

SEARCHING *The* SCRIPTURES

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



"These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so."
—Acts 17:11

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DAVID USED THE INSTRUMENT, SO CAN WE

H. E. Phillips

All those who want to do something in worship for which they have no divine authority will search in both the Old and New Testament for any passage that might provide the basis for an argument to approve their practice. This is true of both denominationalism and false brethren in the church who would bring us again into bondage. A typical example of this fact is the use of instrumental music in the worship to God. What may be said for the instrument in worship can be said for any other innovation in the work and worship of the church.

There are several classes of arguments for the use of the instrument in worship, one of which is that in the Old Testament David used the instrument to praise God, and since God did not forbid it in the New Testament, we may use it today in the church. To many this appears to be the most forceful argument of divine authority for the instrument. It naturally falls into two separate arguments:

BY GOD'S AUTHORITY

The first is that God, not David, commanded the use of the instrument in worship; but David, being a prophet of God, gave the authority for its use. The argument says that the instrument was in use before David's time. Jubal made the instruments (Gen. 4:21); Joseph used them in worship (Psa. 81:1-5); Moses used them (Num. 10:2); God said they were His and we should use them today. (I Chron. 16:42; II Chron. 7:6, 29:25).

By reading Genesis 4:21 we find that Jubal did not invent the instruments for the purpose of worship. Thousands of things have been invented, some of which have been used in worship to God, which were never intended for that purpose when invented. Tubalcain, the half-brother of Jubal, invented the working of iron and brass, or was the father of such just as Jubal was the father of those who used the instruments. This work has been used to make idols which have been used in worship, but they were never authorized by God.

Psalms 81:1-5 is not proof that Joseph used the instrument in worship to God. It refers to the call to the feasts of Trumpets (Lev. 23:24), which was the beginning of the Jewish year. Joseph is used to refer to his children — Israel — after they came out of Egypt, because this feast was not observed until long after Joseph was dead. The use Moses made of the instruments in Numbers 10:2 was to call to worship and not a part of the worship.

Under the law of Moses God allowed some things which He did not command. Paul said: "And the times of this ig-

norance God winked at; but now commandeth all men everywhere to repent" (Acts 17:30). God permitted Israel to have a king, and even gave the commandments governing the kings, yet we know it was not His command to begin with. In fact, it was rebellion against God (I Sam. 8:5-22). God permitted divorce for every cause, but it was not His will from the beginning. He granted this because of the hardness of their hearts (Mark 10:2-12). God gave commandments governing divorce for every cause under the law, even though He did not order it to begin with. The instructions governing divorce allowed under the law are found in Deuteronomy 24:1-5. God allowed polygamy under the law, even though He commanded them to be one man and one woman from the beginning (Mark 10:6).

It is also said that God commanded the use of the instrument in worship in II Chronicles 29:25: "And he (David) set the Levites in the house of the Lord with cymbals, with psalteries, and with harps, according to the commandments of David, and of Gad the king's seer, and Nathan the prophet: for so was the commandment of the Lord by his prophets." The same thing could be said for divorce in Deuteronomy 24:1-4. God gave the command for its use, even though He did not command it to begin with, just as in the case of the kings of Israel.

DAVID THE FIRST TO USE IT

The second division of this argument concerning David is that he was the first to use the instrument, in praise to God, but he was a man after God's own heart (Acts 13:22), therefore, what he did in worship was approved by God. Since there is no condemnation of the instrument in the New Testament, we may use it today like David did.

David used the instrument, not as an AID to the singing, but to actually PRAISE God. "Moreover four thousand were porters; and four thousand praised the Lord with the instruments which I made, said David, to praise therewith". (I Chron. 23:5). "Praise the Lord with harp: sing unto him with the psaltery and an instrument of ten strings" (Psa. 33:2). "Then will I go unto the altar of God, unto God my exceeding joy: yea. Upon the harp will I praise thee, O God my God (Psa. 43:4).

David invented the instrument in the worship to God. There is no evidence that God commanded it before David's time. Such passages as these which follow would be senseless unless David initiated the instrumental praise. "And four thousand praised the Lord with the instruments which I made, said David, to praise therewith" (I Chron. 23:5). "And David spake to the chief of the Levites to appoint their brethren to be the singers with instruments of musick, psalteries and harps and cymbals, sounding, by lifting up the voice with joy" (I Chron. 15:16). "The Levites also with instruments of musick of the Lord which David the king had

made to praise the Lord" (II Chron. 7:6). The "instruments of musick of the Lord" refer to those used to praise the Lord rather than those the Lord had ordained, because the record does not show that the Lord authorized them before David brought them into the worship.

God ordained the singing under the law. (Deut. 31:19-22). But David ordained the use of the instruments in that praise. "And when the builders laid the foundation of the temple of the Lord, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise the Lord, after the ordinance of David, king of Israel" (Ezra 3:10). It was David's own idea about the use of the instruments, else it could not have been said that he invented them. ". . . that chant to the sound of the viol, and invent to themselves instruments of musick, like David" (Amos. 6:5).

But if we grant that David brought in the instrument by the authority of God, we still have no authority for it in the church today. We are to follow Christ and not David. Christ has all authority in heaven and earth (Matt. 28:18), and Christ is head of all things to the church (Eph. 1:22,23; Col. 1:18). Peter says that God has given us "all things that pertain unto life and godliness," (2 Pet. 1:3), and it says nothing about the use of the instrument of music in praise to God. Christ has given us a "new and living way," which does not include the instrument like David used. (Heb. 10:20). Paul said the "priesthood being changed, there is made of necessity a change also of the law" (Heb. 7:12). This new law does not include the instrument that David used under the Old.

DAVID DID OTHER THINGS

But if we are to use the instrument because David did, we find ourselves obligated to do other things on the same basis. How are we to pick out one thing that David did under the law and bring it over into the church and at the same time keep out those other things which David did? Notice some of the things that David did which we would be obligated to do if we accepted the instrument by his authority:

1. We must use all the KINDS of instruments that David used and required. If David is the authority for the USE of the instruments, then he is also the authority for the KINDS of instruments to be used. He used cymbals, trumpets, harps, organs, flutes, drums, ten stringed instruments, etc. We have no right to substitute another instrument unknown to David if he is our authority.

