

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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THE REAL MEANING OF LOVE

H. E. Phillips

Denominational views are generally known by the subjects that are discussed in pulpits and papers, and the subject of LOVE occupies a top place in nearly all religious groups. I would like to search the scriptures with you on the Bible meaning of love in an effort to see if this subject is any more accurately represented by denominational teachers than many other subjects with which they deal.

Love is one of the key words in the word of God. The fact that God loves man is again and again stressed by every inspired man who was used by the Spirit to reveal the will of God. I John 4:7-21 is an example of the importance placed upon love by the word of God. Several facts are given in these verses which show that love is indispensable to fellowship with God. John says that "God is love" and that "love is of God". Since God loves us, we are instructed to "love one another". "If we love one another, God dwelleth in us, and his love is perfected in us." "God is love; and he that dwelleth in love dwelleth in God, and God in him." This is the theme of John in this section of his epistle, and he concludes the chapter by saying: "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also" (I John 4:20,21).

The question arises, What does love for my brother require of me? I was recently told that I did not have proper love for my brethren (some of them) because I spoke against their views and teaching on certain subjects. I have been told a number of times that the "Spirit of the Anti group is without love". Now if that be true of me, I am wrong. No man can please God without love in his heart. No matter how much truth and power he has, if he does not have love, he is nothing (I Cor. 13:1-3). But what is the real, scriptural meaning of brotherly love? What does it require in my relationship to my brother?

Love is an action of the heart. "Seeing ye have purified your souls in obeying the truth through the Spirit unto the unfeigned love of the brethren, see that ye love one another with a pure heart fervently" (I Pet. 1:22). It is also an action of life motivated by a heart filled with love. "My little children, let us not love in word, neither in tongue; but in deed and in truth" (I John 3:18). Love, then, is the state of heart or attitude of mind that responds in word and deed. It is what we do and say that is prompted by an attitude of heart called love.

In I Corinthians 13 we have a description of the love that is approved by God. It suffers long, is kind, does not envy, is not puffed up, does not behave in an uneven manner, does not seek its own, is not easily provoked, does not think evil,

nor rejoice in sin, but does rejoice in truth. Love endures all things. This state of mind and conduct of life may be directed toward the wrong object. Many love, but they love the wrong things. "For men shall be lovers of their own selves . . ." (II Tim. 3:2); "lovers of pleasures more than lovers of God . . ." (II Tim. 3:4); "For Demas hath forsaken me, having loved this present world . . ." (II Tim. 4:10); "For the love of money is the root of all evil . . ." (I Tim. 6:10); "But Diotrephes, who loveth to have the preeminence among them . . ." (III John 9); "For they loved the praise of men more than the praise of God" (John 12:43). We are commanded to love God (Matt. 22:37, the truth (II Thess. 2:10), the brethren (I Pet. 1:22), and our enemies (Matt. 5:44). It may be that one has once loved the right things, but has lost this love. "And because iniquity shall abound, the love of many shall wax cold" (Matt. 24:12). "Nevertheless I have somewhat against thee, because thou hast left thy first love" (Rev. 2:4).

THE TRUE MEANING OF LOVE

For a long time the denominational world has contended that members of the church of Christ do not have love in their hearts, and the proof of it is in the fact that they debate and oppose "other churches". Love to these people means a kind, loving, compromising, soul who will agree with and endorse almost any kind of religious teaching. Now some denominational minded brethren have adopted this same view of love, and they cry that anyone who exposes their weak and unscriptural doctrines lacks true love.

God is love. John the inspired apostle said so. How does God react to sin and disobedience in those who are his children? In the Old Testament "every transgression and disobedience received a just recompense of reward" (Heb. 2:2). In the New Testament "he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons" (Col. 3:25). The wages of sin is death (Rom. 6:23), and the death he speaks of is the second death. "And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire" (Rev. 20:14,15). God is love, but he deals with sin just as he promised. It follows that love is not incompatible with strong dealing with error and sin.

When I was a child I sometimes wondered how my father and mother could say, "Son, this is because I love you," when they applied the rod where it would do the most good. If they loved me, why did they have to show it by a thrashing second to none? But by and by I became a man and a father myself. I had to do for my children exactly what was done to me. Then I knew what they meant when they said, "This is because I love you". I know now as you know, love demands correction and chastisement when it is needed to make the person you love better. "For whom the Lord loveth he

chasteneth, and scourgeth every son whom he receiveth" (Heb. 12:6).

Many think love requires absolutely no hate for anything. If one hates anything he cannot have the love of God in his heart. The writer of Hebrews quotes God as saying of Christ: "Thou hast loved righteousness, and *hated* iniquity" (Heb. 1:9). Christ hated iniquity! Christ writes to Ephesus: "But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate" (Rev. 2:6). To the angel of the church in Pergamos Christ said: "So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate" (Rev. 2:15). Christ *hated* the deeds and the doctrine of the Nicolaitans, yet he is the embodiment of love. Seven things are listed in Proverbs 6:16 that God hates, yet God is love. It follows that true love does not mean that hate cannot exist in the heart of the person. He must love what he should love and hate what he should hate.

Many think love will not permit discipline. Any sign of exercising discipline against those who sin is a sign of the lack of love. Paul writes the Corinthians about a man who was living in adultery, and tells them "to 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). Because of their "puffed up" state he writes in the last verse of I Cor. 4: "What will ye? shall I come unto you with a rod, or in love, and in the Spirit of meekness?" Now, Paul, you should not write that way. Don't you know it is not a sign of love to speak so harshly to brethren? But in the 13th chapter Paul tells what love is, and says that if he does anything without love it does not profit him anything. Evidently he understood a harmony to exist between discipline—strong discipline—and true love. Remember, Paul wrote the commandments of the Lord (I Cor. 14:37). We are commanded by the authority of Christ to deal with false teachers (Rom. 16:17), and with the unruly and vain talkers (Titus 1:10), and to do it "sharply" (vs. 13). The God of love required this, therefore it must be in harmony with true love to rebuke sin and false brethren.

