

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 I

JULY, 1960

NUMBER 7

SOUND DOCTRINE IS BIBLE DOCTRINE

Jas. P. Miller

Sound doctrine is simply Bible doctrine, doctrine that a man can verify with chapter and verse in the New Testament. Sound words are, in the same manner, Bible words—words that are found and taught in the Word of God. To be more specific, no doctrine is sound if it cannot be found in the New Testament. We are living under the New Covenant, or the New Testament, and no permission of God is given to go back of the cross for the doctrine of the New Testament church. Paul, in the second chapter of Colossians, verse 14, tells us that the old law was "nailed to the cross." He also argues in the ninth chapter of Hebrews that Christ had to seal the New Testament with his blood, that his testament was not in force as long as he lived, but became of force after he died. In another place he points out that even a man's covenant, if it be confirmed, "no man disannuleth, or addeth thereto." Hence, sound doctrine would not be the commandments of Moses, but the teaching of Christ. To be more definite, the sound doctrine to which Paul refers is the teaching or doctrine of the apostles. In the second chapter of Acts, verse 42, we find this expression used concerning the church at Jerusalem, "And they continued steadfastly in the apostles doctrine and fellowship, and in breaking of bread, and in prayers." Here we have the matter clarified even further: Not only is sound doctrine New Testament doctrine, but it is also the apostles' doctrine. The apostles of Christ, speaking for him, bound sound doctrine on all men, and hence Paul writes to Timothy in II Timothy 2: 1,2: "Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou has heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." What things had Timothy heard of Paul? The answer is clear: Sound words and sound doctrine, the apostles' doctrine, the things that the apostles taught.

Let me suggest to you that every God-fearing man should examine every teaching to see if it is sound doctrine, to see if it is the apostles' doctrine. If such teaching can be found in the Bible, then follow and practice it. If it is not found in the Bible, then abandon it. This simple rule would purify religion as the filter purifies the stream. We would be able to disregard all the teachings of men that are not

found in the Bible, and all of the people of God could unite in the doctrine of our Lord. The Savior's prayer cries out for unity, and a careful examination of the word of God is necessary if men are to walk together.

WHAT CAN I DO TO HELP?

B. L. Fudge, Athens, Alabama

What can I, as one very ordinary individual, do to help the cause of Christ? A list of things are given in Galatians 6:1-10.

I Can Restore the Erring (v. 1)

I can restore my brother or sister who has been overtaken in a trespass. This must be done in a spirit of meekness, realizing that I too am subject to temptation. A "holier than thou" attitude would be rightfully resented by the erring one, and would defeat my whole purpose.

When approached in the right spirit any honest person will appreciate having his faults pointed out. I may in this way save a soul from death. (James 5:20)

I Can Bear My Brother's Burden (v. 2) None of us live to ourselves. All of us at times become discouraged. I can help my brother with his burden. Some-times as little a thing as a smile, a compliment, an expression of appreciation can lift a great burden from the heart and mind of a friend. A wife can help her husband with his load of care and responsibility, and the husband can help the wife. In bearing one another's burdens we fulfill the law of Christ.

I Can Face the Facts About Myself (v. 3) "If a man thinketh himself to be something when he is nothing, he deceiveth himself." The high school Senior has often been pictured as thinking he knows all that is worth knowing. If so, he is not alone. The college graduate often emerges with the "know it all" attitude to a disgusting degree. Preachers, young and old, often become hypnotized by their own voices and enamored of their own brilliance. Christians who sadly need teaching sometimes push them-selves forward as teachers.

I can help the cause of Christ greatly by making a realistic appraisal of my own abilities and acting accordingly.

I Can Do My Own Work (v. 4-5) I can serve faithfully in my own capacity. I can study and work to become a better teacher, song leader, exhorter,

deacon, preacher or *elder*. *There is* a burden that we may share, but there is another burden that each must bear for himself. No one else can do my praying, singing, giving, assembling, eating, teaching or exhorting for me. I must discharge these individual responsibilities myself. Only I will be held responsible for them in judgment.

I Can Support a Teacher (v. 6)

The noted radio and television "miracle-working evangelist, T. L. Osborne, has inspired over 2700 of his followers to each support a native evangelist in some mission field. These men in the underprivileged parts of the world live on from twenty to fifty dollars a month.

When will New Testament Christians awake and assume the same kind of personal responsibility to see that the whole world hears the gospel? "Let him that is taught in the word communicate unto him that teacheth in all good things," whether at home or abroad.

7 Can Realize that Reaping Time Is Coming (v. 7-8)

I may deceive my wife; I may fool my neighbors; I may evade the officers of the law; but God has solemnly warned me that I can't fool him. His laws are inexorable. "Whatsoever a man soweth, that shall he also reap."

If I fully realize the simple, powerful truth of this verse, it will have a profound influence on my every action. The wild oats of youth, the middle-aged fling, and the old man's folly will all be avoided if I am conscious that the reaping time is surely coming. Instead of these, I will be sowing the things of the Spirit daily.

I Can Keep On Keeping On (v. ,9) It has been said that discouragement is the most effective tool in the devil's workshop. It is hard to keep on when you are bitten by the one you have fed, when you are misunderstood and misrepresented, and when you can see no results from your labors. But our God has promised, "In due season we shall reap, if we faint not."

I Can Do Good Toward All Men

As opportunity affords I can do good unto all men. The use of my car, phone, or personal service in time of sickness, fire or other distress may be the factor that causes my neighbor to obey the gospel. Maybe you have read the poem, "The Gospel According to You". There is a lot of truth in it. The only gospel some folks will read is the gospel according to you. (or me.)

I have a special responsibility to do good to them that are of the household of faith. The ancient pagans exclaimed, "Behold, how these Christians love one another!" This same love should be the distinguishing mark of Christians today.

What can I, as one very ordinary individual, do to further the cause of Christ? There are many other things, but this one passage, Galatians 6:1-10, points the way for me to help my erring brother, my discouraged brother, myself, my home congregation, my preaching and teaching brother, the lost anywhere in the world, and my neighbor. Am I practicing it?

Friend, are you practicing it?

Some preaching does more entertaining than edifying; some more complimenting than exposing of sin; some more pacifying than purifying; some more consoling than censuring. It is not the amount of preaching that is troubling the world either way. It is the kind of preaching that we should be concerned about.

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 |
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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

Editorially it is impossible to maintain the freedom of speech and worship we claim to enjoy under our constitution and not allow investigation of questionable subjects as well as "orthodox" matters. The "brain-washing" that now takes place both from pulpits and through the pages of religious papers is a disgrace to the claim of "searching the Scriptures." The most enslaved peoples of this globe are those who have been permitted to hear only "one side" of a proposition—the side their masters want them to hear. Why do you suppose denominationalism today "discourages" its subjects in attending a meeting where the pure, sound gospel of Christ is preached? The answer is that they know they cannot hold many of them if they learn the full truth. Error would rather shy from any investigation than to try to stand in the face of mighty truth. The man who is really searching for truth does not hesitate to read, study, discuss and open for investigation any information available.