2. David danced in worship to God. "And David danced before the Lord with all his might: and David was girded with a linen ephod" (II Sam. 6:14). We have no right to refuse the kind of dancing David did in the worship to God. If a man wants to dance by David's authority as worship in the church, no man can complain who used David as the authority for the instrument.

3. David kept the sabbath day in worship to God. One comes into the church and says, "I want to keep the sabbath day holy just as David did," and the one who uses the instrument by David's authority cannot object.

4. David burned incense unto God as worship. "I will offer unto thee burnt sacrifice of fatlings, with the incense

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of rams; I will offer bullocks with goats" (Psa. 66:16). One has as much right to offer incense to God in worship as to use the instrument by David's authority.

5. David offered animal sacrifice unto God as worship. "I will go into thy house with burnt offerings: I will pay thee my vows" (Psa. 66:13). "I will offer bullocks with goats" (verse 15). Can the man who uses the instrument because David did, object to one bringing animal sacrifice into the worship because David did?

6. David had several wives. "And David took him more concubines and wives out of Jerusalem, after he was come from Hebron: and there were yet sons and daughters born to David" (II Sam. 5:13). His son, Solomon, had 700 wives and 300 concubines (I Kings 11:13). Why cannot a man have a plural number of wives in the Church by David's authority as well as to have the instrument because David did?

We must either take all that David did as our authority, or take none. But we are not under the rule of David. He is not our example. Christ is our king and we are obligated to do His bidding, which does not include the instruments of music in praise to God. Every effort to prove the instrument by David fails unless we are willing to take all the other things David practiced in worship, and even then we will have to account for our taking David instead of Christ for authority.



In the advertising of the *Teenage Christian* published in Austin, Texas we have the following statement:

"With inimitable exuberance and informality of style, America's most popular young songster presents in this captivating holiday book a reverent and stimulating interpretation of Christmastide's deeper significance . . . a sensitive and realistic contemporary philosophy born of unique Christian faith and practice. Here is a jubilant depiction of the Christmas spirit at work throughout the year."

Thus we have a book by Brother Boone "born of contemporary philosophy" held up to our young people by a publication designed just for them. We also have a man idealized as an example who is a common figure in the night clubs of Las Vegas. I do not know what is "unique" about Pat's faith unless it is this. He, in spite of his failure to live unspotted from the world, continues to enjoy the respect and confidence of brethren who should be trying to save his soul. Schools continue to exploit his fame, papers trade on his reputation, and brethren who have lost respect for divine authority themselves point him out as the example of the century. How much better it would have been if he had written a good sermon on Galatians 4:9,12.

"But now, after that ye have known God, or rather ye are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labor in vain."

This is not "contemporary philosophy", it is just the word of God and is not born of any "unique faith", but of the "faith once delivered", that teaches the truth on Christmas and Easter and all other days not found in the Bible. Brethren, when will we wake up to the flood of such influence that is sweeping the church of our Lord into denominationalism.

A CHURCH OF CHRIST SCHOLARSHIP

In one of the counties of Kentucky brethren have established a Church of Christ Scholarship to help some young man through college. The idea of course is that in this way they will make it possible for a boy to make a preacher. All of this is worthy within the bounds of the scripture but the question is this: If brethren are doing it, how is it a work of the church and if it is not the work of the church or churches how could it be a Church of Christ Scholarship. Of course, if it was the work of the church (which it is not) it would just be the church at work. Let us try some other examples of this kind of thinking about the church. What about a CHURCH OF CHRIST CHRISTIAN? If we can have a Church of Christ Scholarship why on earth could we not have a Church of Christ Christian? Better still what about a CHURCH OF CHRIST CHURCH? When brethren are asked, What denomination do you belong to and they answer the Church of Christ is this not exactly what they

are saying? I am a Church of Christ Christian and I attend the Church of Christ Church. Not long ago in this same section a man was asked about his religion and he answered, I am Church of Christ. Now brethren seem to think we are in no danger and that any child of God who says we are is an "anti". I marvel that they do not know better and are not willing to hold up the hands of those who do. There is not room for a Church of Christ *anything* on this earth but a church of Christ. This church is the body of Christ (Eph. 1:22,23).

"And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all."

We are members of this body (I Cor. 12:18).

"But now hath God set the members every one of them in the body, as it hath pleased him."

These members in the body are called Christians in Acts 11:25. The church at Antioch was not a Church of Christ Church made up of Church of Christ Christians giving to a Church of Christ Scholarship or running a Church of Christ School or a Church of Christ Orphan Home or Hospital. They were Christians in the church bought with the blood of Christ.

SINGING THE OLD SONGS

I marvel that through the years the brethren have not learned the value of the old songs. It seems that all over the land too many congregations are trying to sing songs that call for one part to sing while the other is silent and this may be right within the limits but they are forgetting the value of those songs we all know and love. Sometimes this is true in our preaching as well. We forget the old texts that call for the "old paths" and are always trying for something new. The result is the same in both cases. We raise a generation that do not know the old songs nor the "old paths".

JUST ON THE COMMITTEE

In some of the bulletins this master piece came to print. It is too true for our readers to miss it.

"In a certain congregation a lady made known her desire to take part in personal work. The preacher was delighted and gave her several names and addresses. After several weeks had gone by and she had not made the calls the pointed question of why was asked. She pertly replied, 'you do not understand. I did not want to make any calls. I just wanted to be put on the visitation committee.' Nuf said."

Another of the bulletins had this bit of wisdom.

"In a certain congregation a brother was asked to be an elder. "No," he replied. "I drink a little and curse some and have a tendency to gamble a little. I am not qualified to be an elder; just let me continue to be a humble, consecrated Christian like I have been all these years."

PAUL PREACHED IT ALL

In his final admonition to the Ephesian elders at Miletus in the 20th chapter of Acts we find these words in verse 20:

"And how I kept back nothing that was profitable unto you, but have showed you, and taught you publickly, and from house to house."

