

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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DANGERS OF THE PRESENT CRISIS

Irven Lee, Russellville, Ala.

There is much heated discussion over the advisability and scripturalness of church supported institutions among us that are set up to care for orphans or the aged. There is similar discussion of the "sponsoring church" arrangement in evangelistic efforts, both at home and in foreign fields. What, if any, are the dangers involved in these questions?

It is very late to suggest division as a possibility. It is an ugly reality in many communities. The monetary cost of the various church supported institutions and modern systems of centralized or universal church action is only a minor part of the cost. The price paid for the institutions and systems we copied from Protestantism is true unity for which Christ prayed. The desire to do things the BIG way has destroyed the thing of truly great value.

We are dedicated to unity on a strict New Testament pattern. We tell the world that we should all be one and should all speak the same things. We insist that such would be the case if all would throw creeds, prejudices, and human influences aside and follow a "thus saith the Lord". Our plea is good, but, evidently, we do not always follow the Lord's prescription.

Think of the shameful spectacle before the world and even in our own hearts. We may see congregations that do not divide become so sick that they become smaller rather than larger. Hindering the truth in division and confusion is an act of unrighteousness. It is not God's will.

When the door was opened for the missionary society, aid societies, etc., it was not possible to get the door closed. The preachers who followed this current were soon working hand in hand with the "faith only" ministerial associations in Easter services, and other "union" efforts. It is possible today that the very orphan's home that captures the hearts of many will be followed by "Church of Christ Hospitals," "Church of Christ Loan Associations," Church of Christ Recreational Centers," and other such human "helps"? How can the door be closed against a very liberal (deep, wide, and fast moving) current of "good ideas"? Do you see the danger of open division with a firm "middle wall of partition" separating two groups? Do you see as clearly the danger of a flood of "church" institutions? Answer in your heart. The flashes of lightning from such a flood are already on the horizon! The cloud is near enough for all to hear loud thunder.

The individual whose mother carried him to the preacher for baptism while he was an infant is told that he does not need to be baptized when he is an adult. His heart may be soothed into a false sense of security. The deceptive hand

of the devil is back of this. In this day of so called "cooperation" there is danger that the individual may be relieved of a heaven assigned duty by the thought that "the church does it". Those who advocated the "better" method of evangelism did much less than the "non-progressives" who were accused of not believing in evangelistic work. Those who sang the praises of "cooperation" did not operate so successfully.

One church that goes all out for church support of "our" institutions planned a budget for 1962. They set \$1400 as a weekly contribution, and, according to their own published budget, they are to give \$1200 during the entire year to institutional benevolence. One dollar out of sixty! An individual there may hear that "we should do it through the church". He may say he "visits the fatherless and widows" through his contributions on the first day of the week. If he gives \$60 per month, one dollar of this finds its way to the institution. A good portion of this dollar goes to salaries of administrators and office force, along with printed appeals for help, etc., and the needy get little more than one apple per month for the whole cause of benevolence.

To go to heaven one is to visit the sick, the widow, the fatherless (Matt. 25:31; James 1:27). One is to labor "to have to give to him that hath need" (Eph. 4:28). One is to bear another's burdens (Gal. 6:2). Dorcas gave garments to the widows (Acts 9:36-39). This method does more than make the gift. The giver is there with the gift. Is there a danger that the showy method where numbers, buildings, and reports seem large may be the skimpy method? Let us work and pray that the individual may realize that every one is to give an account of the deeds done in his body. (II Cor. 5:10.) Can a centralized home at Cullman or Nashville, however efficient, do the work I should do among my neighbors? Surely, we can agree that we must act. Is there danger that we may say, "Let the Welfare Department, the Red Cross, the church, the benevolent society, etc., do it"?

Is there danger that the church supported institution may become a sort of super-government to dominate the church? Any informed person realizes that that question was discussed much seventy-five years and more ago in the controversy over the Missionary Society. Friends of the "cooperative" movement promised that such would not be the case. They were sincere, but time has proved them wrong. Their weak society has become powerful now in more ways than one. It is the lion which controls many things among Christian churches.

Are you convinced that the benevolent societies among us would not do that? There is a way for you to learn for yourself if you live near a well-established church supported institution and preach for a church that supports it with a

liberal check each month. Offer some public criticism against the institution and follow the message as it hurries to the superintendent and back to the elders. The message may go and come more quickly than you now expect. We might be in order to ask if it is humanly possible for an institution that depends upon churches for its funds to stay out of "local affairs"? Such institutions have friends in the congregations that love the superintendent that will call him the day you question him. They have a "right" then to talk to the elders. The church that "volunteers" to help an institution cannot easily withdraw its support. The southern states found that they could not easily withdraw from the Union! It is easy to volunteer, but to later change the practice is not easy in this generation. The record is always the same.

COMMENTS TO EDITORS

"My wife and I enjoy SEARCHING THE SCRIPTURES very much and appreciate 'your stand' in teaching the TRUTH."—W. C. Sawyer, Sciotoville, Ohio.

"Would you please renew my subscription to SEARCHING THE SCRIPTURES. I have thoroughly enjoyed and appreciated every copy which I have received."—Robert L. Love, Baytown, Texas.

"I have received the paper since the beginning and I have enjoyed every issue, and have learned some good lessons from the things that were written. Keep up the good work."—William Pryor, Drakesboro, Ky.

"Appreciate very much the fine articles that have appeared in SEARCHING THE SCRIPTURES and commend you for your continued sound stand."—Edward A. Brouillette, Alameda, Calif.

"I enjoy the paper and hope that you brethren shall continue to engage in the good work you are doing."—Karl Diestelkamp, Sheboygan, Wis.

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"Please continue to send the paper. It is a wonderful paper and I enjoy it very much."—D. W. H. Shelton, Tampa, Fla.

"You have an excellent paper. Keep up the good work."—Wayne Sullivan, Camden, S. C.

"I enjoy your paper. I am sure it is doing good. Keep up the good work."—Curtis E. Flatt, Florence, Ala.

"I look forward to receiving the paper from time to time, and enjoy reading it so much. May the good Lord spare you many more years to keep up the good work."—Maggie Orton, Lawrenceburg, Tenn.

"We enjoy reading the many fine articles which appear on the pages of SEARCHING THE SCRIPTURES. Certainly your paper affords the opportunity to teach the truth on the current issues which plague the church as well as in many other areas. Keep up the good work."—Leon Folks, Orlando, Fla.

"I find the variety of content refreshing as well as informing. You are doing a fine work."—Charles Goodall, Louisville, Ky.

"I have just finished reading one of your issues of *Searching The Scriptures* and have enjoyed all of it very much."—Harry L. Drum, Dade City, Fla.

"Received my first copy of SEARCHING THE SCRIPTURES. It is a very good paper with most excellent articles."—Ralph R. Givens, Oceanside, Calif.

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Editorial . . .

H. E. PHILLIPS

PAT BOONE'S CLIMB TO FAME

A reader sent me a clipping from the March 9, 1962 *Orlando Morning Sentinel* in which appeared a reference to Pat Boone's new movie "State Fair." In Dorothy Kilgallen's column these words are found: "Members of Pat Boone's fan club may fall off their seats when they see the new 'State Fair'. Conservative Pat does a love scene bare chested, expresses his unrequited passion in a manner that will make Paul Newman look to his laurels, loses that nice even temper of his, and even asks for a drink . . ."

Brother Leon Folks, who sent me this clipping, observes: "I am wondering if the brethren at Manhattan (New York) still allow Brother (?) Boone to lead the singing and continue to fellowship him? I'm sure you can develop a worthwhile article for SEARCHING THE SCRIPTURES from this clipping. Where will the liberal element stop?"