The forces of Catholicism and Communism, although complete opposite forces, are equally ardent in keeping their subjects uniformed on all matters that are detrimental to their cause. This produces a state of ignorance that enslaves people for generations. The citizens of democracy abhor the slightest suggestion that their freedoms of investigation and speech be curtailed by any sort of censoring. We want the freedom to investigate for ourselves "both sides" of all propositions, to investigate with candor what our greatest opponent has to say for his cause, and then to make up on our own minds as to what is truth and what is error. If the will work in political, scientific and moral matters, why will it not work in religious truth?

No one denies the "right" of an editor to decide what shall and shall not appear in his paper or book. He has a legal right to such practices. But does he have the moral

right to do this and then claim to be fair-minded and really search for truth? Wisdom must be exercised in using material that is educational and serves the cause of investigation in fairness, but to allow only what is representative of "one side" of a proposition and refuse fair investigation is prejudice and "brain-washes" the readers, or attempts to do so. This is exactly the practice of Communism in Russia. The leaders permit only what is helpful to the cause of communism in their official publications. Catholicism allows its subjects to read only what is approved by its officials. If the "other side" is to be heard, these official organs will represent it in their own words. This is a most unfair practice and seriously blocks any possibility of determining the truth. If your cause fears complete investigation, you had better watch out; you may be lost in eternity.

Neither brother Miller nor I obligate ourselves to indorse every statement or position that appears in this paper. We are not in the business of making creeds and determining what readers shall believe and what they shall not believe. We are striving to SEARCH THE SCRIPTURES with every reader in the effort to separate God's truth from human error in matters religious. We shall not be turned from this course. We encourage each person to accept and believe the truth when it is found and to reject all error where ever it may be. Every person has the right to be heard, and as far as space allows we shall permit fair investigation of Bible truth. There are some conditions, as stated in the first editorial of January, 1960, which we will not allow. Personal sarcasm and ridicule will not be permitted simply because it does not gender a fair investigation of truth. We shall not permit the pages of this paper to be used for the promoting of personal projects or the discussions of personal bitterness between brethren. This sort of writing hinders the search for truth because of personal feelings and prejudice. It does not help truth to impugn the motives of another, or to discuss his personal weaknesses and inconsistencies. Gospel truth comes only from what is written by the Spirit of God in the book of God. To speak against the general conduct of a class of people does not attack the person of anyone.

We shall also strive to provide a well balanced diet of spiritual things. Some articles may be delayed for some time because we have too many on the same general subject. Others may not be published because they are not well written in form to edify the readers. Some may not be published because they do not attempt to discuss a scriptural subject, but rather to promote a personal ambition. Some may not appear because they are personal attacks that tend more to discredit persons than to deal with truth. It is true that all error is attached to some person, and to discuss the error involves the persons associated with it, but to attack the person rather than the error is the same as a physician attacking the patient rather than the disease he has. We need frank, fair, scriptural discussions on ISSUES and not of personalities. I do not believe Billy Graham is right in his doctrine. I believe he is teaching a dangerous doctrine that leads men away from Christ, but a personal attack on his character does not disprove his doctrine or prove that I am right, and a fair-minded investigator of truth will not be convinced by such logic (?).

We do not expect all readers to agree with this position, but what position could a person take that would draw approval from all men? We are simply seeking to be fair, impartial and scriptural in our efforts to SEARCH THE

SCRIPTURES with all who write and read the pages of this journal. If you disagree with a brother, say so! But do it with fairness as you would expect to be dealt with. Let us imitate the Lord who left us an example to follow: "Who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously" (I Pet. 2:22, 23). May God help us to "set your affection on things above, not on things on the earth" (Col. 3:2).



Truth is always consistent with itself. God created the heaven and the earth (Gen. 1:1) and is a God of truth (Deut. 32:4). If one "truth" ever opposes another "truth" further investigation is required. Certainly truth does not oppose itself.

From whence is the source of life? This question is answerer in Genesis I, but not to the satisfaction of all. There was much discussion up to the middle of the 19th century as to the origin of life. These discussions hinged on two major questions. Did or can life spring spontaneously from dead matter (abiogenesis) or is it the offspring of existing parents (biogenesis) in every case? The theory of spontaneous generation was held as the explanation for life from the years before Christ until the famous lectures of Louis Pasteur at the Sorbonne, April 7, 1864, when he gave proof that things produce after their own kind.

In early descriptions as to the origin of life the Greeks looked upon the Goddess Gea as the mother of mankind. In their mythology they told of stones being cast upon Gea and these springing forth as men and women. The Celts thought of the soil being inhabited with gnomes and pixies, friends and enemies of mankind. The Greek philosopher Aristotle wrote in 384 BC: "Animals sometimes arise in soil, in plants or in other animals." Three hundred years later, Ovid, in his dissertation on the Pythagorean philosophy, defended this theory of spontaneous generation and Vergil (70-19 BC) in the Georgics, gives directions for artificial production of bees.

"But," someone says, "this was centuries ago and we do not teach this now." True, but consider that these men and others like them were the best minds of their ages. We have great minds today who, in a sense are still in "theory explanations" as to the origin of life. The origin of life is revealed in Genesis I as well as the natural law which declares that each living thing shall bring forth "after his kind."

WHAT IS PREJUDICE?

It is the lock on the door of the closed mind. It is the ignorance we usually mistake for reason. It is the first enemy of information and progress. It is intellectual astigmatism.

It is the perfect combination of conceit and ignorance.
—Borrowed.



CHANGING WITH THE TIMES

As a young preacher twenty years' ago, I remember the battle fought by the brethren over what was called at that time the "college question." By this they debated the question of church supported schools. The colleges were willing to take money from the churches if the churches were willing to give it. The greatest minds in the brotherhood pointed out that it was not the work of the church to teach secular subjects such as history, shorthand and even physical education. That the money of the church treasury could not be spent to buy football uniforms and sweaters for cheer leaders. The issues were clear and the victory over the "institutionalism" for that day was clear. Not a school to my knowledge offered such a contribution. In our day the present debate was shifted from the college in the budget to the benevolent institution supported from the treasury of the church and here those who desired the church to pay the bill found a battle ground more to their liking. Although all human organizations stand or fall together, it is interesting to note that with the issue shifted from the college the schools have been quietly going about the very thing that they were defeated on two decades' ago. With two or three exceptions the schools are taking money from the churches. On my desk as this is being written I have a bulletin from such a school with contributions listed from 5 churches. Many of the brethren who declared themselves as "watch dogs" against any encroachment of the schools into the treasury of the church have long changed their minds and now give it their blessings. Many others will have to change or be marked as "antis." I cannot help but believe there are thousands of others who are still convinced that there can be no "church schools," "church universities," and such like. If this is not true the result is clear, the church of the Lord will lose her identity and close ranks with the denominations around her. The body bought by blood will be merged with institutions built by sweat and the man of tomorrow will have to grope through the night of creeds and the man-made religions to find the way.