This simply means that Paul was not a hobby rider. He taught all of the gospel all of the time. Brethren sometimes forget this wonderful example. It is easy to think, talk and preach so much about one thing that something else is neglected. A failure in the last 20 years to preach on organization and authority has made the present apostasy possible. If no thought and time is given to other things now, this neglect will result in other difficulties later. The apostle told the brethren at Thessalonica that they knew perfectly about the second coming of Christ. He reminded the Roman Christians that they had been baptized into the death of Christ and should no longer continue in sin. In the second chapter of II Thessalonians he reminds the saints of his teaching on the great falling away. Yes, Paul preached all of the truth. He did not spend all of his time on just one part, no matter how important it seemed to be. His example should be ours and we should "keep back nothing."

ANTI ANTIFREEZE

Some one suggested that some of the brethren are so "anti anti" that their automobiles are going to be in danger this winter. There is a possibility that they are against antifreeze.



The question as to whether the phenomena of life are explainable in terms of physical and chemical reactions, has produced two different schools of scientific thought: vitalism and mechanism. The Vitalistic theory is that there is present in living organisms a vital essence, or force, which is peculiar to living organisms and which is different from all other forces found outside of living things. This vital force, which is the driving power of the living condition, is not explainable in terms of physico-chemical phenomena. Death ensues when this force is destroyed or leaves the organism. On the other side of this question the philosophy of Mechanism holds that there is no mysterious force especially characteristic of living things, but that all life processes can be interpreted by the application of chemical and physical laws. Mechanists believe that the existence of unexplained processes and reactions of living organisms does not imply the presence of immeasurable vital forces, but rather that at the present time, scientific methods and technics are inadequate to analyze such complex phenomena.

We can see some logic in both theories. We certainly would not question the facts that have demonstrated by the mechanists approach. If we have a deficiency of vitamins or minerals in the body the results are soon notable. On the other hand, a cell may be analyzed as to its contents and then these same amounts may be put together again but the cell is not alive. To base our faith in God on either of these theories might eventually prove of great concern. Suppose we contended man would never get to outer space, as some have done. Lets say that we believed if God had intended for man to get to outer space He would have provided a way. Since no way had been provided we assumed that man would never reach this area of the creation. If this had been a basis of our faith in God we would

have been placed in a very difficult position after the journey of Commander Shepherd. Our faith is not based upon what man may or may not do, but in our God. Wherever truth is found it supports our faith in the God of heaven, the source of **all truth**.

IS IT REALLY A HOME?

Curtis E. Flatt, Florence, Ala

In our day a plan has been devised by *men* to enable several congregations to cooperate in helping needy people. This is done by creating another organization (benevolent society) beyond the local congregation which is God's organization to do the work God assigned to the church. This is without Bible authority. But brethren who favor such an arrangement try to justify it on the ground that this is just a home. The stock reply is, ' Well, it is just a home and the home is a divine organization.' Such talk evidently sounds good to many people but to many others it sounds like a foolish assertion made by people who are desperate because of the lack of Bible authority.

Is it really a home? That claim needs to have a close examination. We need to remember that calling that organization a home does not make it a home. Just because people are gathered together there and cared for there does not make it a home. Calling it a home does not any more make it a home than calling a camp for displaced persons a home or calling an insane asylum a home make them homes. That is a *man-given* name for a *man-made* organization. It is not just a home. I was in the immediate area of Childhaven when it was organized. It was Childhaven, fully organized and functioning, long before people ever lived together at the specified place. This organization was then a legal body able to make decisions, solicit and spend money, and to do all other things it still does — with or without children living together the quibble that such is a home is just that — a quibble to blind people as to its real nature. It is just another society — an asylum for little children who in the main have parents or relatives who should be looking after them and would be looking after them if this society did not make it convenient for them not to do so.

WHY BAPTISM IS NECESSARY

L. A. Mott, Jr., Las Vegas, Nevada

I am aware that this study begins with an assumption: e.g., that baptism is necessary to salvation. Many people who doubt the truth of this assumption, I am sure, have felt the force of such verses as Mk. 16:16, Acts 2:38, 22:16, and I Pet. 3:21, and yet have refused to believe that baptism is a condition of salvation because they, weighing the subject by the standard of human reason, have been unable to understand why it should be regarded with such importance.

The object of this article is to give what I trust will be a satisfying answer to those who are forced to admit the cogency of such passages as those mentioned above, and yet cannot understand *why* baptism is necessary.

The position that baptism is necessary is based upon the premise that baptism is a divinely appointed condition of salvation .Man cannot chart his own course in life. Jeremiah recognized that "the way of man is not in himself", and that "it is not in man that walketh to direct his steps" (10:23). After thousands of years of experimentation, the best efforts of human reason had proved vain, for "the world through its wisdom knew not God" (I Cor. 1:21).

The wisdom of God is measureless; that of man is finite: "For my thoughts are not your thoughts, neither are your ways my ways, saith Jehovah. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts" (Isa. 55:8-9). That we cannot understand God's appointments does not, therefore, argue against their necessity. Man's place is not to question God, nor to instruct him as to what is right (cf. Rom. 11:33-34), but simply by faith to acquiesce in what he has said whether we fully comprehend or not.

Dipping in the Jordan seven times was absolutely necessary to the cleansing of Naaman's leprosy because this was a divine appointment. Similarly, baptism is necessary simply and solely because God so appointed it.

In Matt. 28:10 baptism is seen to be related to the three divine persons as bringing one into fellowship with the divine family. Another relationship also exists between baptism and the Father, Son, and Holy Spirit; it is related to them as being authorized by each of them.

BAPTISM AS A PART OF GOD'S COUNSEL

Baptism is first mentioned in the New Testament in connection with the preaching of John the Baptist who preached "the baptism of repentance unto remission of sins" (Luke 3:3). Some accepted his baptism; others rejected it. Those who refused his baptism "rejected for themselves the counsel of God" (Luke 7:30).

The "counsel of God" refers to God's will, or purpose. Only those who obey the will of God can be saved (Matt. 7:21). Baptism, as seen in Luke 7:30, is a part of God's will. Hence, one who refuses to be baptized is rejecting the counsel of God and cannot be saved.

BAPTISM AS IN THE NAME OF CHRIST

Philip preached good tidings concerning the name of Jesus Christ. (Acts 8:12). Whatever we do is to be done in the name of the Lord Jesus (Col. 3:17).