It is a dark day for the church when even the world looks upon a professed Christian with scorn. It is even worse when Christians and congregations will continue to "have fellowship" with such professed Christians. The inspired apostle Paul took quite a different view of such sin among professed saints. "It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you." (I Cor. 5:1,2). Those, like Corinth, who are "puffed up" over the prospect of having a "famous movie star" as a member of the church continue to use Pat for their "Fund Raising Campaigns" and "State Wide Youth For Christ Programs." Instead, they should be mourning over the fact that Pat has continued his decline toward complete worldliness. They should do as the apostle instructed and "deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus" (I Cor. 5:5).

"THEM ANTIS AIN'T DOIN NOTHIN"

Appearing in the *Christian Standard* of March 10, 1962, page 8, was a statement by President R. M. Bell of Johnson Bible College, which was taken from the *Blue and White*. This is a College owned and operated by the Christian Churches. Under the heading: "They Are Saying" these words of President Bell are given: "During the stormy years (of controversy over the United Christian Missionary Society) - 1926 to 1946 - 916 Disciple Churches closed their doors. Most of these, of course, were weak churches, but even so, 916 churches is a frightful price to pay for a missionary society whose purpose is to build churches. Moreover, the growth of the stronger churches dwindled to a trickle and barely kept pace with the growth of the population — gaining only 1.2 per cent per year.

"On the other hand, the 'anti-missionary' Church of Christ, without the aid of a missionary society, continued to grow by leaps and bounds . . . Starting in 1906 with relatively few churches, their congregations now outnumber Disciple and Christian churches nearly two to one . . ."

Today those opposed to church operation through human societies in both benevolence and evangelism, commonly called "antis" by the "liberals," are frequently charged with "doing nothing." Well, history is making another cycle. These "progressive" churches who *must* have societies at all costs to keep "on the march" will find themselves in the same pickle as the Disciple and Christian Churches, as President Bell describes them. "On the other hand, the 'anti-missionary' (?) (and 'anti-benevolent' (?) church of Christ, without the aid of a missionary society (or a benevolent society)," will continue "to grow by leaps and bounds . . ."

"RECENT DEVELOPMENTS IN TAMPA"

In the last issue of SEARCHING THE SCRIPTURES brother Everett C. Mann gave a factual account of the creation of two "new congregations" in the Tampa area. Just as in every area across this nation where "the issues" have resulted in divided churches, these brethren have "forced" the wedge of human institutions to the point that fellowship could no longer exist. The very thing they call "Christian liberty" and "opinions" has been the reason for creating the two "new congregations." Do not be deceived, there is not a single congregation in Tampa which does not believe and practice "caring for the needy and orphans," "preaching the gospel of Christ," and "cooperation of churches." Do not let anyone tell you the WORK itself is the cause of the broken state of fellowship; that is just not the truth! The broken fellowship resulted from the "opinions" or those who created these "new congregations" by insisting upon the use of human societies through which the church cares for the needy, preaches the gospel, and binds congregations together in an unscriptural form of cooperation. That is the real cause of the trouble.

So far as I know, there is not a single congregation in Tampa which is in fellowship with the Manhattan and Florida Avenue groups. Brother Mann gave an accurate picture of affairs as they exist regarding these two groups.

HUMAN INSTITUTIONS

D. W. H. Shelton, Tampa, Fla.

I am surprised and indeed sad that so many of my brethren claim that their human institutions are *divine* and are the best ways through which to preach and teach the gospel. The word *divine* means: of or pertaining to God or proceeding

from God. No human institution can claim that distinction. They are wholly and purely man-made and man-named.

The only *divine* institution mentioned in the New Testament in which Christians can work and worship together in an acceptable manner to God is the church. The true church is the one which Jesus built (Matt. 16:17), over which He rules as head (Eph. 1:22-23), which He purchased with His own blood (Acts 20:28), and to which He adds all the saved (Acts 2:41,47; Col. 1:13). We cannot obey the truth from the heart without being added to this one church, and we cannot please God without serving Him in sincerity and truth in this *one* body. Never in a man-made and man-named institution which does not even *approach* divinity can this be done.

Human institutions founded to do good have a right to exist and even be supported in their proper way and place. However, they cannot be started to do the work of the church nor for the church to do its work through. The church of our Lord is all-sufficient to do all tasks given to it by our Father in heaven. The brethren need to do their work as individuals, and the church its work as a blood-brought body.

The following scriptures are examples of individuals at work. Acts 4:34-37; Acts 8:4-6; Acts 9:36-39; Acts 18:24-26; I Tim. 4:9-13; James 1:25-27 Acts 11:19-21.

Then we have examples of the church at work: Acts 11:19-26; I Cor. 16:1-4; II Cor. 8:1-4; Rom. 15:25-27; Phil. 4:15-18; II Cor. 11:8,9 Acts 11:12-25. There are many more, but these are sufficient. The church at no time ever formed another institution to do any of its work.

IS ONE TO BE BAPTIZED EVERY TIME HE SINS?

E. L. Flannery, Lawrenceburg, Tenn.

Often we are asked this question. Some feel that because we insist that baptism is for the remission of sins, that, then the Christian who sins would need to be baptized to be rid of that sin. This is a failure to distinguish between things that are different! There are two kinds of sinners needing forgiveness: (1) alien sinners, those never having come into God's family, and (2) erring citizens in God's kingdom. Many do not understand the gospel plan of salvation from sin because they do not accept the fact that the Lord makes distinction between these two kind of sinners, and that he does not make the requirements of both kinds.

WHAT MUST THE ALIEN SINNER DO

To the alien sinner the Lord says, when he believes, "Repent and be baptized . . . for (unto) the remission of your sins . . ." (Acts 2:36-39). The alien must believe on Christ, repent of sin (die to the practice of sin), confess his faith in Christ, then be baptized for the remission of those past sins. The Book of Conversions (Acts) is filled with these examples of conversion to Christ by alien sinners.

WHAT MUST THE ERRING CITIZEN DO?

The erring citizen, the Christian who sins, is told, "Repent therefore of this thy wickedness, and pray the Lord" (Acts 8:22). James says, "Brethren, if any of you do err from the truth, and one convert him (bring him back), let him know, that he which converteth the sinner (the erring Christian) from the error of his way shall save a soul from death and shall hide a multitude of sins." (James 5:19-20). John tells Christians, "If we confess our sins, he is faithful and just to forgive us our sins." (I John 1:9). To cite scrip-

tures on forgiveness addressed to erring Christians cannot make void nor alter God's word addressed to the alien sinner setting forth what he as an alien must do to be forgiven.

ARE NOT ALL BELIEVERS SAVED?

Certainly not! The Bible sets forth two kinds of believers, (1) the obedient believer, and, (2) the disobedient believer. The "faith only" advocates ignore this truth. They read, "Whosoever believeth on him should not perish, but have eternal life" (John 3:16) and similar passages, and apply them to both kind of believers. The Bible teaches God will save the obedient believer. There is no such promise to the believer who will not obey.

Acts 6:7 reads, "... A great company of the priests were obedient to the faith." John 12:42 reads, "... Among the chief rulers also many believed on him, but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: for they loved the praise of men more than the praise of God." Here we have examples of two kinds of believers; obedient believers and disobedient believers. Can John 3:16 mean God will save both kinds of believers? No! Christ will save only those who obey him (Heb. 5:8-9). We purify our souls in OBEYING the truth, not in merely believing it (I Pet. 1:22-23). Jesus said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven but he that doeth the will of my Father which is in Heaven" (Matt. 7:21).