BEAR FRUIT OR DIE!

J. E. Whigham, Tampa, Florida

"I am the vine, ye are the branches: He that abideth in me and I in him, the same bringeth forth much fruit: for without me ye can do nothing . . . Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." (John 15.)

God set the great natural order around us and set in motion the great process of growth and recreation. We call all this "nature." The water, air, light, heat, wood, fiber and food products are all a part of the natural order. We are compelled to ascribe all these things to a power superior to us because we cannot create them, neither can

we trigger the growth of those which come about by growth. Do we ever meditate on how powerless we are to bring about a cornfield, a wheat field or a forest by our own independent efforts? Take away the timeless yet unknown principle of growth in the sprouting of seeds and the shooting forth of blades and leaves and our earth would soon become a lifeless, silent globe!

We have set out the forgoing in order to state, as forcefully and effectively as possible, that all of God's nature scorns barrenness or unfruitfulness. Through all the ages, since nature as a finished order came from the hand of God, she has passed a quiet yet irrevocable sentence of death upon all genera or species which cannot, or will not bear fruit. Herein is a profound analogy as between God's order, nature, in the physical realm and his higher order, the spiritual realm. In both realms the divine edict is: BEAR FRUIT OR DIE!

It would seem that men would readily grasp this great truth, but instead here is manifested one of the most tragic and fatal lacks of insight in all the ages: A man can and does recognize somewhat of the portents and causes of fruitlessness and death in the natural world but he can go blissfully on his way as spiritually sterile and unfruitful as desert sand and never recognize his fatal weakness! In fact, he may boast to the contrary "professing that they know God but in works they deny him, being abominable and disobedient, and unto every good work reprobate." (Titus 1:16).

Perhaps the dynamic word "works" is the key to the traditional and current absence of spiritual fruit among professed believers. So much religious effort, both ancient and modern, has been and is exerted to promulgate "forms" of doctrines that relatively little time and effort are left by which to make Christianity a practical, living thing. Speaking of fierce, high-minded, self-loving men that would come on the scene Paul wrote to Timothy "For men shall be lovers of their own selves . . . having a form of godliness but denying the power thereof." (II Tim. 3).

When we see people indulging primarily in "form" with little or no performance we know they are not using the power of godliness to enrich their own lives and the lives of others, hence they are not bearing fruit and must therefore die. It is tragedy that some of the world's larger religious groups have "forms" of doctrine that deny the value of works in the exercise of faith.

It behooves every seeker after the truth of God to search diligently in the New Testament for ways to bear fruit and then go forth and do it, in the face of the awful edict: BEAR FRUIT OR DIE! !

INTO ALL THE WORLD

Connie W. Adams, Newbern, Tennessee

"And he said unto them, Go ye into all the world, and preach the gospel to every creature." (Mark 16:15.) These were among the parting words of Christ as he left the earth for the coronation in heaven. They presented at once the universal scope of the gospel, and placed upon the apostles, as his selected ambassadors, the responsibility of discharging these directives. That they took seriously their task is evidenced by the fact that within their lifetime Paul could pen these words: "and be not moved away from the hope of the gospel, which ye have heard, and which was preached to

every creature which is under heaven; whereof I Paul am made a minister." (Col. 1:23) The urgency of the work permitted no slack. They moved under a sense of compulsion for Paul said "woe is unto me if I preach not the gospel."

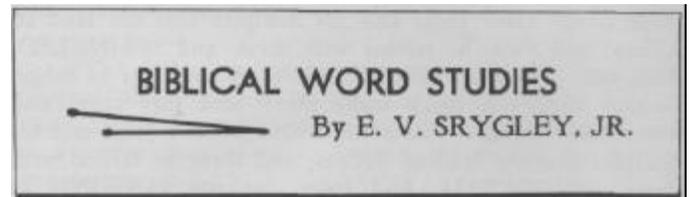
That sense of urgency which possessed the apostles infected their converts in the early church. Those genuinely converted desired the salvation of their friends and acquaintances. It was the spirit manifested by Philip who went to Nathanael to share the knowledge that he had found that one of whom the law and the prophets spoke. This was the spirit of the scattered church as its members were dispersed and "went everywhere preaching the word." Pressed by this compelling charge, Philip went down to the city of Samaria and "preached Christ unto them." Following his obedience to the faith, it is said of Paul that "straightway he preached Christ in the synagogues, that he is the Son of God." This spirit moved Paul throughout the Roman Empire teaching now a handful of women on a river side, then a number of philosophers on Mars Hill; now a jailor and his family, then proclaiming Christ in Caesar's house. And this was all a debt to be paid. "I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. So as much as in me is, I am ready to preach the gospel to you who are at Rome also." (Rom. 1:14-15.) This same spirit was imparted to those taught by Paul. To Timothy he said "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." (2 Tim. 2:2.) Thus the message is to be perpetuated.

Not only was the church distributively concerned with reaching the lost, but the church in its collective capacity engaged itself primarily in the work of spreading the gospel message into all the world. The church in Thessalonica was commended because from it "sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not speak anything." (I Thess. 1:8.) Congregations were helping to send the truth in their support of those who preached it. Paul was supported financially by "other churches" while he preached in Corinth. On another occasion he was supported by the church in Philippi "for even in Thessalonica ye sent once and again unto my necessity." (Phil. 4:16.)

Nothing is more needed now than a sense of urgency toward the lost on the part of each Christian, who has the power, whether he recognizes it or not, to fill every corner of his own private world with the saving message. Great mass movements may be conceived and executed under the sound of trumpets and with the general heraldry which characterizes the arrival of the circus in town, but these cannot begin to compare in effectiveness with the simple person to person relating of the story of Christ and his church. There is too much of a tendency to feel that group activity can discharge our private responsibilities. In accord with the need for more personal teaching, there is a need for congregations to become impressed with the importance of sending and supporting men in remote quarters of this nation where the plea for the old paths is unheard, as well as into those far off nations where a spiritual darkness blacker than midnight has settled. There are yet many nations in which God's power to save has not been proclaimed, at least in modern times. In all of these nations there are to be found men and women who would be receptive

to the truth should they learn it. They stand in the condition of those found in the market place at the eleventh hour, who had not entered the vineyard because "no man hath hired" them. The "hiring" there is equal to the "new birth," to being "added," "translated," and "grafted."

Nothing could be more appropriate in concluding this article than the words of Jesus: "The harvest truly is plentiful, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into the harvest." (Matt. 9:27-38.)



"... BY FAITH IN CHRIST JESUS ..."