"Name", in the New Testament, sometimes refers simply to the proper name of a person. In other instances, it has a broader significance and refers to all that is brought to mind when the name of a person is heard or thought of. Sometimes it refers to the rank or position of a person. (See Thayer on the Greek word *onoma*.)

The name of Jesus Christ is a name which is above every name (Eph. 1:21; Phil. 2:9-11; Heb. 1:4-5). Baptism for the remission of sins is commanded in the name of Christ (Acts 2:38; 10:48). Therefore, one who disobeys, ignores, or disregards this command is guilty of setting aside and disregarding the highest authority in heaven and on earth (cf. Matt. 28:18).

BAPTISM AND THE HOLY SPIRIT

Paul, in Eph. 5:26, lets us know that Christ cleansed the church "by the washing of water with the word". It is this connection with the word of God which makes baptism a condition of salvation.

The Holy Spirit operates through the word of God. Peter tells us that we are begotten again of incorruptible seed through the word (I Pet. 1:23). Unlike Luke 8:11, the word is not here said to be the seed. Notice the prepositions: We are begotten *of* the seed *through* the word. John 3:6 is a parallel verse. To be born of the flesh is to be born of corruptible seed; to be born of the Spirit is to be born of incorruptible seed. Peter regards the Spirit as the origin or source of the life begotten in us. But in the new birth the Spirit

operates, not directly, but through the word by which we are instructed to be baptized (Eph. 5:26). Thus, in baptism we are born not only of water but also of the Spirit (cf. John 3:3,5).

Then, in I Cor. 12:13, we learn that "in one Spirit (*by* one Spirit, KJV) were we all baptized into one body . . ." The evident meaning is that the Spirit instructs us to be baptized; thus, baptism is by the Spirit. (*Note:* Each of these passages, John 3:3-6; I Cor. 12:13; Eph. 5:26, and I Pet. 1:23, throws light upon the others.)

CONCLUSION

Thus, baptism is necessary because the Father, the Son, and the Holy Spirit so testify. One who rejects baptism is setting aside the combined authority of Father, Son, and Holy Spirit.

COMMENTS TO EDITORS

"We enjoy the paper so much and only wish we could send to every one we know at least for a year . . . Keep up the good work and may God bless you for the truth."—Mrs. E. G. Gaylord, Orlando, Fla.

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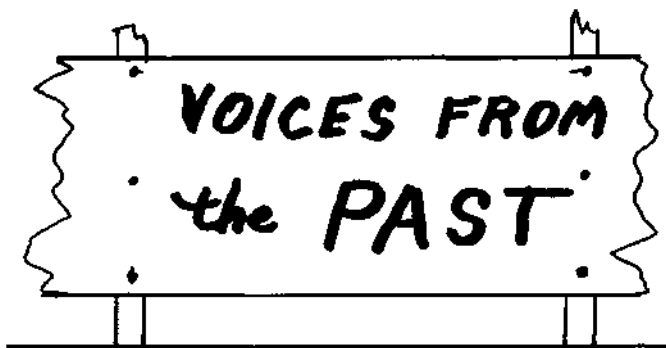
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THE NEW TESTAMENT CHURCH

(The following article by Brother F. B. Srygley is from the Gospel Advocate dated July 11, 1931. Brother Foy E. Wallace, Jr., was the editor at that time. This issue of the Advocate was a special Davidson County issue. Brother Srygley's article sets forth in a simple way what the New Testament teaches on the subject of the church. We suggest that you read it carefully and study it in the lights of New Testament teaching.)

Every reader of the New Testament knows that the New Testament reveals a church, and when we speak of the New Testament church we mean that church. Jesus said: "And I also say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it." (Matt. 16:18.) There is some dispute as to when Jesus built this church, but more, I suppose, over the fact that he did build it. The question is, What did he build when he built His church? Jesus also said on the same occasion: "I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." (Verse 19.) The "kingdom of heaven" in this verse evidently is the same as "my church" in the preceding verse.

In viewing the institution from the standpoint of its government, it is a kingdom, and Christ is the King in that government. It is an unlimited monarchy. Christ is King over his government, and all who submit to that rule are in his kingdom. Man enters this kingdom by a birth. Jesus said to Nicodemus: "Verily, verily, I say unto thee, Except one be born of water and the Spirit, he cannot enter into the kingdom of God." (John 3:5.) Abraham's seed entered the fleshly family of Israel by a fleshly birth, but men enter the kingdom of heaven, which is a spiritual kingdom, by a new birth of water and the Spirit. We enter the church the same way. The church is called the "family of God," and we enter that family by a birth. All of God's children are in his family. They did not join his family; they were born into it. As the kingdom of heaven embraces all the rule of Christ, so does the church. The church, in its universal sense, is made up of all of God's children, wherever they are. There is no organization of the church in this sense, for it is made up of all of God's people. It is not a denomination or a party in religion, but it is the spiritual body of Christ. God knows his own children, and they know their Father, though they may not be acquainted with each other. They cooperate with each other, wherever they are, as far as they operate under the direction of the same King.

There is another sense in which the word "church" is used in the New Testament, and that is in a local sense. "For first of all, when ye come together in the church, I

hear that divisions exist among you; and I partly believe it." (I Cor. 11:18.) The word "church" means a "called-out" body, and here it is used as the congregation called out, or called together, for the worship of God. These were all in the church, if they were all Christians, before they came together as a congregation. Christmas were not said to go to church in the New Testament, for they were in the church before they met as a congregation; but when they met together, they were the church.

The local church is often referred to in the New Testament as the church, but it is circumscribed by locality. We read: "Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes our brother, unto the church of God which is at Corinth, even them that are sanctified in Christ Jesus, called to be saints, with all that call the name of our Lord Jesus Christ in every place, their Lord and ours." (I Cor. 1:1, 2.) It will be noted that the "church of God" in this passage is circumscribed by locality, the city of Corinth. The church of God in Corinth was made up of the saints in Corinth. Of course is consisted of all the sanctified ones or saints in that city. Again, the apostle said: "All the churches of Christ salute you." (Rom. 16:16.) These were not different churches, but the same church in different localities. These local churches were separate and distinct from each other, and still they were all alike in that they were all churches of Christ. They were all like the church of God at Corinth; in fact, that church, no doubt, was included with these. All the organization that there was in the New Testament church was the church in its local sense. The church in Corinth had no control over the church in Jerusalem. Each was able to act without the other."