Often we are greatly concerned over the big things and do not consider the smaller matters. Generally it is the small things that make the big differences. In bacteriology we recognize three basic forms of bacteria: cylindrical, globular and spiral. Although there are thousands of different bacteria having great variation in properties, yet they are grouped into one of these three basic forms. Some of the globular forms live within our bodies and are no cause for alarm. On the other hand, certain pathological or disease producing forms enter the body and create quite a disturbance. The differences in these forms are slight yet the trained laboratory technician can spot them immediately when they are put to the test. Why? It is because of these "little differences" between the harmless and the harmful types. The chemist is able to join two atoms of hydrogen and one atom of oxygen and come out with water. This unit is so small he is not able to see it but he knows that hydrogen and oxygen in this proportion will make just plain water. What about a "little difference" here? Will it really matter if just a little change is made? Suppose we take two atoms of hydrogen and instead of one atom of oxygen lets put two atoms of oxygen with it and see what happens. After all it is just a "little difference"! Because of this little difference we no longer have water but instead we now have hydrogen peroxide. There is a big difference between hydrogen peroxide and water. If you don't believe it just take a little drink of each and see! Yes, its the little things that makes the big differences in both science and religion. By adding "just a little" we change both water and the word of God into something entirely different.



THE WASHINGTON MONUMENT

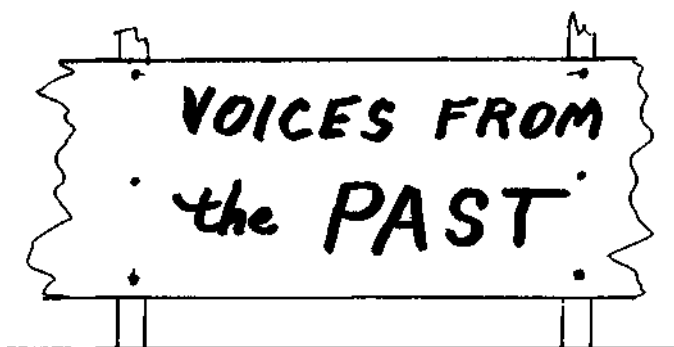
The preacher of the church in New York has asked the question, "What would you give to have church of Christ written on the Washington Monument?" Of course his parallel is that it would be about as good to have it written on the skyscraper he intends to build with the brethren's money in New York City. In the first place, I believe the Lord had rather have it written in the heart of one honest soul than on every public building on earth. In the second place, if it were written on the Washington Monument, it would be no more misleading than when it is written on the skyscraper in New York. The monument is not used for the assembly of the saints and neither will about 14 stories of the proposed \$2,800,000 building be used for this purpose. In the third place, this reflects the thinking of the day. Having the name Church of Christ written on the Washington Monument would not do as much good as having it written in Romans 16:16 where it has been for centuries. Men have ignored it there and they would ignore it anywhere else if they do not want to be saved. Perhaps the preacher and his fellow promoters could learn from Kilroy. He had his name written everywhere, from the top of the Brooklyn bridge to the innermost chamber of the pyramids. It takes more than just the name written to do the cause of Christ permanent good.

A.D. 33 OR 1906

I am indebted to our beloved brother A. W. Dicus for this masterpiece of logic relative to the establishment of the church. In conversation with one of the brethren in Tampa who had revolted against the score of loyal churches in the city and divided the body to start an institutional group on the north side, brother Dicus asked this question, Can a church be a loyal congregation of the Lord's people and not contribute or believe in contributing to a human institution out of the treasury? If the brother had answered, "Yes," he then would not have been justified in starting another congregation. However, he answered, "No," to which brother Dicus replied, "Well, you will have to change the date for the establishment of the true church of Christ. You will have to stop preaching that it was established on Pentecost in A.D. 33, and start teaching that it began after the founding of Spring Hill Orphan Home in 1906". Brethren, that is not about it, as one of the old greats used to say, that is exactly it. The church of the Lord as it was known in the New Testament and as we know it today, did not give a dime out of the treasury for 1800 years. Are you ready to change the date?

SHOOTING BLANKS

When I was a boy in old Kentucky, we took great delight in shooting blanks. Around the 4th of July and at so-called Christmas, every country store had a full supply of blanks and the pistols in which to shoot them. Brethren today are still in a similar business. Almost every week a bulletin comes to the box just a blank on the inside. It had passed through the mimeograph and had not touched the stencil, yet it had been folded, addressed, and mailed. No way to explain it except to say that some brother has just "shot a blank".



(The following article from the pen of Earl West appeared in the *Gospel Guardian* on February 15, 1950, page 3. It was the first of three articles under the heading "Learning A Lesson From History." These facts of history need to be re-studied in view of some attitudes in the church today. These three articles will appear in this column just as originally printed twelve years ago.—Editor).

LEARNING A LESSON FROM HISTORY - No. I

Earl West

In October, 1849, the American Christian Missionary Society was established in the city of Cincinnati. Alexander Campbell, through the pages of the *Millennial Harbinger*, had, for more than a decade, been laying the groundwork for this organization. He was not present for the 1849 meeting for the reason he suggested, of sickness. Nevertheless, in his absence he was elected president, which position he held until his death in 1866. The last time Campbell was ever present for a convention meeting was in 1862. In his last years, he was too feeble to play any part in the general work of the society.

From its beginning, the missionary society never has been widely accepted among the brethren. There can be no question but that in the first decade after its origin, the society was not widely acclaimed. This fact is sustained not merely by the objections raised to it by its opponents, but more effectively by the fact that the churches simply refused to support the society. The churches of Christ, in the passing of years, rejected the society. The so-called "Christian Churches", who have had some devotion to it, have found it to be a boiling cauldron; its existence has been stormy, to say the least.

Twice in the history of society, special efforts had to be made to save it from complete disintegration. During the Civil War, it was made up entirely of Northern sympathizers. On two or three different occasions, it passed resolutions of a political nature which sympathized with the North. Consequently, when the war ended in 1865, it was at a very low ebb of popularity in the church. Its strongest supporters called upon W. K. Pendleton, son-in-law of Alexander Campbell, to deliver a speech in its defense before the convention. Pendleton saved the society with that speech.

Again in the year 1874, the society was ready to collapse. The Louisville Plan, which had been enacted in 1869, was thought to be the best scheme for uniting the brotherhood behind it; but this plan failed to unite many churches. For a period of a few months, it did appease Ben Franklin, editor of the *American Christian Review*. By 1874, however, something had to be done, and W. K. Pendleton was again called upon to deliver another speech to revitalize the society effort. If Alexander Campbell can be looked upon as the

founder of the society, W. K. Pendleton can be regarded as its savior.

In W. K. Pendleton's speech of 1866, the student of restoration history finds the real gist of all society arguments. Many arguments before that day and since have presented whereby the society was defended. But, in reality, all of them draw their light from Pendleton's speech. Pendleton said, in sum substance, everything in the society's defense that had been said before or has been said since. Some have elucidated more on some parts of his speech, but, as far as the substance is concerned, there is little new to be found. It will be of interest here to notice some of the chief features of Pendleton's defense before going to the core of his major arguments.

First of all, it was suggested by the opponents of the society that "we are departing from original ground." Society advocates were told that their society was unknown to the earlier restoration movement, and that Alexander Campbell had written against it in the *Christian Baptist*. Pendleton's answer to this assertion was simply a charge that the opponents of the society were following human opinion. Suppose the early pioneers did have an opinion that it was wrong to support a society; that should not be binding upon them. This was contrary to the very genius of the restoration movement. This, in sum substance, was what Pendleton said concerning the charge that the brethren were departing from the original ground.