Many think love requires a compromise. False brethren of Paul's day "privily" came in to spy out the liberty of Christians in order to bind them again to bondage, but Paul said of them: "to whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you" (Gal. 2:4,5). Paul even rebuked another apostle (Peter) by withstanding "him to the face" because he "walked not uprightly according to the truth of the gospel" (Gal. 2:11,14). Love for God and the gospel will never permit compromise with anyone. On the other hand, love for God, the gospel and men in sin will call upon us to sound out the word "in season and out of season" without compromise at any level.

Many will argue that love substitutes for obedience. How many have you heard say, "God is love, and He will not send a man to hell for doing a little thing that is wrong"? They mean by this that God's love is such that He will overlook our failure to obey Him and save us anyway. I believe some brethren think that is the kind of love we should have toward each other. But Jesus said, "If ye love me, keep my commandments" (John 14:15). John said, "And this is love, that we walk after his commandments" (II John 6). Paul said, "Be ye followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour" (Eph. 5:1,2). Real love requires obedience to God; obedience to God requires that we oppose sin and false doctrines where ever they be found (Rom. 16:17; Titus 1:10; Eph. 5:11; II Thess. 3:6).

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Editorial . . .

H. E. PHILLIPS

We are more and more amazed at the indifferent attitude of people in general toward the word of God. Especially are we concerned when so many in the church indicate a careless and indifferent spirit toward preaching the gospel to the lost. A decade or two ago members of the church were much more eager to read and study lessons from the word of God, but now it is difficult to get them to read a tract or book on some religious subject even if you give it to them. It is even more difficult to get them to subscribe to a paper or purchase a helpful book. The reason is certainly not that people do not have the money. Today most any member of the church is financially able to pay \$2.00 for a year's subscription to a paper like SEARCHING THE SCRIPTURES but comparatively few do it. It is not that they do not have time to read a paper or book; we do most anything we want to do.

The only two reasons we can find to explain the situation is *prejudice* and *indifference*. Many will not listen or read anything that is not in agreement with their present views. It is exactly the same attitude the Pharisees held toward Christ and the apostles. It is the same disposition of mind the Jews had toward the work of Paul among the Gentiles. When Paul was speaking to the Jews in Jerusalem (Acts 22), telling them of his conversion, they listened until he came to the word "Gentiles" in verse 21 "and they gave him audience unto this word, and then lifted up their voices, and said, Away with such a fellow from the earth: for it is not fit that he should live" (Acts 22:22). He said the one word that stopped their ears. Many brethren are like that today. You can preach as long as you are saying what they want you to say, but when you come to some subject with which they disagree, they stop their ears. No man is free until and unless he has the truth (John 8:32). Why not search for the truth? Why let prejudice interfere with this search?

Indifference is the cause of many not reading and studying the word of God. They just do not care about religious matters. We must revive these people; we must stimulate new interest in these people for the truth. Maybe you can help by

sending SEARCHING THE SCRIPTURES into some homes where indifference prevails and thereby help renew their interests in the word of God.

THREE FOR FIVE DOLLARS

You can send this paper into three homes for the small amount of \$5. Think of the good that can be done by preaching the gospel through the printed page. We must have your help in enlarging our subscription list. By sending just \$5 per month and three names with each \$5 you can have a part with us in spreading the gospel of Christ. This is a small amount but it will do so much good. We would like to add 2000 new names to our list within the next two months. This can be done if you will take advantage of this opportunity to send twelve issues to a family for this small amount. Take time to do it today! Right now send us three names and addresses with your \$5.



Rodney Miller

Phillips Publications and Searching the Scriptures will send out its first field representative this summer. He is Rodney M. Miller of Tampa. Rodney will carry a complete line of Bibles, Commentaries, Concordances, etc. He will also work in the interest of the paper. If you live in the south it is very possible that he will come knocking on your door. You can deal with him with confidence and every kindness shown him in this work will be appreciated. He is the son of James P. Miller and will be a student in Florida Christian College this fall.

I see in the papers that Alabama Christian College has announced a drive for \$5,000,000.00 as soon as they pay the \$80,000,000.00 they now owe and that York College is planning a drive for \$2,000,000.00. Others are doing the same. Brethren need to stop and think about these figures before they start taking money from the treasury of the church to give to these schools. The rise in the cost of operating the Herald of Truth has shocked many. If we are not careful we will soon be like the old man who gave a dime to the lady collecting for the Missionary Society and then called her back and gave her a dollar to get the dime where it needed to go. —JPM.

THIS PEOPLE'S HEART IS WAXED GROSS

Glenn L. Shaver, Denton, Texas

In Matthew 13:13-15, Jesus informs us why He spoke to the multitude in parables: "Because they seeing see not; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, 'By hearing ye shall hear, and shall not understand and seeing

ye shall see, and shall not perceive: For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them." Thus, we see, as it was in the days of Isaiah, so also it was in the times of Christ and we are persuaded that it is true today.

Some comments from eminent scholars may be helpful in understanding the condition of the people's heart in the days of Isaiah and Christ and thus, by analogy, we may learn why the people's heart of our own time has become "waxed gross."

Jamieson, Fausset and Brown in the COMMENTARY ON THE WHOLE BIBLE, commenting on the above passage said: "They 'saw,' for the light shone on them as never light shone before; but they 'saw not,' for they closed their eyes. They 'heard' for he taught them who 'spake as never man spake;' but they 'heard not,' for they took nothing in, apprehending not the soul-penetrating, life-giving words addressed to them".

