Sure Word of Prophecy: The Jewish Nation"	Homer Hailey — Tampa, Fla.
11:00 A.M.	"Did Christianity Originate With the Dead Sea Sect?"	Ferrell Jenkins — St. Louis, Mo.
1:45 P.M.	"Fundamentals of Denominational Errors"	W. Curtis Porter — Monette, Ark.
2:40 P.M.	"Unity of Bible Doctrine: Sin"	Hubert Moss — Jacksonville, Fla.
3:35-5:00 P.M.	Round Table Discussion	Franklin T. Puckett — Akron, Ohio
7:30 P.M.	"A Kingdom Not of This World"	Ward Hogland — Houston, Texas
8:15 P.M.	"No Future Kingdom Here"	Charles Campbell — Nashville, Tenn.

WEDNESDAY, MARCH 23, 1960

9:15 A.M.	"The Sure Word — Inspired and Eternal"	Jere E. Frost — Birmingham, Ala.
10:05 A.M.	"The Sure Word of Prophecy: The Gentile Nation"	Homer Hailey — Tampa, Fla.
11:00 A.M.	"The Social Gospel"	Ed Harrell — DeLand, Fla.
1:45 P.M.	"Fundamentals of Denominational Errors"	W. Curtis Porter — Monette, Ark.
2:40 P.M.	"Unity of Bible Doctrine: Sacrifice"	Bryan Vinson — Longview, Texas
3:35-5:00 P.M.	Round Table Discussion	Franklin T. Puckett — Akron, Ohio
7:30 P.M.	"Sowing Kingdom Seed"	Harold Sharp — Conway, Ark.
8:15 P.M.	"Heavenly Citizenship"	Billy Norris — Russellville, Ala.

THURSDAY, MARCH 24, 1960

9:15 A.M.	"The Sure Word in Norway"	Connie Adams — Newburn, Tenn.
10:05 A.M.	"The Sure Word of Prophecy: Fulfillment in Acts"	Clinton C. Hamilton — Tampa, Fla.
11:00 A.M.	"The Problem of Recreation"	Leonard Tyler — Pine Bluff, Ark.
1:45 P.M.	"Fundamentals of Denominational Errors"	W. Curtis Porter — Monette, Ark.
2:40 P.M.	"Unity of Bible Doctrine: Priesthood"	Cecil Willis — Akron, Ohio
3:35-5:00 P.M.	Round Table Discussion	Franklin T. Puckett — Akron, Ohio
7:30 P.M.	"Perversions of Kingdom Business"	Bob Crawley — Birmingham, Ala.
8:15 P.M.	"True Marks of Kingdom Progress"	W. R. Jones — Bayton, Texas

FRIDAY, MARCH 25, 1960

9:15 A.M.	"The Sure Word — Powerful And Sufficient"	George Lemasters — Barberton, Ohio
10:05 A.M.	"The Sure Word of Prophecy: Fulfillment in Acts"	Clinton D. Hamilton — Tampa, Fla.
11:00 A.M.	"They Watch on Behalf of Souls"	James Jordan — Plant City, Fla.
1:45 P.M.	"Fundamentals of Denominational Errors"	W. Curtis Porter — Monette, Ark.
2:40 P.M.	"Unity of Bible Doctrine: Holiness of God's People"	— Frank Smith — Birmingham, Ala.
3:35-5:00 P.M.	Round Table Discussion	Franklin T. Puckett — Akron, Ohio
7:30 P.M.	"Financing Kingdom Business"	George Jones — Kilgore, Texas
8:15 P.M.	"Glory of the Kingdom"	James P. Miller — Tampa, Fla.