The second line of argument ran, "Your missionary society is not scriptural." The society's opponents argued that there was no such precept in the scripture which commanded it. But Pendleton answered, "You say, 'Your Missionary Society is not scriptural'—and you mean by this, that there is no special express precept in the Scriptures commanding it. We concede this without a moment's hesitation. There is none; but what do you make of it? Is everything which is not scriptural, therefore wrong?"

Thus Pendleton admitted that the scripture was silent about the society, but this, itself, was not argument against its existence. Speaking about the opponent of the society, Pendleton proceeded to say, "Does he say that is not positively and expressly commanded? Then we demand by what canon of interpretation does he make mere silence prohibitory? You reply, the canon which forbids anything as a rule of Christian faith or duty, for which there cannot be expressly produced a 'Thus saith the Lord', 'either in express terms or by approved precedent. . .'" Here, of course, Pendleton had to elaborate a little more. Thomas Campbell had said, "Where the Bible speaks, we speak; where the Bible is silent, we are silent." It can be safely said that the majority of the brotherhood had interpreted that motto to mean that whatever is unauthorized is forbidden; but Pendleton argued this interpretation down. He positively affirmed that Thomas Campbell never meant any such idea. He cited the fact that Campbell, in establishing the Christian Association of Washington, surely had sense enough to know that such an association was not found in the scripture. Pendleton also affirmed that this association was a human organization with an executive board, secretary, and treasurer. Then he said, "Now it was this organization, which in the very act of forming itself, announced the canon! Did they mean to condemn themselves? Were they simpletons or hypocrites?"

This argument was very telling at that time. Robert Richardson had not yet written his "Memoirs of Alexander Campbell", but, later on, when reviewing that early period, Richardson well explains that Thomas Campbell himself did not have a full conception of everything involved in the premises which he uttered. For example, Campbell still believed in

infant baptism when he made the announcement of that premise. Actually, Campbell was neither a simpleton nor a hypocrite; as Richardson later explained, he merely knew that something needed to be done. The premise seemed like a good one, and he uttered it without having thought it through thoroughly.

But in so stating this new interpretation of Thomas Campbell's old motto, Pendleton was laying the ground work for a new conception in the restoration movement. It was this conception concerning the silence of the scripture that Isaac Errett adopted, and that became a vital principle in the editorial policy of the *Christian Standard* and, of course, is still tenaciously held by the Christian church today. W. K. Pendleton was the father of this interpretation of Campbell's motto. To Pendleton it was a tragedy for the church to remain silent where the scripture was silent. He said, "Let it not be said, then, that the disciples of Christ are to take the silence of Scripture on a given subject as a positive rule of prohibition against all freedom of action or obligation of duty. No rule could be more productive of evil than this."

In our next article, we shall proceed from this point to see how Pendleton defended the society on the ground of expediency.

BIBLICAL WORD STUDIES

By E. V. SRYGLEY, JR.

Hamartano, "I Sin" - No. 16

It has been observed that *hamartia* in the sense, "the committing of sin," occurs in the New Testament chiefly in Paul and John. However, these writers also employ the noun in the generic sense without reference to specific sins. For example: ". . . Blessed are they whose iniquities are forgiven, and whose sins (*hamartiai*) are covered," Rom. 4:7. In John see: "Whosoever sins (*hamartias*) ye remit, they are remitted unto them. . .," John 20:23. In I John *hamartia* is chiefly used in the generic sense denoting acts of sin. For examples: "If we confess our sins (*hamartias*), he is faithful and just to forgive us our sins (*hamartias*). . .," I John 1:9. Neither the verb nor the noun occur in II and III John.

It has been observed that *hamartia* never occurs in Acts in the sense, "the committing of sin." Further, the noun is always in the plural in Acts except in 7:60. We see the noun in the sense, "the act of sin," in Acts 2:38.

SALVATION - PREACHING!

No. 2

Thomas G. O'Neal, Jasper, Ala.

In our last article, it was pointed out that those who have not obeyed the gospel of Christ are lost and without hope in the world, and to continue in such a condition, means eternal condemnation.

But man can be saved! God wants all men saved (2 Pet. 3:9). God's way of saving lost men is to preach the gospel of Christ unto them. Paul said it pleased God to save men through preaching (I Cor. 1:21).

That which will save the lost should be engaged in at every available time! Those who preach should avail themselves of every opportunity to preach the grand old story and when no opportunity is present, we should do our part to make such an opportunity. In many places an old fashion open air meeting, or tent meeting, etc. would do much toward teaching the Word of God. Sometimes we may be surprised at what can be accomplished in this modern world along this line.

The work of preaching the gospel is two fold — first, to the individual disciple, and second, to the disciples collected together or the church. Jesus told the apostles to go preach the gospel to all the world. (Mt. 28:18-20, Mk. 16:15-16). This was a big undertaking for twelve men, but the mission was accomplished! (Col. 1). One would not have to preach the gospel many times for every creature in the world to hear the story if every faithful Christian would tell the sweet story to another, and to another, and so on. With twelve faithful Christians to begin with, one would not need to double the number many times until every man, woman, boy and girl of every nation and island of the sea would have heard the gospel of Jesus Christ.

There are many ways an individual can preach the gospel. One could do the preaching personally, or could support or help support a faithful man who is preaching, or one could place good literature in the hands of his friends, or call a friend and invite him to turn on his radio or TV set to hear the gospel preached, invite a neighbor to attend a gospel meeting with them, or send them a religious journal each week or month. Some individual might not be able to stand in the pulpit or before some class and teach the Word of God to his friends, but he could send those same friends a copy of *Searching The Scriptures* and pay \$5 or \$10 each month for those papers sent to your friends. There are many ways the individual can preach the gospel to those who have not obeyed it.

Then the group of disciples or church has an obligation to preach the gospel. The church in Thessalonica preached the gospel over a wide area of the ancient world. (I Th. 1:6-10). The Philippian church preached the gospel when they supported the preaching done by Paul. (Phil. 1:3-5; 2:25; 4:15-20). A plurality of churches in Macedonia preached the gospel in Corinth (2 Cor. 11:7-9). The purpose of preaching the gospel is primarily the purpose for which the church was established. An individual or congregation that is not using every opportunity within their ability to preach the gospel is failing to do that which is pleasing to God.

The work of preaching the gospel necessitates a preacher. Paul argues in Rom. 10 that before one can be saved they must "call upon the name of the Lord." (vs. 13). Before one can "call upon the name of the Lord" he must believe in the Lord, (vs 13). But before the individual can believe in Christ he must first hear about Christ, (vs 13). And before he can hear about Christ, Christ must be preached unto him. (vs 13). To reverse the order to forward instead of backward we have: (1) a preacher preaching, (2) the lost hearing, (3) the lost believing in Christ, (4) the lost "calling upon the name of the Lord." 5) At this point those who have in times past been lost, are now saved — saved by the grace of God from all past sins.

In our next study on the subject of Salvation, we will consider "Hearing the Word of God."

GIVING THE **ANSWERS** FOR OUR HOPE

Address questions to:
35 West Par Ave.
Orlando, Florida

I PETER 3:15

Marshall E. Patton

QUESTION: May the word "expedient," according to its New Testament meaning and usage, be used with reference to optional matters, Or must it always refer to that which is essential?

ANSWER: I have received the above question or its equivalent from several, hence, I attribute it to no particular individual.

In brief my answer to the first part of the question is, yes. My answer to the last part is, no. Neither the idea of option nor essentiality inheres in the word "expedient." It simply means that which is profitable to the end in view. It is so defined by scholars of New Testament Greek and by modern day lexicographers.