S. T. Bloomfield, in the GREEK TESTAMENT with English Notes, Volume I, states: . . . the hearts of the man were so hardened by a long course of wilful and presumptuous sin, that, according to the regular operation of moral causes and effects, they, though seeing, in fact, did not see, and though hearing, yet, in fact, did not hear, nor hearken, and consequently could not understand".

J. W. McGarvey, in THE NEW TESTAMENT COMMENTARY, Volume I, said: "As Isaiah had written concerning his own generation (Isa. 6:9, 10), this people's heart had 'waxed gross;' that is, it has become filled with earthly and sensual desires, and especially so with reference to the expected kingdom of the Messiah. This state of heart made their ears dull of hearing; that is, it made them indisposed to hear with favor the words of Jesus. It led them also to close their eyes; that is to refuse to see the evidence of his messiahship and his divinity".

H. Leo Boles, in A COMMENTARY ON THE GOSPEL ACCORDING TO MATTHEW said: ". . . their hearts had become fat, as applied to the body; sensual and stupid as applied to the mind; they were like a man overcome with obesity, too heavy and dull to hear or see, sleepy and brutish. The spiritual spark is buried in a heap of earthly cares and pleasures." (Deut. 32:15). He continues his comments on the passage by saying, "These people had hardened their own hearts, had closed their own eyes, had refused to exercise their own powers of understanding, because they did not want to know the truth. The responsibility rested upon them for their present condition; they could not blame the law, God, or any one else; they were wholly responsible. It is the law of God's spiritual kingdom that resistance to truth hardens the heart. To reject the truth and excuse and defend themselves in opposition to it, they armed themselves with countless errors and falsehoods" (Ibid.).

Dr. Bloomfield said: ". . . the Jews would hear indeed the doctrines of the Gospel, but not *understand* them; would see the miracles wrought in confirmation of its truth, but not be *convinced* thereby. Not that the evidences themselves were insufficient to establish its truth, but because their hearts were too corrupt to allow them to see the force of those evidences" (Ibid.).

Adam Clarke, in A COMMENTARY AND CRITICAL NOTES ON THE NEW TESTAMENT, Volume I, states: ". . . these words were fulfilled in the Jews, in the time of the Prophet *Isaiah*, so they are now *again* fulfilled in these their posterity, who exactly copy their father's example.

These awful words may be again fulfilled in us, if we take not warning by the things which these disobedient people have suffered".

Hence, from the above comments we gather the following reasons why the people's heart had become waxed gross:

1. They had continued a long course of wilful and presumptuous sin.
2. Their hearts were filled with earthly cares and pleasures and sensual desires.
3. They were indisposed to hear with favor the words of Jesus.
4. Their hearts had become too corrupt to allow them to see the force of the evidences.
5. They did not want to know the truth, hence, they armed themselves with countless errors and falsehoods.

Now, since Isaiah described the awful condition of the people's heart in his day; Jesus applied the lesson to the people of His time who refused to accept His teaching; and Paul made a similar application to the people in Rome who refused to believe the evidences (Acts 28:25-27); hence, let us apply this inspired teaching to the people of our time.

For example:

1. Have not many people of our day continued a long course of wilful and presumptuous sin?
2. Are not many people's heart filled with earthly cares and pleasures and sensual desires?
3. Does not the rejection of Christ's words show that many are indisposed to hear with favor the words of Jesus?
4. Have not the hearts of many become too corrupt to allow them to see the force of the evidence of truth
5. Is it not true that people who do not love the truth nor seek to know it, arm themselves with countless errors and falsehoods, thus, their hearts are waxed gross?

Now, let us apply the "fruit test" (Matt. 7:14-20), that we may see the attitudes and dispositions of the people's heart of our own day and see if it isn't because the heart of man has become "waxed gross".

First, let us explore this among denominational churches. Have we not heard many express themselves after this manner? —

1. It must be right because it has been practiced so long by so many.
2. Others are doing it and it seems so good, so we can do it too.
3. I don't care what the Bible teaches, I'm satisfied and feel I'm doing right.
4. I don't care if the Bible does say that, I don't believe it is essential.
5. Don't read the Bible to me, my parents believed this way and besides we have many educated ministers that believe as I do.

Thus, among denominationalism we see a sectarian prejudicial attitude of heart and a closed mind, which shows that their heart is "waxed gross". Hence, they use countless errors and falsehoods to pervert, change and twist the truth to save their own consciences.

Secondly, let us see if this same attitude and condition of heart is to be found among us — members of Christ's church. Do we not hear many among us today express their mind after this fashion? —

1. We have been doing this for a long time, hence, we are going to keep on doing it.
2. We are going to do this because the people want to and the elders have approved it.
3. The "big preachers" among us believe it is right, hence, we can do it.

4. Examples are not binding — there is no set pattern — hence, we can do as we wish.

- a. The examples of the churches relieving the needy are not binding on us today, for the church is not its own home and elders of the church cannot oversee a home, hence, we must have Benevolent, Charitable Institutions or Organizations to build a home (house) to provide care — relieve the needy.
- b. The church is its own Missionary Society to preach the word, but the Missionary Societies controlled the churches, hence, they were wrong, but we can voluntarily pool our funds under one local eldership — Sponsoring Church Plan — and it will be scriptural.
- c. The church is to edify itself, but the schools, colleges, and camps are teaching our young people the Bible, hence, it is scriptural to support them in this good work.

5. Thus, many among pervert, change, and twist the scriptures to justify their practices — refuse to hear what the truth teaches — and arm themselves with countless errors and falsehoods.