Any organization that binds two or more churches together is a step toward a denomination. Any religious institution larger than a local church and yet smaller than the whole body of Christ is a human institution, with which the children of God should have no connection. In Acts 9:31 we read: "The church throughout all Judea and Galilee and Samaria had peace." This was more than one congregation and less than the whole body of Christ. But in the territory specified it included all children of God within that territory; yet it was not an organization, save as the local churches were organized.

I believe that all the Christians in any community are the church in that locality, provided they are governed by the word of God; but if they have any organization binding them together except local congregations of Christians, they become a denomination. If they reject God's government and establish one of their own, they become a human institution. There is no precept or example in the New Testament for binding local churches together with any kind of an organization. The church in New Testament times had the same work to do that churches of Christ ought to do yet, and they did the work without any organization except the local church.

In the days of the apostles there were needy people, widows and orphans, just as there are today, and the apostles taught the churches to care for them, and there was no organization or institution by which the churches were tied together in supporting them. Paul directed the church to care for the widows that were widows in deed, and there was nothing said about any institution except the church through which it was to be done. There were famine sufferers in Jerusalem, and their needs were supplied without anything in the way of an institution except the church in Jerusalem.

This is no new thing with people who have read the Gospel Advocate in the past. Missionary work and benevolent work was done in the early church without any or-ganization except the local church. Brother Lipscomb said with reference to Brother McCaleb when he went to Japan: "Four churches in Tennessee and one in Kentucky agreed to support him, and their support was to be sent directly to him." (See Gospel Advocate, 1892, p. 628) Again, he said: "If one church asks all the churches in the State to give it all the funds they can give to general work, that the elders of one church may direct all the preaching and work in the State, then I say this is wrong, is subversive of divine order, and concentrates power in one church that God distributed to many." (Gospel Advocate, 1899, p. 487.) Brother McQuiddy said: "There is no Scriptural authority for one church directing the affairs of another." (Advocate, 1910, p. 487) Brother Elam said: "The New Testament churches not only communicated directly to the missionaries they supported, but when they helped the poor they sent the help directly to those needing it. This we have clearly seen in Acts 11:30. 'Which also they did, sending it to the elders by the hands of Barnabas and Saul.' And in the case of the Corinthians: 'Whomsoever ye shall approve, them will I send with letters to carry your bounty to Jerusalem.' (I Cor. 16:3.) On church sent directly to the missionaries and directly to the poor independently of all other churches." (Advocate, 1897, p. 358.)

I make these quotations from the older brethren who have gone to their reward, not as proof (the New Testament furnishes that), but to show that I stand with them, and in doing so I stand in good company.

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IS THIS NOT CATHOLICISM?

By Jimmy Tuten, Jr.

Brethren who have been fighting the tendency among some to substitute divine authority for human authority, have been speaking out against the drift in this direction expressed by the attitudes which some hold for certain religious publications in the brotherhood. We deplore the undue veneration which some brethren have for these periodicals and lament to see respectful reverence and devotion to the inspired Book transferred to the works of human hands. It has been expressed long ago, that no paper deserves one iota of reverence except as it publishes truth. Yet, worshipful veneration for such papers as the *Gospel Advocate* continues, and the road to human creeds is crowded with those who have their "understanding darkened."

Recently I came face to face for the first time with a verbal expression of this type of reverence for a "brotherhood paper." I was passing through Jacksonville and attended services one evening where Paul Hunton was doing the preaching in a meeting. In this service he was laboring hard to get the audience to subscribe to "old reliable" (?). The Gospel Advocate, he said, "has been a bulwark against modernism, digression and antism for a hundred and six years." He stressed that it was a "must for every Christian home whether you read it or not. It should be where others can see it because of its influence." He then capped it off by saying, "you can do more good by sending the Gospel Advocate into a home than by sending two gospel preachers into that area to do personal work."

My first reaction was, "what a paper! To think that I do not subscribe to it." After giving it thought, my next reaction was, "why, this is Catholicism!"

During the formation of the Roman Catholic Church, the materialistic demand for more and more insistently tangible objects of devotion resulted in the veneration of relics, pictures, medallions and crucifixes. The reverence for these items today is so pronounced on the part of catholics in general, that we are left with the impression that they feel some mysterious influence from the mere presence of these objects. Does Brother Hunton mean to say that because the Gospel Advocate exerts influence by merely being present in someone's home, that it deserves this type of respect?

I do not want to be uncharitable toward Brother Hunton, and I certainly do not charge him with believing that the GA as a piece of paper has intelligence or power in and of itself. But is he not thinking along the same lines as Gibbons who defends the devotion of catholics for relics, etc., as being "relative respect?" Is not the devotion of some for the GA in proportion to the veneration to the institutional movement which the paper represents? If Brother Hunton did not mean that the mere presence of the GA makes a "silent, though eloquent, profession" of one's faith in the institutional movement, then what did he mean? Maybe Brother Hunton will tell us.

One other thought is worthy of consideration. Catholics have geared their propaganda campaign toward flooding catholic homes with literature which keeps them so busy reading this material, that they do not have time for a study of the Bible. Some of the subscription drives of the Gospel Advocate appear to be efforts to stuff the homes of Christians with "their" literature, and in this way keep the people so busy reading the material which favors the digressive movement, that they have no time to read anything offered against these apostasies.

All of this bring one question to mind? WHAT IS THIS, BUT CATHOLICISM?

MISSING LINKS IN WALKER'S "EVERY GOOD WORK"

Harold Dowdy, Deland, Florida

A brief review of D. E. Walker's booklet "Every Good Work."

FIRST — the *purpose* of the book — To prove that churches may contribute their resources (and obligation) to human institutions such as Schools (as David Lipscomb College) and Orphan Homes (as Christian Home and Bible School at Mt. Dora). SECOND — the author's *proof* —

(The first 18 pages)

1. (a) AGATHOS (good) works are to be performed by both the individual and the church, (b) KALOS (good) works however may be enjoined simply on a single individual.