Webster's Collegiate Dictionary defines "expedient" to mean "that which is expedient; suitable means to accomplish an end." Listed as synonyms are: Politic; profitable; advisable." Westcott-Hort, Gall, Thayer, Amdt-Gingrich (Greek lexicographers) all define "expedient" (sumphero) according to its New Testament usage and meaning. All of them unanimously agree with the following definition found in the Index-Lexicon to the New Testament in the back of Young's Analytical Concordance To The Bible: "Trans, bring together; Intrans. be better, be expedient (M. be profitable), be good, be profitable; Partic. profit." From these definitions

I conclude that there is no difference between its New Testament meaning and its current use.

The word "expedient" appears in eight passages in the New Testament (A.S.V.): Matt. 19:10; Jno. 11:50; Jno. 18:14; Jno. 16:7; I Cor. 6:12; I Cor. 10:23; II Cor. 12:1; II Cor. 8:10. In all of these passages that which is called "expedient" is contrasted with something that is not *profitable* to the end in view. The one that is *profitable* is called "expedient." It is called "expedient" because it is *profitable*. Thus, its use in these passages is in perfect harmony with the above definitions. In these passages two things are under consideration. One will and one won't, so far as accomplishing the objective is concerned. Hence, one is *expedient* or *profitable* and the other is not. But suppose that out of five things under consideration three will and two won't accomplish the end in view. If so, then it follows that the *three* are *expedient* or *profitable*, and for the same reason the *one* was before.

This is exactly what we have when we consider generic authority. Within a genus we may have three out of five species that will accomplish the end in view, If so, the three would be *expedient* or *profitable*, and the two would not — even though they be "lawful." It is' a mistake to conclude that all species within a genus are expedients. Paul says all things "lawful" are not expedient. (I Cor. 10:23). Other qualifications must be met in order to accomplish the end in view. It must "edify" and must not "offend." (I Cor. 10:23; Rom. 14:21). Thus, whether or not the thing called "expedient" is optional or essential must be determined from sources other than the meaning of the word itself. It depends upon how many of the things under consideration are profitable to the end in view.

THE CHURCH AT WORK IN BENEVOLENCE AS FOUND IN II Cor. 9:12-14

Section 2

A CORRECTION

(In the last [March] issue of SEARCHING THE SCRIPTURES, article on THE CHURCH AT WORK, on page 5, under heading "THEM" and "ALL", the statement "The word 'all' is an adjective and demands an antecedent," should read, "The word 'all' is here used as a pronoun and demands an antecedent, . . ." We did not catch this until too late to correct it in the last issue . . . R. Knight).

Rhymer H. Knight, Tampa, Florida

We now take up a study of some factors motivating the Gentile Christians in preparing this contribution and the results Paul said it would have. Then let each one honestly consider whether the language used would apply to alien sinners or to saints *alone*.

C. Factors Motivating and Governing the Gentile Christians: "The liberality of your contribution." (vs. 13).

1. LIBERALITY:

The word "haploteti," here translated "liberal" (KJV) and "liberality" (Amer. S.V.), is a word which literally signifies: "1. *simplicity, sincerity, uprightness, frankness*". (Arndt-Gingrich, Greek Lexicon). In Eph. 6:5 it is translated "in *singleness of your heart*, as unto Christ" (Amer. S.V.); in 2 Cor. 11:3 "your minds should be corrupted from the *simplicity* and the purity that is toward Christ", — here speaking of one's "sincere devotion to Christ". (Emphasis mine — RHK)

Thayer, *Greek Lexicon*, gives: "*singleness, simplicity, sincerity, mental honesty*; the virtue of one who is free from pretence and dissimulation . . . sincerity of mind towards Christ, i.e. single-hearted faith in Christ, as opp. to false wisdom in matters pertaining to Christianity, 2 Cor. 11:3 . . . *Openness of heart manifesting itself by benefactions, liberality* . . . 2 Cor. 8:2; 9:11,13 (tes koinonias, manifested by fellowship) . . ."

Their single-minded, whole-hearted devotion to Christ and his will was a factor motivating them to be "liberal" toward their needy brethren in Christ.

2. The "CONTRIBUTION" ("DISTRIBUTION" - K. J. V.): Neither of these words expresses the real meaning of the original word, but they each express the act which grew out of the meaning of the original word.

The word "*koinonia*" is the word in the Greek text and this word is rich in meaning. Note:

a. Thayer, *Greek Lexicon*: " . . . *fellowship, association, communion, joint-participation, intercourse* . . .

1. *the share which one has in anything, participation*; w. gen. of the thing in which he shares . . .

2. *intercourse, fellowship, intimacy*: . . . what in common has light with darkness? 2 Cor. 6:14 . . . used of the intimate bond of fellowship which unites Christians: absol. Acts 2:42: . . . of the fellowship of Christians with God and Christ, . . . I John 1:3,6 (which fellowship, acc. to John's teaching, consists in the fact that Christians are partakers in common of the blessings arising therefrom) . . . 3. *a benefaction jointly contributed, a collection, a contribution*, as exhibiting an embodiment and proof of fellowship . . . 2 Cor. 8:4; 2 Cor. 9:13

Amdt-Gingrich, *Greek Lexicon*: "1. *Association*,

communion, fellowship, close relationship, (hence a favorite expr. for the marital relationship as the most intimate betw. human beings . . . 2. *generosity, fellow-feeling, altruism* . . . 2 Cor. 9:13 . . . Heb. 13:16. The context permits this mng. Also Phil. 2:1 . . . The transition to the next sense is easy. 3. Abstr. for concr. *sign of fellowship, proof of brotherly unity, even gift, contribution* (Lev. 5:21 . . . Rom. 15:26

3. Thus, the lexicons show the word "koinonia" to signify a very close relationship. In I John 1:3,5-7 we see this same word translated "fellowship", showing the relationship between the Father and the Son Jesus Christ, also between the saints and God, and because of this relationship God's saints have a special relationship with one another. The relationship expressed in the word "koinonia", which exists between fellow-saints, regardless of color, language or nationality, was expressing itself in this great contribution.
4. The "single-minded", whole-hearted devotion, as signified by "haploteti" (transl. "liberal", "liberality") and the "fellowship", "close relationship", as signified in "koinonia" (transl. "contribution", "distribution") were two very important factors motivating and governing the Gentile saints in making up this generous "bounty" for their needy fellow-saints of the Jews in Jerusalem. Some even went beyond their own power to do so. (2 Cor. 8:3.)

D. Some Results of the "ministration of this service":

The results of this "ministration", which we learn from the context, have not only a very definite *bearing* on the meaning of the "all" but also on the church's relationship to the saints AND to the world (alien sinners).

1. Materially: It would "fill up" adequately the needs of the saints in want, (vs 12). It would be impossible for the church to "fill up" or even begin to start to "fill up" the needs of the world. I am speaking of the church working in the local congregational capacity and not here of individual responsibility.
2. (Verse 13) This "ministration" served as a test (God's own testing) to prove that the Gentile saints were true, genuine Christians, especially when they so willingly sent to Christians of a race (the Jews) traditionally enemies to the Gentiles.
3. The effect produced on the Jewish saints: (verses 12, 13, 14).
 - a. There would be "many thanksgivings unto God" for: 1. the Gentile Christians as fellow-saints in God's family; 2. for the power that God's word had worked in them; and 3. for the great gift which was sent to them by the Gentile churches.
 - b. The Jewish saints would "glorify God" for two reasons:
 1. "for the obedience of your confession unto the gospel of Christ", (vs 13). This obedience showed to them (Jewish saints) that the Gentile saints were following Christ in true submissiveness.
 2. They would "glorify God" for the "liberality" (single-mindedness) of the Gentile saints' "contribution" (expression of fellowship) unto "them" (the Jewish saints) and "unto all" (saints in general).
 - c. The Jewish saints would be caused to pray on be-

half of their Gentile brethren, and not only this, they would "long after" them "by reason of the exceeding grace of God in you", God's grace shown also to be in the Gentile Christians (verse 14). CONCLUSION: If every one will take all of the texts relating to "this ministration" and study them with an open mind, the conclusion is inevitable that alien sinners are not even under consideration in these passages.