Gal. 3:26

I am personally convinced that in Gal. 3:26 Paul is making no reference whatever to saving faith by which one becomes a Christian. To the contrary, Paul is discussing the location of *the faith* (in the original text it is *the faith*), and not the directions of *faith*. That is, Paul's statement is not this: "You become the sons of God by believing on Christ." Paul's affirmation is this: "You are now the sons of God in Christ Jesus through the faith." The words "in Christ Jesus" are translated from *en Christo Iesou*. They are not translated from *eis Christon Iesoun*. This latter Greek phrase is the one commonly found where the idea is the direction of saving faith.

It seems to me that an elaborated statement of Paul's teaching would be something like this: "In Christ you are full-grown sons of God by means of the faith, that is, the Gospel. But in Judaism you were only growing children by means of the Law."

Gal. 3:26 is an emphatic restatement of Gal. 3:24, 25.

BAPTISM

Wilbur Hunt, Palmetto, Florida

"After these things came Jesus and his disciples into the land of Judaea; and tarried with them, and baptized. And John also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized" (John 3:22 and 23). The subject of baptism is a Bible subject, over which much controversy exists as to its meaning, purpose, importance, and so on. Some believe that sprinkling and pouring as baptism is just all right as immersion is all right. But what does the Bible, rather, what does God say about baptism? This is the most important question. If we take what God, through the Bible, says about baptism, there would never be so much controversy over baptism.

One way to approach the subject is to consider its meaning, that is, what the word means. Our English word "baptism" is an anglicized word for the Greek word "baptizo;" that is, the translators of the King James version, rather than translating the word "baptizo" as "immersion" in order not to disturb the practice of sprinkling or pouring

water as baptism, simply changed the spelling of the word or confirmed it into an English word. All Greek scholars of the different denominations agree that the Greek word "baptizo" means "dip," "immerse," "plunge," "bury," and similar ideas, never sprinkling or pouring. The Greek words for "sprinkle" and "pour" are "rantizo" and "acheo" in that order, but it is "baptizo" that is used in the New Testament passages regarding baptism.

Another way to approach this subject is its grammatical usage and sense. Let us make the above two verses read as follows to determine which one makes the most sense. "After these things came Jesus and his disciples into the land of Judaea; and there he tarried with them, and SPRINKLED. And John also was SPRINKLING in Aenon near to Salim, because there was much water there: and they came, and were SPRINKLED." "After these things came Jesus and his disciples into the land of Judaea; and there he tarried with them, and Poured. And John also was POURING in Aenon near to Salim, because there was much water there: and they came, and were Poured." "After these things came Jesus and his disciples into the land of Judaea; and there he tarried with them, and IMMersed (or DIPPED). And John also was IMMERSING in Aenon near to Salim, because there was much water there: and they came, and were IMMersed." Which one makes the most sense? It is the third one. Our test also has the statement "because there was much water there." A lot of water, such as river water, not a jug of water, is needed to completely immerse or dip or bury a person, as one would need a lot of dirt to bury something rather than sprinkling sand over the object and saying that one has buried it. The New Testament pictures baptism as a burial in water (Romans 6:3 and 4; Colossians 2:12). When one honestly and sincerely faces the truth on baptism, as well as any other Biblical subject, there would never be any trouble and problem over what the Bible says, but there would be acceptance of and obedience to the word of God.

**GIVING THE ANSWERS
FOR OUR HOPE**

Address questions to:
2920 Tradewinds Trail 1 PETER 3:15
Orlando, Florida

— Marshall E. Patton —

(Due to his schedule of meetings brother Marshall Patton was not able to get his question and answer article to us in time for this issue. Instead, a report of his activities, taken from his bulletin of May 25, is given. —Ed.)

REPORT ON MEETINGS

Since the last issue of *The Reminder* your editor has been away in three meetings—Ocala, Florida, Moundsville, W. Va., and Birmingham (Huffman congregation), Ala. By way of announcements those in attendance at Holden Heights have been able to keep up with matters of interest during this time. However, many of our readers away from Holden Heights (and they are many) will likely appreciate a brief report, especially on the meetings.

OCALA, FLORIDA—It was a pleasure to become better acquainted with this fine congregation and to behold first hand evidence of much progress in the past few years. Recently elders were appointed. This church stands four-square for the truth; a good spirit prevails within the congregation and the future looks bright. Walter Henderson, the preacher, continues to do an outstanding work here. Eight were baptized during the meeting.

MOUNDVILLE, W. VA.—This meeting was a pleasant experience from many viewpoints. Moundsville is located only a few miles from Bethany, W. Va., and while I was there I visited Bethany College and the home of Alexander Campbell. While churches in general in W. Va., Penn., and Ohio went "digressive" years ago, those in the Upper Ohio Valley largely remained loyal. The spirit of conservatism is still in evidence and affords fertile soil for the truth relative to the liberalism of our day. Much is to be learned yet on the part of many, but the progress being made is encouraging. The reception given the truth was good—in fact, very gratifying. Harmon Caldwell is doing an excellent work with this the largest church in that area. Six were baptized the week before the meeting began. 758 were present the first Sunday morning of the meeting—April 17. One was baptized and one was restored during the meeting.

BIRMINGHAM, ALABAMA—Because I formerly I lived in this city this meeting afforded the pleasant experience of being associated with so many known in former years. Visitors were present throughout the meeting not only from the Birmingham area but also from other places in North Alabama. Here is a church (Huffman) sound in the faith; rejoices to hear the gospel preached in its purity and is making splendid progress both spiritually and numerically. Frank Smith is the faithful evangelist with this church and is loved and esteemed highly. Two were bap-tized during the meeting.

AT HOLDEN HEIGHTS—During my absence brother | Arthur Ray Thompson of Kissimmee taught some of my

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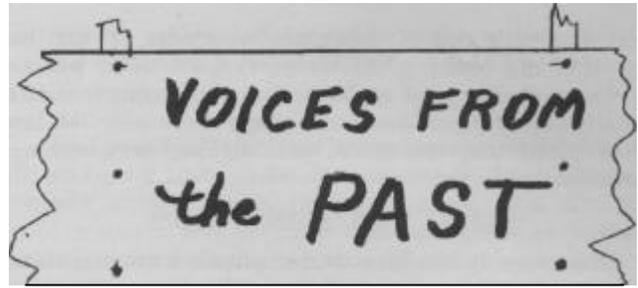
classes and preached every Sunday save one. Brother Don Bassett of Florida Christian College was with the church one Sunday. Brethren Briney, Kerce and Bogle of Holden Heights also helped by teaching the auditorium class on Wednesday nights. All of these brethren did a fine job and we are very grateful for their efforts.

NAME CALLING

Larry King, St. Petersburg, Fla.