(The last 5 pages)

2. Walker classifies — Schools and Orphan Homes under the heading of AGATHOS works.

3. Therefore Schools and Orphan Homes may be supported by contributions from both the individual and the church.

THIRD — The *Missing Links* -

I.

The author "*forgot*" to prove his second point to be in accord with the scriptures. He simply "assumes" that they the AGATHOS works.

A. Notice the classification of AGATHOS works according to:

The Christian Church Colleges Orphan Homes Missionary Society Recreation	D. E. Walker Colleges Orphan Homes (left out) (left out)	Not Even Mentioned Not Even Mentioned Not Even Mentioned Not Even Mentioned
--	--	--

B. Some Observations —

1. Does the Bible classify Colleges as AGATHOS works?

Answer — No! The Bible nowhere mentions the word AGATHOS with the word "Schools."

2. Does the Bible classify, Institutional Orphan Homes as AGATHOS works?

Answer — No! The Bible nowhere mentions Orphan Homes much less Orphan "Homes" and AGATHOS together.

3. Is James 1:27 or "visiting the fatherless" ever used in connection with the word AGATHOS?

Answer — No! But . . . D. E. Walker "assumes" that it is AGATHOS instead of KALOS and his proclamation is enough to convince at least Barney Colson.

4. Does the Bible ever present the church contributing from its treasury to any human institution, thereby indicating this to be an AGATHOS work?

Answer — Never! Not once!

5. (a) Does the author admit that the Greek words AGATHOS (good) and KALOS (good) *overlap* in meaning?

Answer — Yes, as shown by his chart on p. 14.

(b) Since the Bible does not classify these human institutions (Schools and "Homes") as AGATHOS works, by what authority does D. Walker classify these works as AGATHOS (good) and *not* KALOS (good)?

Answer — D. Walker simply "assumes" the authority to classify for brethren everywhere what may and may not be supported from the church treasury because Walker likes it, and "thinks" it is an AGATHOS work.

II.

The author admits that he *must prove* these things in order to sustain his proposition on church supported Schools:

1. A human institution teaching the Bible is an AGATHOS work.

2. Teaching related subjects is an AGATHOS work not a KALOS work.

3. Providing the necessary environment (soft-ball?) is AGATHOS.

4. That individuals may contribute to such institutions because they are AGATHOS works rather than KALOS (good) works.

Note — Knowing that he must prove these things, he does not even *attempt* the job that he outlines for himself. And I mean does not even TRY to prove these things. It is one thing to try and fail, but to acknowledge that these things must be proven and then not even try, seems to be a waste of good paper and ink.

III.

To get the School and Orphan Home in the church treasury and *leave out* the Fun and Frolic that so many churches engage in today, the author simply TELLS us that they are not AGATHOS works. Does he quote a single passage of scripture in proof of this? Not one! Then what is the proof? ?

Oh, a fellow might say that it is evident that Fun and Frolic are not authorized under the heading of AGATHOS works. The missing link is that the author does not have the scripture to prove his point so he says it is simply EVIDENT to *him*, and ought to be evident to all.

IV.

He *forgot* to prove that the words "fellowship" and "contribution" were identical terms. Indeed, the church might well be in fellowship with the widow who has relatives in I Tim. 5:16 but *forbidden* to contribute to her. Hence, the missing link in "Every Good Work" is it is not true that these two things are identical:

1. A Human Institution or individual doing a good work of its OWN . . . and . . .

2. The CHURCH contributing money to such a work.

V.

The author quoted II Tim. 3:16, 17 which states that the "Scriptures furnish the man of God unto every GOOD work," and then he "*forgot*" to quote the *scripture* that authorizes the church to contribute to a human institution. If it is not in the SCRIPTURES it is not an AGATHOS work.

When the Bible authorizes the church to do a work then I know this is pleasing to God. Yet there are some who will follow a man when he declares — "I will point out what is GOOD for the church to do." II John 9, "Whosoever goeth onward . . ."

VI.

The author "*forgot*" the definition of the very word he spent 18 pages trying to identify. *Agathos* — "good, profitable, generous, beneficent, upright, virtuous, producing pleasure and satisfaction."

Now he says that Colleges and Orphan Homes in the church budget are "good", *agathos*.

1. These institutions have caused division in the churches.

2. They have caused faithful Christians to loose their jobs.

3. Such a practice is not found in the "faith one delivered."

4. It is the doctrine of men to have the church contributing to human institutions.

Yet . . . the author says they are "good", *agathos* — producing pleasure and satisfaction.

It is little wonder that few others (if any) will use this argument to promote institutions in the church budget.

VII. CONCLUSION

D. Walker's entire system boils down to this statement:

Let me, D. E. Walker, classify all the promotional schemes and Human Institutions my brethren may want to leach on to the church. For then, without any Scriptural authority what-so-ever, I will declare many of them — AGATHOS — to be supported by the Lord's church. Selah. No action has ever been more purely human and arbitrary.



A certain amount of opposition is a great help to a man. Kites rise against, and not with, the wind. Even a head wind is better than none. No man ever worked his passage anywhere in a dead calm. Let no man wax pale, therefore, because of opposition.

Anon.

Interest in your work is the best evidence in the world of your sincerity for service. When time hangs heavy on your hands and you can see no chance for progress or promotion, when your interest in your work lags, it is your duty to get interested or get out.

Anon.

If the entire church would work as hard for the Lord as a faction will work to carry its point, nothing could stop its progress. If a fraction would deal with a faction by using the sword of the Spirit, the battle would be won.

No man can reach higher without looking to God. Man was made in the likeness of God, but when he turns from God he transforms himself into the image of the Devil.

God's way is one and runs in a straight line, but man's ways are many and go in all directions. It is only when man's way parallels God's way that man is right.

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.

The man who is swift to hear and slow to speak is worth listening to.

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BIBLICAL WORD STUDIES

By E. V. SRYGLEY, JR.