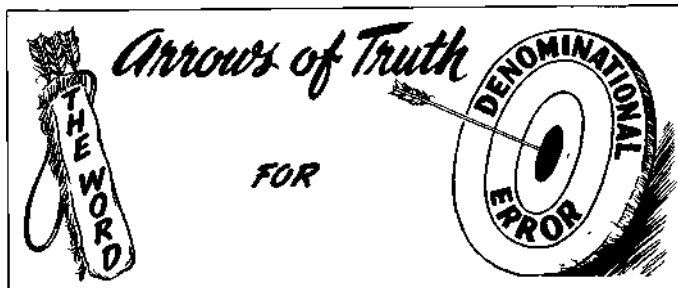
The principal parties involved were Gentile and Jewish saints, who out of Christ were traditional enemies.

The contribution was for the needy saints in Jerusalem. This contribution would show that as Christians the Gentiles were *sincerely devoted*, that *God was with them* the same as He was with the Jewish saints, and it would show their *love* for their fellow-saints of the Jewish race.

The fellowship which existed between Jew and Gentile Christians as fellow-saints in Christ would be appreciated even more.

Consider the effects of this contribution on the Jewish saints, what the resulting ATTITUDE would be among the Jewish saints. The resulting attitude is such as would be between "saints and saints", not between "saints and the world".

This is what I believe these various scriptures teach on this subject.



- James P. Miller

PAUL'S NATURAL MAN

James P. Miller

Let us consider for just a few paragraphs the doctrine of Paul's natural man in 1st Corinthians Two. Sectarian Preachers repeatedly offer this as proof of the inborn sin and quote and misquote the verse in trying to show that the natural man receiveth not the things of God. Let us quote the verse from 1st Corinthians 2:14:

But the natural man receiveth not the things of the Spirit of God for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

If you will carefully study what the Apostle Paul has had to say in 1st Corinthians the first chapter together with the second chapter you will find that he has repeatedly said that "the preaching of the cross is foolishness to them that perish," and that no man can understand the word of God until he puts himself in the position and frame of mind to understanding it. Let us call attention to the first chapter of 1st Corinthians a moment and begin reading with verse 19. In verse 19 he said:

For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

Now he tells us plainly that the world regards the preaching of the gospel as foolishness and that the man who understands it as foolishness is a man who is committed to the things of this world. He is the natural man that Paul talks about in the second chapter.

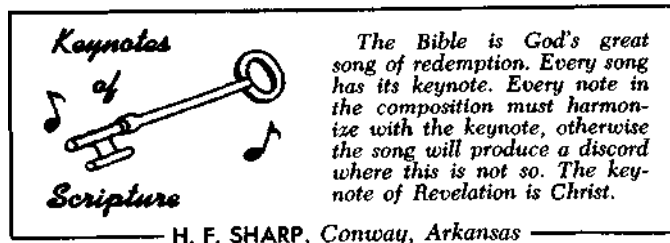
He tells how the Jews require a sign and the Greek seek after wisdom, but we preach Christ crucified unto the Jews a stumbling block and unto the Greeks foolishness. They regard the preaching of the Cross as foolishness because they are natural men. *They are committed to the things of this world.* They are in love with this world. Their life is dedicated to the principals and wisdom of this world. You remember that he goes on then to say in verse twenty-four:

But unto them which are called both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men, and the weakness of God is stronger than men.

He declares, that God now hath chosen the foolish things of this world and the weak things of the world to *confound* the things which are mighty. The natural man regards the preaching of the gospel, therefore, as foolishness, as simply something that cannot be believed, something not worthy of believing and that is the natural man that Paul is talking about in the second chapter.

You remember in the second chapter he tells us how the gospel came. It was ordained before the world began unto our glory, we are told in 1st Corinthians 2:7. He tells us that it was revealed to the Apostles by the Holy Spirit in verse ten. Then Paul declares in verse thirteen, "Which things also we speak," and he tells us how they spoke, "not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual." The wisdom of the world denies the gospel, therefore, the natural man, that is the man who is dedicated to this world, who is in love with the wisdom of this world, cannot believe the gospel because it is foolishness to him. It does not mean that it is impossible for him to receive it — no such idea is under consideration at all, but he simply said the natural man *will not receive it*. He will not receive it because he is dedicated to something else. He is dedicated to the wisdom of the world; he is dedicated to human philosophy; he is dedicated as the Jews were to requiring a sign, and the Greeks to seeking after worldly wisdom. They will have to find another passage to prove that man is born in sin. The idea here that the natural man receiveth not the things of God is plainly explained when he said for it is "foolishness unto him." It is not that he *cannot* receive them, it is simply that he *will not*, because to him they are utter foolishness, and of course, that is the case and has been the difficulty through the years.

Preachers who make such a to-do over this verse trying to prove their teaching on the conversion of Cornelius have missed the important purpose of the passage altogether, and they too, seeking the wisdom of men, refuse to submit themselves to the simple gospel of the Son of God preached in purity and power that they might be saved. As a result they stand against the very thing that Paul is pleading for in the 1st Corinthian letter and the first two chapters, simply for a fair hearing for the gospel and an open mind to receive it. Like the deaf adder, no matter how wisely the charmer may charm, they refuse to hear and believe.



LEVITICUS

The book of Leviticus is sometimes called the book for the Priests because of the tribe from which the priests were to be selected. However, in our study, the song of Redemption is harmonized in a fine way as we look to the book of Leviticus as a book of alters. It starts with the peace offering, sin offering, willing sin offering, offering of thanksgiving, etc. It seems to me that as we think' of Christ as our peace offering — peace with God; sin offering — He was made sin who knew no sin; we shall see the harmony in the book of Leviticus with God's great song of redemption. Do you not know we should offer the thanks giving of our hearts to God for his gracious gift — His son and all he means to us for the redemption of our souls? Here the blood of Abel's offering, the blood of countless victims offered for the Hebrews, flowed in a river to meet the blood that flowed from Calvary. Here the blood of the animals mingled with the blood of Christ.

Here we learn the difference between the common and the holy, the clean and the unclean. Study the lesson of Nadab and Abihu. Learn well the lesson - ANY THING THAT IS ADDED OR OMITTED IS AN ACT THAT BELONGS ONLY TO GOD. What about instrumental music, benevolent societies, recreational facilities and such that God hath not commanded?

Here we see the signs and treatment of Leprosy and the leprosy of sin. See the contrast made now:

LEPROSY	SIN
Began with a hidden spot	Hidden infection Spot
became conspicuous and argued source whence it proceeded;	Sin becomes a part and betrays the heart.
It had a diffusive nature	Spreads over our life
Communicated infection to whole body, clothes and all touched	Contaminated all that can be persuaded
Rendered infectious loathsome to loathsome, dangerous, unfit for society	Rendered person Renders person
Had to be separated from the society	God and Christians Had to be separated from Must be
Had to proclaim his uncleanness publicly	redeemed Must acknowledge defilement

Further we see in the forbidding of unclean meats that Christians are forbidden the unclean. Cannot we see in the dance, strong drink, gambling, etc., that which will contaminate our souls and render us unfit for heaven

See further the law regarding marriages and Christ' law for us today in marriage. See them breaking the law, and the terrible consequences for them, and make the comparison for us in this age.