Reader, can you not see the same disposition of mind and condition of heart among brethren today that is found in denominationalism and which was also found in the days of Jesus and Isaiah? Indeed the hearts of many have become "waxed gross". They have closed their eyes so that they cannot see; they have stopped their ears so that they cannot hear; and their hearts have become "waxed gross" so that they cannot understand. In the present controversies we see many who have closed their eyes, stopped their ears, and refuse to understand with their hearts. It seems that pride and prejudice has taken the place of reason and understanding in the hearts of many. Thus, they allow pride and prejudice to rob them of the truth. They reject the truth (established by precept, example and necessary inference), and seek to justify themselves by trying to defend their man-made doctrines with countless errors and falsehoods. What a pitiable condition it is, when people "see", but "see not", "hear", but "hear not", and cannot understand with their heart.

My sincere desire is that all may love the truth, obey it from the heart, and walk in the truth, so that, we can enjoy the wonderful assurance of the words of the Lord Jesus to His disciples, "Blessed are your eyes, for they see: and your ears, for they hear" (Mt. 13:18).

SALVATION - HEARING THE WORD

No. 3

Thomas G. O'Neal, Jasper, Ala.

In our last article I pointed out the responsibility of both the congregation and the Christian to preach the gospel to the extent of their ability. After the gospel is preached, in order for it to benefit the sinner, the sinner must hear the word preached. It is hearing the word that we want to study with you in this article.

The word "hear" is used at least in two different ways in the New Testament, both of which are used in relation to the conversion of Saul. In Acts 9:7, we read, "And the men which journeyed with him stood speechless, *hearing a voice*, but seeing no man." Then in Acts 22:9, the record reads, "And they that were with me saw indeed the light, and were afraid; but *they heard not the voice* of him that spake to me." At first one might say we have a contradiction,

but not so. In Acts 22:9 the word 'hear' is used in the sense of *understanding* the message the voice spoke, but in Acts 9:7 the word 'hear' is used in the sense of hearing a noise but of not understanding or comprehending the message. W. E. Vine's *An Expository Dictionary of New Testament Words*, says on page 204, "AKOUO, the usual word denoting to hear, is used (a) intransitively, e.g., Matt. 11:15, Mark 4:23; (b) transitively when the object is expressed, sometimes in the accusative case, sometimes in the genitive. Thus in Acts 9:7, 'hearing the voice,' the noun 'voice' is in the partitive genitive case (i.e., hearing (something) of), whereas in 22:9, they heard not the voice, the construction is with the accusative. This removes the idea of any contradiction. The former indicates a hearing of the sound, the latter indicates the meaning or message of the voice (this they did not hear.) 'The former denotes the sensational perception, the latter (the accusative case) the thing perceived.' (Cremer.)"

No doubt there are many who hear the word of God preached — hear the sound of the preacher's voice, but this will not save. It is necessary to hear the sound of the preacher's voice and to comprehend the thoughts and to understand the message in order to be saved. This kind of hearing produces knowledge. Jesus said, "Every man therefore that hath heard, and hath learned of the Father, cometh unto me." (Jno. 6:45). This hearing the word of God produces an understanding of God's word. Christ said, "Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive; For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. But blessed are your eyes, for they see; and your ears, for they hear." (Mt. 13:13-16).

It is necessary for one to hear, that is, understand the word of God in order to be saved. When one hears in the sense that he understands the voice of the Lord, then and only then will that soul know what the Lord requires of him.

A noble example of hearing the word of God is found in the eighth chapter of Acts. After the eunuch had read from Isaiah and Philip had joined the chariot, the eunuch inquired of Philip if Isaiah was talking about himself or some other person. Philip began at the same passage of Scripture and preached Jesus unto this man. Upon arriving at some water, the eunuch requested baptism. This eunuch had heard the things Philip preached, had understood or comprehended them and therefore, wanted to do something about them.

In order for one to properly hear the word of Christ it is necessary for a great amount of time and effort to be exerted upon the part of the individual. No person learns the will of God at one listening of gospel preaching unless they are more attentive and more eager to learn than the average person. It takes time and effort to learn the will of God. This should not discourage any from beginning to study God's word, but rather should cause all to spend more time in study of God's will.

One other point needs to be made before our article is concluded. *Cod's Word can be understood*. Many claim that the word of God is so difficult that the average man cannot understand all the things in the Bible. We need always in our study of the Bible to remember that there are some things

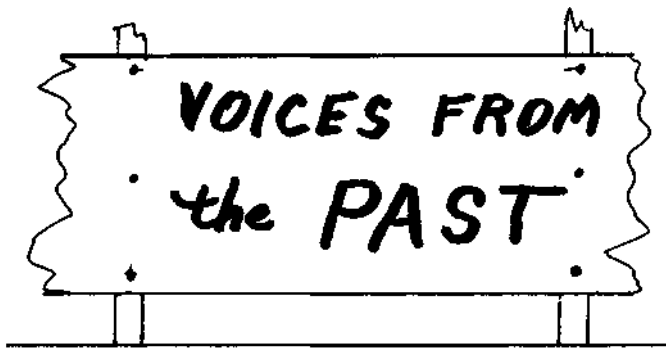
revealed and some things not revealed. (Deut. 29:29). We should not try to understand the unrevealed! Concerning those things revealed, Paul said God had revealed them unto him and he wrote them, and when we read them we could understand them. (Eph. 3:1-5). We need not depend upon any priest or preacher to tell us what the word of God says, but rather we need to study for ourselves. (Acts 17:11).