It is very depressing to notice in the past four or five years that brethren are engaging more and more frequently in name calling toward their fellow Christians. The majority in the brotherhood, I assume, understand that a grave condition exists in the church of our Lord at the present time. Many brethren are in hearty disagreement on the scripturalness of various works presently being performed by congregations. It would indicate a serious lack of spiritual-mindedness for Christians not to attempt to settle these differences and thus close the ranks in the body of Christ. This could be accomplished in many ways. Brethren could meet on the field of debate and each present his particular view on an issue and then determine what is truth in regards to the Word of God. Gospel newspapers, if they are used properly, can be a mighty force in bringing unity to a divided group. Written discussions, tracts, pamphlets, and letters all can be used effectively to determine the scriptural view point in regards to certain problems confronting the modern-day Christian. All of these aforementioned instruments *can* be used effectively to "patch the holes." However, one thing which can not aid in settling the problem is name calling. It becomes increasingly discouraging, yea, even sickening, to pick up one newspaper and read a vicious attack launched against a man, a congregation, or a school. As if this were not bad enough, the very next month we pick up a rival paper and read a counter attack every bit as vicious as the first.

No one will deny that the division must be ended. We further believe that a compromise cannot be the answer where the truth of God is at stake. Yet are we to believe that our brethren have forgotten the ingredient of love which binds souls together? In Second Thessalonians 3:5, 6, Paul commands that even in disfellowship, love must be present. It is certainly not a spirit of love which moves Christians to refer to other Christians as "hobby-riders," "antis," "liberals" and even "liars." Division and the reasons behind it is strongly condemned in the New Testament (I Cor. 3:3), but so is name calling and loose, careless speech (James 3:14, 15). Here is a word of exhortation to all concerned: study diligently and labor industriously to iron out the differences in the body of Christ. Debate if you must, discuss if you can, reason and exhort whenever possible, but remember this: if we must engage in name calling, then we have no need to discuss the finer points of "orphan homes," "church co-operation," for if we must engage in the unwholesome activity of branding our brother a "liar" we prove our carnality and should go back and rehearse again the first principles. (Read I Cor. 3:1-4; Heb. 6:1, 2). If now, you have your pen poised to call someone a liar, anti, or something similar, stop and consider the love that makes the gospel work. Can you say this is true of you?



(The following article was written by brother Rufus Clifford and appeared in the *Gospel Guardian*, June 2, 1949. Eleven years later the situation has grown worse, and we are now more in need of this study than at the time it was written. —Ed.)

THE DISINTEGRATION OF AMERICAN HOME-LIFE

Rufus Clifford

There has been a break-down in the homes of America. Our homes have become dressing rooms, filling stations, and beer parlors. Moral corruption has flooded the land.

JUVENILE DELINQUENCY

Juvenile delinquency is one of our major problems. The FBI reported recently a steady increase in crime, year by year, with teen-agers responsible for a very substantial portion of it. In 1945, for example, there was an increase of 12.4% in crime over 1944; the upsurge in crime being the biggest since 1930.

A survey of 543,892 arrest records showed that 17 year-olds lead all others in the number of arrests, with 18 year-olds following a close second. Arrests of girls under 21 more than doubled in 1945 over 1941. A. rape, felonious assault, or killing occurred in our country every 6.4 seconds. Youths under 21 years of age accounted for 51% of all automobile thefts, 42% of all burglaries, and 28% of all robberies.

PARENTAL DELINQUENCY

What is the cause of all these increases? There has been a catastrophic break-down in the homes of our country. For the most part, delinquent parents can be said to be the cause of delinquent children. Juvenile delinquency is only the symptom of a disease which is eating away the very foundations of our country, and is threatening to destroy the church of the Lord. That disease is a lack, a dearth of truly Christian homes.

Roger Babson says any hunt for a solution to the problem of juvenile delinquency must start with the reconstructing of parenthood and its untransferable duties. A wayward youngster and an erring parent are usually but the opposite sides of the same bad coin. Child hoodlumism will end only when legal and financial responsibility is acknowledged not only in the realm of feeding, housing, and clothing, but in the much more important realm of training and teaching.

Judge Sam Davis Tatum, judge of the Juvenile and Domestic Relations Court of Davidson County, Tennessee,

reported recently that of the 9,500 boys under 17 who had come into the courts of Davidson County, there was not one whose parents went to Bible classes and church services regularly. He further stated that there were only 44 boys of the 9,500 who themselves went to Sunday school and church services regularly.

WHERE OUR MONEY GOES

It is clear that we have over-emphasized material things to the neglect of spiritual things. The United States of America in 1942 spent in all religious enterprises the sum of \$721,000,000.00; this was less than 1% of our national income. In that same year the American people spent \$5,200,000,000.00 for alcoholic drinks and an additional \$2,400,000,000.00 for tobacco. Thus, for whiskey and tobacco the American people spent in that year more than ten times the sum spent on all religious endeavors of every description. And the awful contrast continues to grow even more shameful and disgraceful in the years following the war. In 1916 approximately \$10,800,000.00 was spent by Americans for whiskey and tobacco; while only about \$4,000,000,000.00 was spent in all our educational institutions, from kindergartens through universities.

There are over 437,000 saloons in America—one for every 300 people. To each five church buildings in the nation, there are seven saloons. There are 27,000,000 young people in America who are receiving no religious instruction of any kind whatsoever. And of this number approximately 16,000,000 have never been inside any kind of church building even one time! There are 60,000,000 Americans who profess no religion of any kind.

DECLINING MORALS

Anyone curious about the evident decline in national morals, including all the problems of delinquency both juvenile and adult, need look no further. The figure denoting comparative interests and evaluations tell the story; they speak for themselves. When whiskey and tobacco are more important to a nation than all her churches and schools, the fall of that nation surely cannot be long postponed.

There has been an alarming decline in the moral character of the womanhood of our nation. We are witnessing the disgusting sight of cigarette smoking, paint-smearing, cocktail drinking women, reeling drunkenly in the streets of our cities and towns. In 1920 one woman was arrested for drunkenness to every five men arrested for that cause. In 1946 the ratio had risen to one woman for each two men. In 1949 the proportion is approximately even.

Women have left the homes, where God ordained they should be, and have gone out into the world to compete with men in the store, the factory and the office. They have left their children in the hands of maids and "baby-sitters" instead of caring for them themselves. Divorce and immorality on an unprecedented scale have come in the wake of such behavior.

THE HOME AND THE CHURCH

It is inevitable that these conditions in the home life should reflect themselves in the church. The church in many places has been filled up with worldly minded people, irreverent, and flippant in their attitudes. The word of God has been disregarded and lightly set aside.

The home is the training center for the church. It is nearly impossible for one reared in a home filled with ir-

reverence and disregard for God's law to grow up to become the kind of Christian and the kind of citizen he ought to be. We must build homes in which piety, reverence for God and spiritual things are stressed and impressed. Then we'll have better communities in which to live, and better churches with which to sound out the gospel of Jesus Christ into all the earth.

AUTHORITY IN RELIGION

NO 1

Thomas G. O'Neal, Butler, Ala.