Notice the feasts they had:

1. Passover — saved from death
2. Tabernacles — live in tents for 7 days to remember wanderings

3. First fruits and Pentecost — Remembrance for God's goodness
4. Atonement — sins.

Concluding this book we are aware that God is continuing to speak of his Son and what he will mean to us in this great dispensation. He truly is the complete expression of God's will to us.

TROUBLES OF ISRAEL

Earl Fly, Orlando, Florida

"And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Is it thou, thou troubler of Israel? And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of Jehovah, and thou hast followed the Baalim" (I Kings 18:17-18).

There are many modern Ahabs who trouble God's people with innovations in the church, then charge the faithful with being the troublers because they oppose the unauthorized innovations. Many are deceived by such charges, hence there is a need for such to be exposed.

In the *Gospel Advocate* (Feb. 15, 1962, Page 105), brother Mack Wayne Craig wrote an article announcing the establishment of a second "loyal" congregation in Tampa, Florida. He says "brethren everywhere will rejoice" over it. He accuses the Tampa churches of being under "hobbyists who have disturbed the church in recent years" by their "hobbies which have been divisive in the church." He says "a mighty effort is underway in Tampa with the establishment of two congregations . . . to provide an opportunity for those who are interested in loyalty to the New Testament and faithfulness to the Saviour without having bound upon them the ideas and policies of men." Thus all other Tampa churches are branded as being disloyal to the New Testament and unfaithful to the Saviour, *all because they oppose church support of human institutions.*

Who is really disloyal to the New Testament and unfaithful to Christ? Who is guilty of promoting hobbies and binding ideas of men upon the brethren who conscientiously oppose them? Who are the real troublers and church dividers? *Those who are originating, preaching, practicing and promoting the unauthorized, unscriptural and therefore sinful innovations in the church,* such as church contributions to Colleges, Gospel Press, Herald of Truth, Benevolent Societies, Recreational Activities, et cetera. These ideas of men are being bound upon brethren to the extent of causing trouble and division in the church, and the new Tampa churches were established to promote these hobbies.

While it is asserted that these things are opinions and expediencies, actions prove they are regarded as law and faith. Brethren who oppose these opinions are branded as hobbyists, troublers and church dividers as *if they had rejected the law of God.* The fact that two new churches have been established in Tampa to disturb, trouble and divide if possible the peaceful Tampa churches over these opinions proves my point.

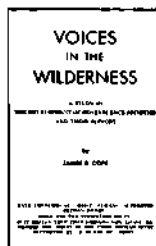
Brother Craig gives the names of some Florida preachers who are aiding and abetting the Tampa troublers by preaching for them. They are *Robert Watson* and *Charles Haslam* of St. Petersburg; *Orvel Boyd*, Mt. Dora; *Paul Breakfield*, Orlando. Brother Craig says "these men are widely known for their faithful teaching of God's word and for their op-

position to the hobbies which have been divisive in the church." The truth is, these men are aiding the church dividers and are partakers of their evil deeds by advocating their hobbies and preaching the opinions of men which have been and are now divisive in the church.

I have no hope that these troublers will cease their divisive efforts in Tampa or elsewhere, but by informing the brethren and identifying the church dividers perhaps some honest souls can be saved from ruin. Brethren everywhere are warned to beware of the Florida Avenue and Manhattan churches in Tampa, as they exist to promote opinions which cause divisions. And be not deceived by the charges of modern Ahabs.

VOICES IN THE WILDERNESS

by James R. Cope



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The News Letter Reports

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

Bobby K. Thompson, Miami, Fla.—The North Miami Avenue congregation is interested in locating a sound preacher who will move to Jasper, Georgia or its vicinity to establish a church there. We are prepared to completely support a preacher in this work. Interested parties write to North Miami Avenue Church of Christ, 14250 No. Miami Ave., Miami 68, Florida. We need to locate the right man as soon as possible. If you know of anyone who might be interested, let us know or tell him to write us immediately.

Robert L. Love, Baytown, Texas—My work is going along in a splendid way at Baytown (Eastside), Texas. I have been with these brethren from their beginning, May, 1960. We met for over a year in an elementary school building. Then, in August of last year we moved into our present building. We have an acre and a half of ground in one of the fastest growing sections of Baytown. Our contributions average \$165. a week; Bible study, 71, and we have about 55 members. At the present time we are meeting in what will be in the future our class room annex. Ninety percent of the work on the building was done by our own brethren. We are looking forward to building a larger auditorium in the not too distant future. We invite you to come and worship with us when you are in the Gulf Coast area.

W. C. Sawyer, Sciotoville, Ohio—We are moving to Indianapolis, Ind., April 2, 1962 to work with the Southport congregation in that city. My address will be 7202 Madison Avenue, Indianapolis 27, Ind.

LOVELADY — GIBBS DEBATE

Glen H. Lovelady of Fontana, Calif, and Johnnie B. Gibbs of Highland, Calif, discussed the two propositions: Can a congregation from its treasury relieve only needy saints or all men in benevolence? and Can a church from its treasury contribute to a Human Benevolent Organization? Lovelady denied that a church can relieve all men or contribute to a Human Benevolent Organization, and Gibbs affirmed. The debate was to be in Highland the first two nights, March 27, 28 and in Fontana the last two nights, March 29, 30.

(Please run the following in Searching the Scriptures, to set the record straight.)

Belle Glade, Fla.
March 25, 1962

Gospel Advocate 110 Seventh Avenue, North Nashville,
Tenn. Attention: J. Roy Vaughn, News and Notes

Dear Brother Vaughn,

An article in your publication of March 15, 1962, on page 173 referred by Tuck Andrews on his date February 28 stated relative to the Church at Belle Glade, Florida, "this congregation has agreed to supporting of orphan homes and cooperation in the field of evangelism."

This is to advise you that there remains certain loyal brethren in Belle Glade who oppose such innovations and violations of the scriptures.

The attached is a copy of a statement read before the congregation on February 11, 1962. Those who signed this statement are meeting regularly in the building at the hours mentioned.

Tuck Andrews has therefore willfully misrepresented the facts concerning the Church at Belle Glade. It is unfortunate that you elected to print this misrepresentation before being fully appraised of all the information pertinent to this matter.

Yours for the truth,
J. R. Faulk
Graham Mole
Bob Lee
C. S. Nicks
J. P. Halbrook, Jr.

Feb. 11, 1962

A STATEMENT

An announcement was made on Wednesday night, January 31, stating that the church in Belle Glade would contribute from the church treasury to human institutions. This decision was made by six brethren who represented a majority at the business meeting.

Since God's people in the past have been represented by minority groups, the majority in this instance does not mean that the decision made was in accordance with the teaching of the scripture.

The brethren by their act have bound something on the church which they themselves admit is opinion and not a matter of faith. Those of us who are convinced that the Bible teaches clearly on this subject are confident that this is a matter of faith. We have however not attempted to force this on the church since there was so much disagreement among all concerned. Peace and harmony in this congregation has therefore been destroyed by those who give priority to matters of opinion over matters of faith.

The fact that it was agreed upon by all concerned at the business meeting to have a discussion of these matters publicly by two competent brethren has obviously been ignored. We are still interested in this discussion becoming a reality.

Please be assured that we love all the brethren and that we hold no malice in our hearts toward any. We can not support the position that the church has been committed to by these brethren.

We therefore are announcing separate periods of worship and church work in this building to begin this evening at 5:30 to 6:30. Sunday morning services will be held 8:30 to 9:30. Mid-week services at 7:30 on Thursday evening. We cordially invite all who will to worship with us at these periods in an atmosphere of peace and harmony.