I marvel that the brethren are not able to discern the purposes for the meeting houses. I have just read a tirade about the preacher that found the janitor eating in the meeting house on his lunch hour and thought this proved that the brethren could turn the building into a banquet hall. Paul spoke in the long ago about brethren who were, "ever learning, and never able to come to the knowledge of the truth". It seems that brethren would know that the uses of the meeting house must be in keeping with the purposes of the church that meets there. If the nature of the church is spiritual, then the house built to house that spiritual church should be used for spiritual purposes. The janitor eating a sandwich in the classroom would not change the purpose for which the building was erected, but a chicken dinner for all with tickets sold at the door would. If a brother gets a drink from the water cooler, the purpose of the building has not changed; but if a refreshment bar is erected in the basement, we have another story. If the church of our Lord was established for recreation, then the building should be used to reflect the fun and frolic nature of the church; but if the church was established to save souls, both the church and the building that it builds should respect this high and worthy purpose. Read again Paul's admonition in I Cor. 12:22.

20 THOUSAND CHILDREN

I see by the papers that the Tennessee Orphan Home in Columbia, Tennessee, claims 20,000 children have been through its doors. This is, of course, a large figure and would represent a city of fair size. Now think for a moment. IF THE INSTITUTION THERE IS JUST THE HOME RESTORED, as they state it is, and the board or superintendent or someone is the father and someone else the mother, then you have a family WITH 20,000 CHILDREN begging for help from the outsiders. Paul taught that if a widow had as much as a nephew, he should provide the relief. What would he have written to a family with 20,000 children (all of which have had better training than that given children reared in Christian homes—see SEARCHING THE SCRIPTURES for March -61). I have no way to know how many children the home has cared for through the years, but one thing has to be true: if the claims made by some brethren for the superior care and training of the children are true, then they are in sufficient number to care for their own home beautifully. If they are not doing this, then the training is not superior. Perhaps the institution will give us the figures on how much and how many of these children who have gone out from them and are now heads of families themselves feel any obligation to the home that befriended them. If they are not careful, they will violate another Bible principle of failing to teach their children to care for their own.



(This is the second of a series of three articles by Earl West which appeared in the Gospel Guardian on February 23, 1950, page 4. We continue this series from last month.—Editor.)

LEARNING A LESSON FROM HISTORY

No. 2

Earl West

W. K. Pendleton had asserted that merely because the Scripture was silent on the missionary society did not argue against the society. If we were to follow the principle of the silence of the Scripture on any given subject as a positive rule of prohibition, Pendleton believed that this rule would be productive of evil. But up to now, he had merely argued against the criticism of the society's opponents. The greater part of his speech was devoted to the proper defense of the missionary society on the ground of expediency. We give in summary the argument which Pendleton used. Those who will be interested in reading his address may find it in the November issue of the **Millennial Harbinger** for the year 1866, beginning on page 494.

The word **church** is used in the Bible in two different senses: a local and a universal sense. The church at Corinth, for example, was the use of the term in a local sense. It had reference to the saints in a particular locality. The word **church** used in a universal sense had reference to all of the saints the world over.

Alexander Campbell had argued that God had given to the church the responsibility of saving souls, but to what church—the church in the local sense or the universal church? His answer: the church universal had been given the obligation of preaching the gospel to save souls. Whatever method the church, in the universal sense of the term, would use to preach the gospel to save the souls was acceptable on the grounds of expediency. In other words, God commanded the church to preach the gospel, but he did not tell the church the ways and means of preaching the gospel; therefore, it was left free to devise any kind of scheme in order to accomplish this work. This is the core of the defense that both Alexander Campbell and W. K. Pendleton used. This was the crux of the defense by the advocates of the society from that day to this. Stated briefly, the defense is, "The church universal must preach the gospel, but God has left the church universal free to devise whatever schemes it can to accomplish its work," with Alexander Campbell, W. K. Pendleton and Isaac Errett, and all the hosts of society advocates, any human organization which the church wanted to bring about to accomplish the work of the church was thoroughly acceptable as an expediency. If the church were interested in establishing a Bible society, it could do so on the same ground of expediency. If the church were interested in establishing a publication society, it could do so on the same ground. More-

over, if the church were interested in establishing educational institutions, it could do so on the ground of expediency.

When, therefore, Alexander Campbell or W. K. Pendleton called upon the churches of a particular state to endow a chair for Bethany College, they did so with perfect consistency. To them human organizations to aid the church were right. It was perfectly acceptable, in their opinion, for a human organization to exist in order to do the work of the church. It is rather strange how some men in the present day can feel that they act consistently when they do not occupy the same ground which Campbell did. Campbell believed it was all right for a society of any nature to do the church's work; therefore, it was not wrong for the church to support that society, and Campbell freely asked for it. Brethren today, however, claim to believe that it is wrong for a human organization to exist to do the work of the church. Just how they can be consistent is hard to see when they do not occupy the same position with respect to human organizations that Campbell did. He and Pendleton believed that it was right for the church to use any human organization to do its work. Thus, they could ask of any church support for that human organization and do so consistently with their own viewpoints. It is generally admitted today that no human organization has any right to exist to do the work which God gave the church. He who believes this cannot consistently believe that the church should support any human organization.