HAMARTANO, "I SIN"-NO. 13

The verb *hamartano* and the noun *hamartia* had not as serious a meaning in classical Greek as they have in the New Testament. We have seen that in classical Greek the basic idea of the noun was "failure". We observed that the verb signified "missing a mark" as when a spear was thrown at a target. Further, the verb was used for missing a road; for failure in one's plan or hope or purpose. Apparently, both the verb and the noun were connected with some of negative failure rather than with some kind of positive transgression. As we shall see, the New Testament attaches a much deeper significance to these words.

We may note that Jesus did not attempt to define sin, as do some of the New Testament writers. Yet, it is likely that we all confess that we learn more about sin from Jesus than from any other Bible writer. Hence, we learn about sin from Jesus in observing His treatment of sinners; not in observing His treatment of the words for "sin". --

LETTER TO THE EDITOR

E. L. Flannery

In the Friday, Nov. 17, 1961, issue of the *Nashville Banner*, there appeared a front-page article, "Catholic Bishops Denounce U. S. Aid Discrimination". I deny the implication of the headline title, and the contents of the article. I deny that federal aid to education would be "discriminating against children attending non-public schools" as asserted by the Bishops.

Actually, there has been federal aid to education through most of the history of our country, the federal land grants (1785) being one instance. Since 1862 (The Morrill Act) the policy of the Federal government in subsidizing education has been to support some specialized educational activity, as agriculture, mechanic arts, nautical and aeronautical education, nurse training, etc.

The controversy as whether to include or exclude non-public schools has long existed, but became more vocal in the 1880's when the Blair bills to provide federal aid to general education in non-sectarian public schools were introduced. Senator Blair's bills failed to pass, and he attributed the failure to "Jesuit" influence. A quarter of a century passed before further effort was made to secure federal aid

to general education (Smith-Towner bill, 1918, and the Sterling-Reed bill, 1923) but these efforts also failed. In 1937 again a federal aid to education bill was blocked by Catholic influence. The chief objection to this date was that central control of education was dangerous. But with the introduction of the Mead-Aiken bill, 1945, which included in federal aid to the non-public schools, the Catholics sanctioned such federal aid. This bill was defeated by the Protestant groups and the National Education Association. The Barden bill, 1949, which sought federal aid to general education in public schools, caused the controversy between Mrs. Eleanor Roosevelt and Cardinal Spellman. I thought Mrs. Roosevelt presented clear, valid and unprejudiced arguments concerning federal aid when she noted:

1. Public education should not be connected with religious control of schools which are paid for by taxpayer's money.
2. Parents should be free to send their children to any particular kind of school they select, for religious or any other reason, if they pay for such schools and schooling.
3. The policy has been, and should continue, that the public schools of our country should be entirely separate from any kind of denominational control, and that only schools that are free from such control should be tax-supported.
4. The separation of church and state is extremely important to any of us who hold the original traditions of our nation.

I do not believe tax money should be given to any sectarian or private school. If any group of people desire to build and maintain such a school they should have that right, but they have no reason to expect or demand those whose religious views differ (or who have no religion) to pay for their particular desires in education. I attended a private college; my children attend private college. I wanted the moral environment and religious teaching available there and I want my children to have the same. But I do not expect nor desire federal aid to such private schools. If Catholics want schools to teach Catholic doctrines they should have the right to build them, but should not expect public funds to aid in this effort. Our fine public school system will become fragmented once the wall of separation of church and state is broken, and every denomination sets up its schools with federal aid to teach its particular beliefs.

Some churches have private libraries. Should they make demands to be tax-supported because the public library is tax-supported? Should they ask to be tax-exempt as concerns the public library because they have paid for a private library?

Any citizen may call on the local police for protection. Tax money pays the policeman's salary, and he is available to the general public. But any citizen has the right to hire a detective or a personal bodyguard if that is his desire and if he is able and willing to pay the expense involved. In this latter case he could not expect "aid" in footing the bill from tax money, from public resources. Nor could he expect to be refunded tax money in that he had not used a public service that was available.

Every pressure is being exerted to obtain federal aid to non-public schools by the Catholic hierarchy, and its intensity has increased greatly the past few years. We now have a Catholic President, a Catholic Attorney-General, and a Catholic heading the Senate and come January probably a Catholic as Speaker of the House. One-fifth the population is Catholic, but with Catholics in key positions in government evidently they believe they can muster enough votes to demand and get federal aid for their schools. For

75 years now they have blocked federal aid to education in general. It is time citizens raise their voices in protest. It is not bigotry, it is not discrimination to speak and act from "real conviction and honest belief". Let's maintain separation of church and state. This policy largely made America the great nation she is today in my opinion.

71 % OF FOODS & FIBERS DISTRIBUTED BY CATHOLIC GROUP, DONATED BY UNCLE SAM!

Luther W. Martin, St. James, Missouri

During the fiscal year 1961, over 71% of the foods and fibers distributed by the National Catholic Relief Services was donated to the Catholic organization by the United States Government.

The November 26, 1961, issue of the CATHOLIC MISSOURIAN, the Official Newspaper of the Diocese of Jefferson City, (Mo.), published a news release from Washington, D.C., containing the following statement:

"Catholic Relief Services — National Catholic Welfare Conference conducted the largest overseas relief program in the history of American voluntary relief during the year ending September 30.

"The U.S. Catholic overseas relief agency sent nearly one and three-quarter billion pounds of relief supplies in more than 2,000 shipments to 67 countries, according to its annual report to the meeting here of the U.S. Bishops.

"This figure included some one-and-a-quarter billion pounds of surplus foods and fiber donated to the agency by the U.S. government for free distribution overseas to needy persons, regardless of race, color or creed.

The CRS-NCWC relief program was valued at more than \$125 million, according to the report submitted by Auxiliary Bishop Edward E. Swannstrom of New York, executive director of the agency."

Since the value of the relief was \$125 million, and since the United States Government donated 71.4% of that which was distributed by the Catholic Relief Services, then, effectively, U.S. Taxpayers were forced into donating almost NINETY MILLION DOLLARS to the Roman Catholic Church.

From other sources, it has been learned that some of the surplus goods distributed by the Catholic Relief Services carried the following label information.