We have earnestly prayed that this time might not come upon us. We regret having to take this action but are forced to do so by those who have disregarded the truth of God's word and our convictions.

Should these brethren decide to retract their actions in committing this congregation as they have, we stand ready

to renew meeting with them for the purpose of satisfactorily resolving this matter.

SIGNED BY

J. R. Faulk
Bob Lee
Graham Mole
C. S. Nicks
J. P. Halbrook, Jr.

E. L. Flannery of the Downtown church in Lawrenceburg, Tenn. was in a gospel meeting at the church in Forest Hills, Tampa, Fla., April 1-8, 1962. Two were baptized. Brother Flannery is an outstanding proclaimer of the word. He was in a meeting at Concord, N. C. on March 11-18. In June or July he will move to Gainesville, Fla., to work with faithful Northeast Church.

Dave Bradford has moved to Murfreesboro, Tennessee to work with the Westvue congregation. **Richard Weaver**, formerly with Westvue, has moved to Cullman, Ala. . . . **Ferrell Jenkins** of the Spring and Blaine church in St. Louis, Mo. was in a gospel meeting with the 6th and C church in Glendale, Ariz., March 18-25, in Columbia, Tenn. with the Jackson Highway church, April 1-8, and will be at Manslick Road in Louisville, Ky., May 20-27 . . . **Ray Ferris** will be with the Spring and Blaine church in St. Louis, Mo., April 22-May 1 . . . **Eugene Britnell** of Little Rock, Ark. will be, with the church in Palmetto, Fla. in a series of gospel sermons in the fall. **Leslie E. Sloan** is the faithful preacher with this church . . . **Roy E. Cogdill** was in a gospel meeting with the West Bradenton, Fla. church where **Oaks Gowen** preaches, March 4-11, and with the Disston Avenue church in St. Petersburg, Fla. where **James R. Cope** preaches, March 12-20.

Foy E. Wallace, Jr., was to be the speaker in a gospel meeting at the First Street church in Lawrenceburg, Tenn., April 8-15. **Weldon Warnock** is the good preacher with the First Street church. This meeting was to have been in March, but has been postponed because of illness in brother Wallace's family . . . **Cecil B. Douthitt** of Fort Smith, Ark. was with the Lake Weir church in Lakeland, Fla. February 11-18 in a gospel meeting. **Tom Butler** is the respected preacher with this church . . . **Roy H. Lanier, Jr.**, was the speaker in a gospel meeting at Plant City, Fla., February 25-March 4. **Morris D. Norman** is the good preacher with this church. **H. E. Phillips** of Tampa, Fla. will be the speaker in a series of gospel meetings at the church in Largo, Fla., April 15-22. Services will be each evening at 7:30 . . . Phillips will also be the speaker in a series of meetings with the Glenwood Hills church in Decatur, Ga., May 7-13. **J. Edward Nowlin** is the faithful preacher with this church. **Robert Atkinson** of Miami, Fla. was with the Holden Heights church in Orlando, Fla., April 1-8 in a gospel meeting. **Earl Fly** is the good preacher at Holden Heights . . . **Earl Fly** will be with the Seventh Avenue church in Miami, Fla., May 6-13 in a gospel meeting. **Robert Atkinson** is the faithful evangelist with this church. **Connie Adams** will be in a gospel meeting at Pine Hills church in Orlando, Fla. April 15-22. Connie is moving to work with this church in June. At present **Jerry Belchick** is preaching for the Pine Hills church. Brother Belchick has done an outstanding work in the Orlando area over the past several years.

James Needham, who is now preaching with the 9th Ave. church in St. Petersburg, Fla., will move to Louisville, Ky. to labor with the Taylor Blvd. church. He is to move about

April 9 . . . **W. L. Wharton** was in a meeting with the East Florence, Ala. church March 5-11 . . . **Irven Lee** was with the North Lexington, Ala. church in a meeting, March 19-25 . . . **Harris J. Dark** of Murfreesboro, Tenn. is to be in a meeting with the Downtown congregation in Lawrenceburg, Tenn. early in September, 1962.

James P. Miller was with the Zephyrhills, Fla. church in a meeting Feb. 11-18. **Roscoe Knight** is the preacher with this church . . . Miller was with the Dade City church, where **Roland Lewis** preachers, March 12-20. In this meeting 5 were baptized and 1 the night following the close of the meeting. Miller will be with the Hickory Heights church in Lewisburg, Tenn., April 1-8, and with the Eastland church in Nashville, Tenn., where **Rufus Clifford** preaches, April 8-15. Miller will also be with the church in Crystal River, Fla. the week of April 29.

The Simpsonville church (out of Louisville, Ky.) recently conducted a series of gospel sermons by different speakers. The following men spoke: **B. Richardson**, **Joe Browles**, **A. C. Grider**, **C. W. Scott**, **Amos Davenport**, **J. R. Snell**, **David Claypool**, **Don Townsley**, **Lee Ashbrook** and **Grover Stevens** . . . **Osby Weaver** of Dallas, Texas is to be the speaker in a meeting in Glen Park, Gary, Ind., beginning April 15. **Harvey J. Williams** preaches at Glen Park.

A. C. Grider of Louisville, Ky. will be in a gospel meeting with the Belmont Ave. church in Indianapolis, Ind., May 20-27. **Earl Robertson** is the evangelist with this church . . . **Luther W. Martin** of Rolla, Mo. will be the speaker in a gospel meeting in Ferguson, Mo., April 22-29 . . . **John Gasaway** will be in a meeting with the church in Kirkwood, Mo. beginning May 6.

Robert Jackson was with the Franklin Road church in Nashville, Tenn. in a gospel meeting, March 25-April 1. **Charles M. Campbell** is the faithful man with this good church . . . **Jack Frost, Jr.** was the speaker in a gospel meeting with the McArthur Heights church, Jasper, Ala. Tom G. O'Neal is the preacher for this church. O'Neal can be heard on WAFB, Jasper, Monday through Friday at 11:30 a.m. . . . **Bennie Lee Fudge** of Athens, Ala. was the speaker in a meeting with the North Street church in Tampa, Fla., April 1-8. **Paul Andrews** is the preacher at North Street . . . **Jesse Wiseman** of Woster, Ohio was in a meeting with **Richard DeWhirst** at Bedford, Ohio . . . Santa Fe Hills church is now meeting in the Women's Club building in Alachua, Fla. **C. K. Prentice** preaches for this church . . . **Paul Keller** of Paragould, Ark. began a meeting at the 7th Street church in Meridian, Miss., April 8. **Walter N. Henderson** is the faithful man with this congregation. **Jack Holt** of Longview, Texas closed a good meeting with the Henderson Blvd. church in Tampa, Fla., April 1 . . . **Everett C. Mann** preaches at Henderson Blvd. . . . **Don Bassett** also closed a good meeting with the Seminole church in Tampa, Fla. April 4 . . . **Charles Holt** was at Taylor Blvd. in Louisville, Ky., March 18-25 . . . **M. E. Patton** of Par Avenue church in Orlando, Fla. will preach in a meeting in Port Arthur, Texas, April 1-8 and at Timberland Drive church in Lufkin, Texas following the Port Arthur meeting. **Herschel E. Patton**, brother of Marshall, is the local man at Timberland Drive. Herschel was recently in Birmingham, Ala. with the 77th Street church in a meeting, March 18-25. **Robert J. LaCoste**, evangelist of the Temple Terrace church, was the speaker in a gospel meeting at the church in Dunedin, Florida, March 25 to April 1. Brother LaCoste was with the church in Clearwater, Florida before moving to Temple Terrace.