THE CHURCH UNIVERSAL

Someday, somebody will do the cause of Christ a real service by taking the concept of the church universal and giving it a thorough analysis based upon the scriptures and upon church history for the past two thousand years. The church is spoken of in the New Testament in a universal sense. There is a body of people, characterized by the fact that they follow Jesus, that comprise the New Testament church in its universal sense. However, there are some things about this truly significant. For example, it is significant that the church universal has never known but one officer—Jesus Christ himself, who is Head over the body, King over his kingdom. The apostles were the ambassadors of this King to the church, and existed before the church did. The study of church history reveals the fact that every time men thought in terms of the church universal, they ended up by forming organizations which, in their work, substituted themselves in the place of Christ. Roman Catholicism is the highest embodiment of the church universal concept and is frank to admit that its pope is considered to be the vicegerent of Christ on earth. So far as the church universal on earth is concerned, as viewed by a Romanist, the pope is Christ. Protestantism thought in terms of the church universal and set up synods and conferences. These synods and conferences have written creeds, created confessions of faith—in short, have made laws for the church universal, a prerogative which belongs to Christ. In the final analysis, these synods and conferences assume the position of Christ over the church universal. Some, like the Baptist denomination, have tried to throw off the concept of the church universal for a time and insist upon strict congregational policy. Yet, they invariably thought in terms of the church universal and established associations which soon began to dictate to the local churches, a prerogative which again belongs to Christ. In the restoration movement, brethren began to think in terms of the church universal and, with that concept, formed a missionary society. Looking back on this history, as we can now, who can fail to see that this society became the master

and soon dictated to the churches, a prerogative which belongs to Christ.

That Christ intended for the world to be converted through individual congregations being established in every local community and, thence, exercising a saving influence over that community seems too obvious for dispute. The plan which the author of Acts lays down is that the gospel is to spread from Jerusalem, thence to Judea, to Samaria, and to the uttermost parts of the earth. The gospel radiated out, local congregations were planted, and exercised a saving influence upon the community. In one generation the gospel was sounded out to the whole earth, and that without a missionary society. It is an indictment not against the organization but against our individual religious fervor that the same isn't done today. The only church organization known to the New Testament is that of a local church, not the church universal. The individual congregation of Christ's disciples is the only missionary society known to the scriptures.

BIBLICAL WORD STUDIES

By E. V. SRYGLEY, JR.

Hamartano, "I Sin," -No. 17

The noun *hamartia* has been studied under the general denotations, "the committing of sin," and "the act of sin." In this latter sense, it was observed that the noun always occurs generically in the Synoptic Gospels and Acts except in Matt. 12:31 and in Acts 7:60. In these passages it is to be noted that specific sins are referred to. Note also that these passages are the only ones in these books that employ the noun in the singular.

The author considers it noteworthy that *hamartia* occurs in a few passages in the collective sense. An excellent example of this may be seen in the following: ". . . Behold the Lamb of God, which taketh away the sin (*hamartian*) of the world," John 1:29.

In the following passage *hamartia* occurs by metonymy for a sin-bearer: "For he hath made him to be sin (*hamartian*) for us, who knew no sin (*hamartian*) . . .," II Cor. 5:21.

Science and Truth

I Tim. 6:20-21

William D. Burgess

All men seek truth. In whatever area we labor we attempt to discover truth and to use this truth to improve our efforts and the results of our labors. No man nor group of men who are honest with themselves can claim infallibility. Certainly the scientist does not make such a claim. He is the first to admit that he is not in possession of absolute truth. His presentations are, at best, relative truths. As his knowledge increases he is able to modify his conclusions and to come nearer the absolute truth. Whether or not he shall ever reach absolute truth is still a point for much discussion. To say the least, this goal is not in sight. In seeking truth the scientist first makes observations and secondly, interprets

these with his mind. In both areas there are possibilities of error. All of us can recall instances in which we have been deceived by our senses. By the same token, we can also recall instances when our interpretations of situations have been in error. The Scriptures claim to present absolute truth and science claims, at best, to present relative truth. The only reasonable approach is to accept the absolute. This is not to speak against investigation in science or in any other area. Of course many of the claims of the scriptures rest upon faith. Many of its claims have been proven by external evidences. We cannot prove the existence of God scientifically. Many speak of Nature, Power and other names to indicate a beginning force but do not admit that this was Jehovah. Ultimately our acceptance of God must rest in the scriptures and upon our faith. This is not so strange since the scriptures claim infallibility and man readily admits fallibility. It is not so strange for man to place his trust in these truths which have never been discredited down through the ages of time. Man is often found to be in error, but the Bible has never been proven to be in error in one single point.

BONDSERVANT OR FREEMAN, WHICH?

Jimmy Tuten, Jr., Ft. Lauderdale, Fla.

To preach the Gospel of Christ one must preach Christ crucified. In his first epistle to the Corinthians, Paul tells them that he "determined not to know anything among you, save Jesus Christ, and him crucified" (I Cor. 2:2). In the same writing Paul calls this the preaching of the Gospel (I Cor. 15:1-6). The Gospel is called the "form of doctrine" (Rom. 6:17). It has facts to be believed, commands to be obeyed, and promises to be enjoyed. When one believes the preaching of Christ crucified, and obeys the command to be baptized; that one is made "free from sin" (Rom. 6:17-18). The Christian, being made free from sin, is called a "freeman". He is, at the same time, a "servant of God" (Rom. 6:22; I Cor. 7:22). The New Testament teaches, then, that he who believes and is baptized becomes both a freeman and a servant.

The term "servant" denotes a bondsman; one whose very existence belongs to another. As a bondsman, one has no freedom. By a bond he is bound to his master. A freeman, on the other hand, has liberation or freedom from such bondage. He is released from restraint. These two terms (i.e., freeman and bondsman) as they appear in various scriptures seem to contradict each other. We are faced with what is called a *paradox*. Because of this, some have difficulty understanding how one can be in Christ and have freedom, while at the same time be spoken of as bondsman. The solution to the problem can be found by examining in the light of the New Testament the relationship of the child of God to the world and to Christ.