That authority is necessary in all walks of life, none will deny. Without some standard of authority, it would be impossible to play a ball game, drive an automobile, purchase goods, etc. All recognize authority in these fields. There may be some question whether one has complied with the standard of authority in these fields, but none question what is authoritative. The rule book settles all disputes in the ball game, the state law settles disputes concerning whether a traffic law has been violated, the Bureau of Standards states how much is contained in a quart, gallon, pound, yard, etc.

Only when all accept the proper standard of authority can there be unity! Suppose every player on a team was left to decide the rules of the game. Would there ever be a game? How long could a football game be played with one player saying that six points was a touchdown and another player saying twenty points was a touchdown? How long could one drive an automobile saying that one must drive on the right hand side of the road and at the same time his neighbor saying that one must drive on the left hand side of the road? How could a woman purchase enough material for a dress saying that fifty inches was a yard while the sales lady said that thirty inches constituted a yard?

In the above, all can see that a standard *is necessary*. However, the one who would say a standard is necessary for the above things, probably would declare that in religion a standard of authority is not necessary. This being true, one might hold to his manual, while his friend held to his discipline. There never could be religious unity with different standards of authority.

That Jesus Christ wanted all people to be united, hear Him, "Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one in us: that the world may believe that thou hast sent me." Any Bible student knows Jesus Christ is not pleased with the differing, conflicting religious bodies of I today after reading the above prayer.

Many people not believing that there must be a standard of religious authority will make statements such I as, "What difference does it make whether it is found in I the Bible or not," "We do many things for which we don't have authority."

But let's look at that situation for a moment. Does one's physical body move and act without instructions from the head? Does the hand pick food up and put it into the mouth without instructions from the head? Of course not! Paul calls the church the body of Christ. "And hath put all things under his feet, and gave him to be head over all things to the church, which is his body, the fullness of him that filleth all in all" (Eph. 1:22-23). Thus, we have the

church being called by Paul the body of Christ. How does this body, the church, act? Just like one's physical body is directed by the head, so is the body or church of Christ. Who is the head of the church? Paul declares Christ "to be head over all things to the church." No more can the body of Christ act without instructions from him, her head, than can one's physical body act without instructions from its head. Both must be directed by the head.

The next question to ask is, "Where can one learn of the mind of Christ?" First, let it be pointed out that there are two kinds of law or authority — *statutory* and *common*. Statutory law simply means that the law was enacted by a legislative body then recorded. Common law simply is when by custom a thing is practiced and the mind of man can't remember when such was not the practice.

But now to our question, "Where can one learn of the mind of Christ?" Paul wrote the Ephesians (3:3-4) that the revelation of God made known unto him the mystery of Christ. Paul said, "I *wrote* it afore in few words." Thus the mind of God as revealed unto Paul was *written*.

Luke said (1:3) that he "had perfect understanding of all things from the very first." To Theophilus, Luke *wrote* in order the things of which he "had perfect understanding."

Hear Paul: "God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea the deep things of God The things of God knoweth no man but the Spirit of God Now we have received the Spirit which is of God; that we might know the things that are freely given to us of God, Which things also we speak, in the words which the Holy Spirit teacheth we have the mind of Christ" (I Cor. 2:10-16).

Religious authority was enacted by the Holy Spirit, and through God-inspired pens was recorded. Thus religious authority is recorded, it is statutory authority; not common authority.

Our Catholic friends take authority as a necessity, but take the wrong authority. They take common law or "common authority" and not written law or statutory law. They accept the wrong authority! The mind of Christ has been *written* in a book — the New Testament.

Next month we will discuss some false standards of authority accepted by many good, sincere people.

A YOUNG PREACHER'S APPROACH TO PREACHING

Ed Rhodes

Brothers and sisters in the Lord,

I'm here to do my part toward the saving of my soul and yours. In this striving toward maturity in the Christian life and the attainment of eternal glory, we need each other. I come to you admitting that my knowledge is limited. I need your advice, the value of your experience, your sympathy, understanding, and love. I have just begun to appreciate and understand, to a small degree, the Bible and its depth. I'll tell you what I know about these things and we can study, pray, and strive together. May unity abound yet more and more, and may we manifest to the world our love and concern for one another. And may the Father be glorified through our efforts. Let us pray that this attitude may prevail in all our lives.

Just a fellow Christian and servant of the Lord,
John Doe.

THE REVEALING TONGUE

Donald P. Ames, Aurora, Illinois

The book of James has many lessons concerning the evils and good that can be done by use of the tongue, and especially is that true of the third chapter. Yet, I'm convinced within a few of these verses is a message James is revealing that is often overlooked by many in the religious world today.

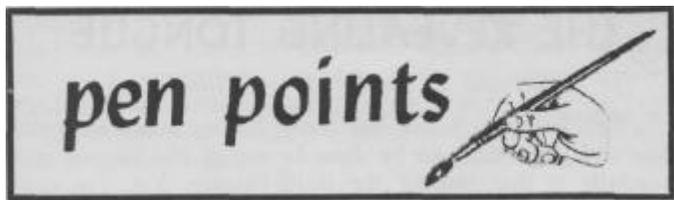
James pauses to point out, concerning the tongue, "Therewith bless we the Lord and Father; and therewith curse we men, who are made after the likeness of God: out of the same mouth cometh forth blessing and cursing. My brethren, these things ought not so to be" (v. 9-10). In these few verses, James points out the irony of the actions of men. This is true not only of the common people, but of those calling themselves gospel preachers also. Many seem to feel that reverence must be held for God, but after leading a righteous prayer, they are then free to turn on their fellowmen and seek to destroy them with false name-calling and charges. They even go so far as to curse them (usually behind their back), and do what they can to limit their influence for the cause of Christ. Yet, James says that this man is in the likeness of God—why not go ahead and do it to God also! In the words of James, "My BRETHREN, these things ought not so to be."

This does not mean that we are to avoid standing up for the truth of the gospel (Jude 3, etc.), not that we are to avoid mentioning names when the cause demands it, but it does mean that we are to treat our fellow-man with respect, to fight doctrines, to SEARCH THE SCRIPTURES, and not the lives of men. This was the noble attribute of the Bereans (Acts 17:11). They didn't go about seeking what motes of evil they might find amongst those following Christ, but rather they turned to the SCRIPTURES for the answers. This is as God would have it.

To emphasize his point still more, James continues on to say, "Doth the fountain send forth from the same opening sweet water and bitter? Can a fig tree, my brethren, yield olives, or a vine figs?" Obviously, the answer to each of these questions is, "No." Then, he turns for his application: "Neither can salt water yield sweet."

The question has often been raised in my mind, James, why did you use that wording? Why "neither can salt water yield sweet" instead of "neither can *sweet* water yield *salt*?" I'm convinced he had a reason, but what was it? In James 1:26, he says, "If any man thinketh himself to be religious, while he bridleth not his tongue but deceiveth his heart, this man's religion is vain." What? If I am not capable of bridling my tongue, James says my whole religion is wasted. Luke adds to this: "The good man of the good treasure of his heart bringeth forth that which is good; and the evil man out of the evil treasure bringeth forth that which is evil: for out of the abundance of the heart his mouth speaketh" (Luke 6:45).