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The News Letter Reports

"... THEY REHEARSED ALL THAT GOD HAD DONE WITH THEM..."—Acts 14:27

KELTON WHALEY, Vinemont, Alabama - Nine have been baptized, nine restored, and 2 have placed membership since my last report. Brother LEE GUNTER, Stevens Avenue, Huntsville, has just held a fine three nights meeting with us here at Vinemont. One was restored. The reading matter in Searching The Scriptures is spiritually invigorating.

REAVIS PETTY, 301 Greely Drive, Columbia, Tennessee — After almost four years with the Mooresville Pike congregation in Columbia, I am planning to begin work with the new church in Morehead City, N.C., January 1, 1962. This church is six months old and has about 15 members. I ask your prayers in this new work. If you have relatives or friends stationed at Cherry Point of Camp Lejeune Marine Bases, please send us their names and addresses if we can be of any service to their spiritual welfare. Also, the names and addresses of any one living in that area, would be appreciated. If vacationing in eastern North Carolina, please visit with us. Please note my change of address: Box 1211, Morehead City, North Carolina.

James P. Miller begins a meeting at the Hercules Avenue church in Clearwater January 14 to continue through 21. Services will be at 7:30 each evening.

Marshall E. Patton of Orlando, Fla. was in a meeting with the Lake Wales church, December 4 through 10. Hugh W. Davis is the preacher with this church. Good interest and attendance was shown throughout the meeting.

Morris D. Norman, Plant City, Fla.—Roy H. Lanier, Jr. will be in a meeting with the Plant City church, beginning February 25, 1962. The church in Plant City is showing progress in attendance and contribution. A new work program has stirred enthusiasm among the members of the church. When in Plant City worship with us at 805 W. Mahoney St.

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SHEUMAKER - TOTTU DEBATE

Glenn R. Sheumaker, Sr. of the Northside church in Lakeland, Florida and W. L. Totty of the "Garfield Heights church in Indianapolis, Indiana will meet in two debates. The first one begins January 22, 1962 and will end January 25. It will be in the building of the Howard Street church in Clearwater, Florida, located at Howard Street and Scranton Avenue. The second debate will be in the building of the Northside church in Lakeland, 919 North Ohio Avenue. The date for this one will be announced later. The propositions to be discussed will be the church support of orphan homes and the Herald of Truth. Totty affirms two nights and Sheumaker affirms two nights.

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TEMPLE TERRACE, TAMPA, FLORIDA **THEME:**

"Ancient Faith and Modern Gods"

Monday, February 19, 1962 7:30 P.M.

"Historical Development of Religious Papers" Yater Tant, Ft. Smith, Ark.

Tuesday, February 20, 1962

9:15 A.M. Chapel—"The Shepherd and the Lost Sheep" Charles Maples, Huntsville, Ala.
 10:05 A.M. "Book of Revelation" Homer Hailey, Tampa, Fla.
 11:00 A.M. "Modern Gods — Deifying Human Reason" Clinton Hamilton, Tampa, Fla.
 1:45 P.M. "Difficult Passages" Cecil Douthitt, Fort Smith, Ark.
 2:35 P.M. "Recent Advances in Science and their Relationship to the Bible"B. Hall Davis, Baton Rouge, La.
 3:30 P.M. Panel—"Role and Relationship of Human Expedients to Work and Worship" Dudley Ross Spears,
 Chm., Blytheville, Ark.; Oaks Gowen, Bradenton, Fla.; Eugene Britnell, Little Rock, Ark.;
 Marshall Patton, Orlando, Fla.
 7:30 P.M. "Historical Development of Benevolence Societies" James R. Cope, Tampa, Fla.

Wednesday, February 21, 1962

9:15 A.M. Chapel—"The Woman Who Lost Her Money"..... Al Payne, Columbus, Miss.
 10:05 A.M. "Book of Revelation" Homer Hailey, Tampa, Fla.
 11:00 A.M. "Modern Gods - Deifying the State" Harry Payne, Tampa, Fla.
 1:45 P.M. "Difficult Passages" Cecil Douthitt, Fort Smith, Ark.
 2:35 P.M. "Pre-historic Man and Adam"Earle H. West, Cleveland, Ohio
 3:30 P.M. Panel—"Right of Christians to Operate Schools, Papers and Orphanages" Leslie Diestelkamp, Chm.,
 Oak Park, 111.; Steve Hudgins, Ocala, Fla.; Connie W. Adams, Newbern, Tenn.;
 Gorin Rutherford, Scottsbluff, Neb.
 7:30 P.M. "Historical Development of Educational Institutions" Robert Turner, San Antonio, Texas

Thursday, February 22, 1962

9:15 A.M. Chapel—"A Prodigal Son" _____ Weldon Warnock, Lawrenceburg, Tenn.
 10:05 A.M. "Personal Responsibility in the Lord's Work" ----- Irvin Himmel, Ferguson, Mo.
 11:00 A.M. "Modern Gods - Deifying the World" _____ Louis Garrett, Tampa, Fla.
 1:45 P.M. "Evolution and Creation" _____ Earle H. West, Cleveland, Ohio
 2:35 P.M. Panel-"Problem of Fellowship and Unity". _____ James P. Needham, Chm., St. Petersburg, Fla.;
 Harold Trimble, San Antonio, Tex.; Paul Brock, Jacksonville, Fla.; William H. Lewis, Knoxville, Tenn.
 7:30 P.M. "Historical Development of Congregational Cooperation" ----- Cecil Willis, Akron, Ohio

Friday, February 23, 1962

9:15 A.M. Chapel-"An Elder Brother".....John Swatzell, Waycross, Ga.
 10:05 A.M. "Book of Revelation" Homer Hailey, Tampa, Fla.
 11:00 A.M. "Modern Gods - Deifying Philanthropy" E. V. Srygley, Tampa, Fla.
 1:45 P.M. "Current Issues in the Science-Faith Dialogue" Earle H. West, Cleveland, Ohio
 2:35 P.M. Panel—"Role and Responsibility of Elders"..... Bob Crawley, Chm., Birmingham, Ala.;
 Charles G. Caldwell, Columbus, Ga.; John Whitehead, Las Vegas, Nev.; Leslie E. Sloan, Palmetto, Fla.
 7:30 P.M. "Historical Development of Social Emphasis"Irven Lee, Russellville, Ala.