Some do not enjoy freedom in Christ. Instead, they are subject to bondage and slaves to Satan (Heb. 2:14-15; Rom. 6:17). In this relationship they walk in darkness and according to the "course of this world." They walk according to the "Prince of the air" and the "spirit that worketh in the children of disobedience" (Eph. 2:2). Their lives are vile and corrupt, and for a reward they will have "death" (Rom. 6:23). One need not remain a slave to Satan for his freedom has been bought! Christ by His death on the cross of Calvary provided the means whereby one can be translated from the kingdom of darkness into the kingdom of God's dear Son (Col. 1:13; Heb. 2:14-15; I Pet. 1:18). By His vicarious

death, Christ provided redemption. He offered Himself as a sin offering. While in sin, the sinner insults and dishonors the authority and law of God. But God loves the sinner and offers him freedom. Reject that freedom in Christ and you wound the affection of our heavenly Father. Accept it and you become a son, a freeman!

"Freedom" denotes deliverance from sin (Rom. 6:18, 22; 8:21). It means that one is emancipated or "set at liberty". Freedom has its obligations for there are certain terms which the sinners must accept in order to be freed from sin. He must obey the Gospel from the heart (Rom. 6:17). If he believes that the blood of Christ was shed for freedom's sake; then he must be baptized into Christ (Gal. 3:26-27). Freedom is found only in Christ Jesus. All can enjoy this freedom by simply obeying the one who makes freedom possible.

By reading carefully Romans 6:1-6, the reader can see that the apostle Paul included himself among those who have been made free from sin. Paul was at one time the "chief of sinners" and a slave to Satan; but he now enjoys freedom in Christ. At the same time that he was a freeman, he says he was a servant (bondsmen). He was a bondsman to Christ (Rom. 1:1). Paul did not contradict himself in claiming to be free while at the same time being a bondservant. In being made free, one becomes a servant to Christ. He has a new Master! As freeman we must yield all our members as servants to righteousness (Rom. 6:18). Every life is a service of some sort, whether of sin unto death or obedience unto righteousness. Paul says, "to whom ye yield yourselves servants to obey his servants ye are . . ." (Rom. 6:16). "Ye yield" denotes the acts of yielding while "ye are" denotes the condition of the one who does the yielding. The very fact that one obeys the Gospel of Christ is evidence of yielding to Christ. One serves Christ to become free from sin and must continue to serve Him faithfully.

Because of its baseness, servitude to Satan is slavery. Our service to Christ is lofty for we serve Him as sons and not as slaves. This willing obedience is subjection without bondage. Christ did not set us free in order to bring us into another form of bondage; but set us free that we might serve Him freely.

Bondsman or freeman? Friends, we are both! If we have been redeemed by the Saviour's blood in obedience to His Gospel, we are free from sin and now we serve the Lord. With a glad heart we accept the fact that we are freemen and bondsmen, a thing impossible in the case of earthly slaves. Let the servants of the Lord serve with humility of mind "knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord" (Col. 3:24).

THE DOOR OF FAITH

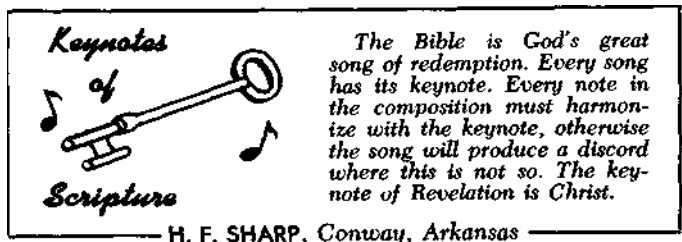
Wilbur Hunt, Palmetto, Fla.

"And when they were come, and had gathered together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles" (Acts 14:27). This verse has reference to Paul's first missionary journey as recorded in chapters 13 and 14, and mentions the phrase "the door of faith". This phrase has reference to opportunities to becoming and remaining saved. How can the door of faith be opened and be kept opened for us today?

There is, first of all, a desire to hear the word of God as did Sergius Paulus and the residents of Antioch of Pisidia (13:7, 42-44). A second thing is having "faith to be healed" (14:8-10) of one's sins, that is, realizing one's sins or spiritual sickness and turning to The Great Physician, Christ. Third, one should believe and fear or respect God (13:12, 26, 48).

A fourth thing is the acceptance of the mercies of God in Christ Jesus, which includes being forgiven of one's sins and being justified (13:34-39). Fifth, one should repent or "turn from these vanities unto the living God", and to acknowledge the Creatorship, sovereignty, and testimony of God (14:15-17). Sixth, one should continue in the grace of God and in the faith, not just in times when one is tested and faces persecutions, but all of the time and to do it joyfully in view of the blessings and promises of God, rather than quitting as did John Mark (13:13, 43, and 52; 14: 21 and 22). The seventh thing is co-operating with God all of the way, from becoming a Christian to being finally saved in eternity.

Such persons are ordained to eternal life, not in the sense that there is a fixed number of people whom God from the beginning decreed that they will be saved regardless of the kind of lives they live, and that there is likewise a fixed number of people destined to be lost regardless of what they do on earth, but in the sense of having the proper disposition and attitude towards God and His word, being spiritually minded, and choosing to obey God. To such persons, the door of faith is opened, whereas the door of faith is closed to those who would ridicule and reject, out of their own choice in the matter, the word of God and the Gospel Plan of Salvation. Is the door of faith opened or closed to the reader? It is up to you.



NUMBERS - SOJOURNERS

In the great revelation of God to man, called THE BOOK, we now note the book of Numbers. It seems the book of Numbers is a book of sojourners. Therefore, we use the theme to better see the harmony of this part of the song of Redemption with the Keynote, Christ. There are several interesting and helpful lessons in this book which we note:

1. There was the taking a census of the people and the place in the camp of each person under a captain. Surely we note the place each person occupies in the church under the Captain of their salvation, Christ. To be sure each congregation had elders but they are responsible to the Captain of our Salvation. See Hebrews 2:10.