James, why cannot the wording be reversed? Because if, from our mouths flows both blessings and cursings, we have not the sweet water of salvation abiding within us, but only the salt water supplied by the devil. Small wonder then it is that Christ says, "Every idle word that men shall speak, they shall give account thereof in the day of judgment" (Matt. 12:36). And, how will *your* report read: salt water — or sweet?



The last thing we learn to believe is that God's plan for us is better than our own. Yet none of us ever finds his highest blessedness until he gives up his self-chosen life and falls into God's perfect plan.

* * *

Many people permit themselves to be taught more by man than they are taught by the Lord, which accounts for the many differences in religion to-day.

* * *

The digressive faction (the Christian Church) has locked hands with the denominations, and are now flirting with them. Yet their "pastors" try to make people believe that "the organ is the only difference." In many places their "church entertainments" are demoralizing and indecent. You had as well try to stop the tide of the Atlantic, or change the course of the Mississippi, as to change them when they set their heads to do as they please in religion.

* * *

Faith is not a way of talking, but a way of walking. It is not a problem to answer, but a path to follow. It is the habitual loyalty of a disciplined life to a living and loving God.

ANOTHER BOARD

Finding himself in a charming small town at the week-end, a traveling salesman decided to stay over Sunday. Sunday morning he also decided that he would attend church service in a church near the hotel.

At the conclusion of a rather long sermon the minister announced that he would meet with the board after the benediction. As the dismissed congregation filed out, several members arose and walked to the front of the church. The visiting worshipper joined them. The pastor noticed him among the group, and thinking there was some misunderstanding, said to him: "I believe, sir, you are mistaken. This is to be just a meeting of the board."

"Brother," replied the man of the road, "I have listened to your talk for more than an hour, and if anyone has been bored more than I, I dare 'em to prove it."

—The Scrap Book

WHAT IS THE CHURCH OF CHRIST?

H. E. Phillips

This is a 24 page booklet designed to help "strangers to the covenant of promise" have a better understanding of what the church of Christ really is, and how it differs from present day denominationalism. It is divided into three parts: "The Church In The Days Of The Apostles," "Denominationalism Of Today," and "The Church Of Christ Today."

Price — \$.25

"LOOSE TONGUES" OR "THREATENED AND BOMBED"

By J. Frank Ingram

James, the inspired writer, said that even though the tongue is a little member, it is a fire, a restless evil, full of deadly poison when not controlled. (Jas. 3:5-12). As Christians we are to be sober in our thinking and actions. Things concerning the body of Christ should not be voiced to others in peculiar places. Because of the above, not being heeded, much harm has been caused in so many ways and recently again. May this serve as a warning.

On Sunday evening, May 29, while I was engaged in a meeting elsewhere, four colored people who were members of the church, visited West Hill in Pensacola to compare our services with theirs. They came orderly and left the same way quickly. It was told by members of West Hill and so grew that we are holding regular integrated services. It got around to some fanatics of the segregationists group and they called me on the evening of June 8. I was told in the final part of the conversation that unless I promised that no colored person would ever set foot in our building again, that I could expect to have a bomb thrown at my house. Of course I refused as I could not make such a promise. Besides, no organization has a right to dictate to the Lord's people and their work. Without receiving another call, a bomb was thrown at my house June 10th in the evening and I found it the next morning. Again I notified the Police and FBI. At first, I thought it was a joke and began to take it apart before I called then hesitated. I'm glad, I did. A demolition man was called in from Eglin Field to dismantle it at the station. They called me on June 13 saying it was packed with high explosive TNT, with a dynamite cap at the end of the fuse. The fuse was of the type that burns underwater as well as on top. He said that in all his years of experience, he has never known one of this type going out once lit and that somebody must have been watching over that family. Since then (the date now is June 16) there has been no calls, but the waiting is rather nerve racking and we keep upset not knowing. All this came about, what some thought was innocent talk. We hope the above, if printed, will serve to help some people or person that they may not have to go through this as we have or something similar. What would you do under similar circumstances?

SERMONS BY PICKUP

"A Book of Complete Sermons" A series of sermons presented by Harry Pickup, Sr. in Clearwater, Fla. in 1952. They were recorded and put into book form just as he delivered them. It is a book of hard-hitting, clown-to-earth sermons on such subjects as "The Battle-Ground of Those Who Build," "What The Church Needs," "Seeing The Difference," "Questions And Answers," etc. There are twelve full length sermons in the 214 page book.

Price — \$3.00

The News Letter Reports

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

NEWS AROUND THE COUNTRY

T. G. ROBINSON preaches for the Due West congregation at Madison, Tennessee and is doing a good work MARTIN LEMON has just moved to West End in Franklin, Tennessee. A fine stay in that city is predicted for him TOMMY McCLURE has moved to Arkansas and will be busy preaching in that section T. T. CARNEY is now with the Jackson Heights church in Columbia, Tennessee JOHN DILLINGHAM is now preaching for Lantham near Columbia W. H. LEWIS has moved from Woodbury, Tennessee to work with the new Norwood congregation in Knoxville, Tennessee ROBERT WALLER has moved to Mars Hill congregation near Florence, Alabama CONNIE ADAMS is preaching for the Market Street radio program in Dyersburg, Tennessee in the place of PAUL BROCK who has just moved to Jacksonville, Florida. Brother Brock will work with the Lakeshore congregation in that Florida city HUBERT MOSS has moved to Indiana, Pennsylvania JESSE WISEMAN is now working with the church in Wooster, Ohio, having moved from Youngstown FRED CLINE is the faithful preacher at Beckley, West Virginia ROBERT LaCOSTE is doing a good work in Glendale, Arizona LaCoste started preaching while a member of the Valley Station congregation in Louisville, Kentucky Two of the elders of the Westvue church in Murfreesboro, Tennessee also preach the gospel by appointment in that area. They are ARNOLD GIVINS and W. E. WATTS CHARLES MAPLES has just moved from Red Bay, Alabama to Jordon congregation in Huntsville E. N. LOVELL is replaced by ROBERT SMITH in the work at Albany, Kentucky W. R. LAMBERT preaches for the church at Fultondale, Alabama DORIS RADER is doing a good work with the church at Chapel Hill, Tennessee CHESTER ESTES has been preaching for the downtown church in Lawrenceburg, Tennessee when needed until E. L. FLANNERY can move there. Brother Estes preaches for one of the churches in the Tri-cities and is much loved in that section LINDSAY ALLEN is now teaching school and preaching in and around Florence, Alabama ALBERT ROBINSON is the faithful preacher for one of the two congregations in Middletown, Ohio.

CHARLES HOLT was in a meeting at West End in Franklin, Tennessee, June 5 - 12. He was also in a gospel meeting at Russellville, Alabama W. L. WHARTON preached in a gospel meeting at East Side in Florence, Alabama the last of June JACK HOBBY of Merritt Island preached in a meeting at Pine Hills church in Orlando, Florida on June 13-17 SAM BINKLEY of Portsmouth, Ohio preached in a meeting in Hopewell, Virginia in June LAVERN STEWART of West Plains, Missouri preached in a meeting in Ferguson, June 5-14 HAROLD DOWDY preached in a meeting

at Melrose, Florida, June 12-19 BILL LEWIS of Woodbury, Tennessee preached in a meeting at Almaville, May 30 - June 3 FERRELL JENKINS of St. Louis, Missouri preached in a meeting in June at Owen Sound, Ontario, Canada. The Blaine Avenue church in St. Louis fully supported brother Jenkins in this meeting FOY E. WALLACE, JR. preached in a meeting in the Court house at Vienna, 111. June 13-19 with a view to establishing a congregation there BOB BRYSON of Jeffersonville, Indiana preached in a meeting at Park Street in Bowling Green, Kentucky, April 17-24 CHARLES M. CAMPBELL of Nashville, Tennessee was in a gospel meeting at Martinsville, Arkansas on June 6-14 East Hill church in Pensacola, Florida sent PETE McKEE to Jacksonville, N. C. for a ten day meeting in June FRANK INGRAM of Pensacola, Florida preached in a meeting at Eastgate which closed June 1.

HERBERT THORNTON of Trenton, Florida sends this announcement and comment: "Our meeting will be August 7-17 with brother Irven Lee of Russellville, Alabama doing the preaching. We are very favorably impressed with the new paper, and are sure much good will result."

JAMES P. MILLER will preach in a meeting with the church in New Albany, Indiana over the fourth and fifth Lord's days in July. New Albany is just across the river from Louisville, Kentucky. All readers of *Searching The Scriptures* are urged to hear him. He reports from meetings in Alabama and Tennessee: "The meeting at Florence, Alabama with CURTIS FLATT at Popular Street resulted in 9 baptized. The crowds in the days averaged 225 which set an all-time record for the work there. CURTIS FLATT is a sound and able preacher of the gospel. The Westvue congregation in Murfreesboro, Tennessee has RICHARD WEAVER for the preacher. I am preaching there at this writing with one to be baptized so far. The crowds are good and the interest is high. DON BASSETT, a student at Florida Christian College, preached the first two Sundays in June at Seminole in Tampa."

A new congregation of God's people began meeting at Riverview, southeast of Tampa, Florida on highway 301 near Clair-Mel City, on June 12. PAUL T. DUMM of Tampa will be working with this new congregation.

A new congregation began meeting May 22 in the James Bowie Elementary school auditorium in Baytown, Texas. ROBERT L. LOVE is the preacher with this new church.

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At least two national news magazines — \$9.00 At least one occupational or industrial magazine or paper — \$3.00

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This totals \$40.50 in a year's time. Why not spend \$2.00 per year for a religious magazine that will help the whole family have a better understanding of the Bible. Just as good preaching will help one have a better knowledge of Bible subjects, good articles carefully prepared by faithful men will help the readers understand more of the word of God.

Searching the Scriptures is devoted to a sincere and full study of God's word in a way that will help each one to examine the Bible and learn for himself what God requires of him. That objective cannot be improved. We are not writing a creed for anyone; we are prayerfully striving to study with each reader through the printed page just as a preacher or Bible teacher would strive to help a listener know the Bible better. You can help us teach others by subscribing for one year for them. This would cost you a total of \$2.00 for one whole year, 16 2/3 cents per month, a little less than 4 cents per week, and a little over one-half cent a day. This is a very small amount compared to the amount spent for other things not nearly so important to us. Send \$5.00 today which will pay for three subscriptions to anyone of your choosing.

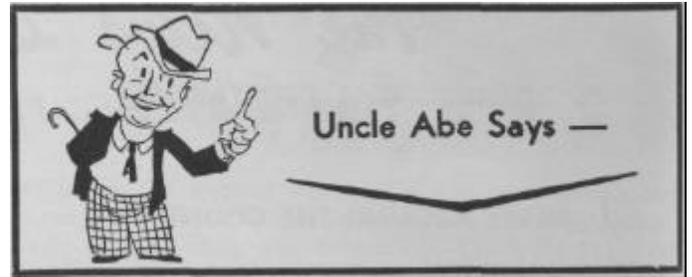
The Rule-book by which we are to gain the crown of life is the New Testament of Jesus Christ. It is not enough to do certain things; they must be done according to the Rule-book. Let us take the time often to learn the rules of life and then conform to them that we may be crowned when this life is over.

**WHAT'S WRONG
WITH MODERN MARRIAGE?**

H. E. Phillips

A booklet dealing with an important subject for all today. 25 causes for failures in marriage today are given, and the way to avoid these mistakes is discussed. Unless the homes are kept pure we cannot expect the church to be pure.

Price — \$.75



I have often wondered why people are so eager to disregard and disobey the Bible. It seems that with the slightest suggestion of an error in the word of God many people hasten to magnify the charge of error and go their way upon the assumption that the Bible is a book of the same calibre as those written by man. Why are men so easily persuaded that the Bible is not a perfect guide? Why are they so hostile to this Book?

First, it is true that man naturally resists that which claims to be so perfect that no improvements can be made. The Bible makes the claim to be absolutely perfect and does not permit man to make any changes for the better in his own view. This claim causes some to search for errors and weakness just to make it on their own level.

Second, the Bible claims to have the complete control over sinful man. It is the only power of God to lead men from darkness to light. Anything that claims absolute power and control over man is resisted by those who dislike authority, and there are many such people today.

Third, Man does not like his sinful and weak practices exposed. He would rather have his good points emphasized and his sinful life covered and ignored. The Bible does not do this. It exposes the hypocrites, it pronounces doom upon all who deny Christ and despise his word, it quickens the anger of those who are condemned for building their own religions, it shuts out of the kingdom all who are immoral and anti-spiritual. Many will not accept the Bible as the word of God upon these grounds.

Fourth, the Bible is a revelation "once for all delivered" and cannot be changed. Some would prefer a revelation that could be added to or revised every generation to meet the needs of a changing world, but the Bible will not be changed or modified. This provokes the hatred of millions of people.

Man must learn that the word of God is the mind of God and cannot be lowered to the level of man's thinking. As God's ways and thoughts are far above man's, so the word of God is as far above man's writings.

No, no, beloved; elders are not infallible. Neither are majorities. Besides, a majority in a church manipulated absolutely by one man is in reality a minority, for it expresses the thinking of only one man. Think on this.

R. L. Whiteside.

The greatest cause in this world will fail if its advocates become self-satisfied and recline upon beds of ease to enjoy what has been done. The only way to survive is to stand and fight the common enemy without let up.

NO MAN EVER BECOMES ADDICTED TO THAT WHICH -HE DOES NOT INDULGE.