2. The place of the Levites to care for the Tabernacle was given. There is a place of work for every priest today. Each child of God is a priest and each have a work to do.

3. There is found the law of purifying. We know today one outside the body of Christ much reach the Blood of Christ by obedience to the Gospel and those in the church are in contact with the Blood of Christ as they walk in the light as He is in the light. We must maintain constant contact with Christ's Blood. There were other laws of God in the book of Numbers such as to the Nazarites, Passover, Trumpets, Sabbath and etc.

4. Remember the time in the rebellion of Aaron and Miriam when Miriam was stricken with Leprosy? Moses asked God to heal her now to which God reminded Moses he had a law. Even though Moses desired the healing of his sister contrary to God's law, Jehovah did not permit this and Miriam was healed only in accord with this law.

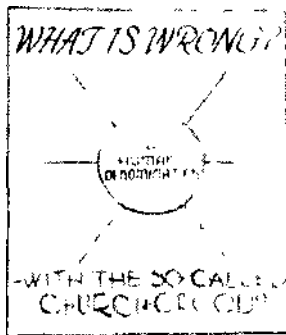
Many today plan to work, save souls contrary to the law of Jehovah but such will not be permitted by our Father. We can think of the fiery serpents and God's law of healing those who look on the brazen serpent. In the New Testament we are told as Moses lifted up the serpent in the wilderness so must the Son of Man be lifted up. No cure apart from God's law and no forgiveness of sins apart from God's ordained way. Through Christ, the Keynote of God's song of Redemption, must redemption come. Think of the sojourning in the land of Moab and Balaam's desire to be rewarded. He had some good points such as:

1. Not go beyond the word of God.
2. Go see what God will say.
3. A man recognized whom God heard by Balak.
4. Cannot go beyond what God will say for much gold and silver.

But Balaam went to Jehovah after knowing his will and thought perhaps God would change. Balaam did not love the will of God as he should and becomes a great lesson to us. Compare Christ when he knew he must die—Father if it be thy will let this cup pass from me." The desire of Christ was to completely do the will of the Father and that should be our will.

We may also see the boundaries of the land for each tribe given and the appointing of cities for refuge. On our way to that home of the soul there are certain boundaries we must not cross and the church is a place of refuge to the weary pilgrim here below.

WHAT IS WRONG WITH THE SO-CALLED CHURCH OF GOD?



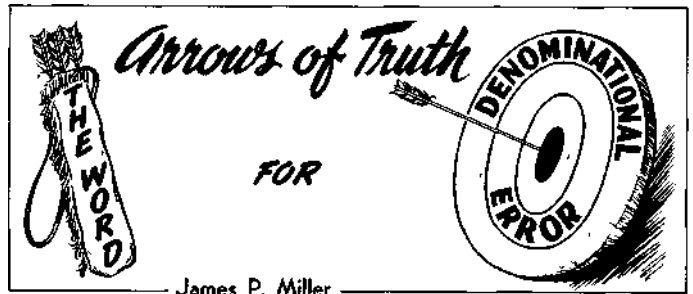
This is a book of debate notes used by Brother Miller in his debates with Thomas O. Dennis and Billy Sunday Myers of the "Church of God" in the spring and fall of 1956. These debates were held in Charleston, South Carolina and Lancaster, South Carolina.

The book is well worth the price of \$1.50. Those who are interested in knowing the false positions of the "Church of God" will greatly benefit by reading this work. Order your copy today.

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James P. Miller

SANCTIFICATION AND HOLINESS

"Church of God" people are called holiness people and as far as I know they have no objection to being thus referred to, because they feel that they have a monopoly, to a large extent, upon what they call the doctrine of holiness. They mean by this that they are sanctified in a special way to the point where they are not subject to sin. Much of the discussions with "Church of God" preachers evolve around the matter of what sanctification is and the New Testament doctrine of holiness as it is taught in the Word of God. They love such passages as Isaiah 35:8 where Isaiah said,

And an highway shall be there, and a way, and it shall be called, The way of holiness; the unclean shall not pass over it; but it shall be for those; the wayfaring men, though fools, shall not err therein.

They feel that the prophet is specifically speaking of them when he talks about the way of holiness and in this sense they are peculiar to the peoples of the rest of the world as they walk in the way of holiness. It is, however, worth while to note that they have no conception of how they got into "the way". Isaiah 35:8 where Isaiah says a highway shall be there, and a way, we repeatedly asked them to tell us how they get into "the way". Of course, in John 14:6, Jesus said, "I am the way", so if any man is to walk in the way of holiness, he will have to walk *in Christ* and there is the way of holiness. Since Christ is the way, then of course, a man has to be found *in Christ* before he could be in the way of holiness.

Their outstanding debaters, and one who represents them continually in discussion, on four separate occasions have refused to answer the question of how they got into "the way". All could easily see that he had no right to the way of holiness, neither does any other man have a right to the way of holiness, unless he is in the way, and the way is Christ. Galatians 3:27 teaches that we are *baptized into Christ* which would be in turn to be baptized into "the way". In Galatians 3:27 the Apostle Paul had this to say, "For as many of you as have been baptized into Christ, have put on Christ". This would put all "Church of God" people in the position of having to be baptized into the way before they could walk in the way of holiness. *Yet at the same time they denied baptism in water necessary to save, therefore, have no means of getting into "the way" that they themselves claim to love so much.* If they knew how to get into "the way", I am certain Mr. Thomas O. Dennis or Mr. Billy Sunday Myers would have been glad to answer the question. Since it was unanswered, I can only conclude that they have no knowledge of how to get into "the way". We are baptized into "the way". Christ is "the way", therefore, without baptism no man could be a part of the way of holiness.

We will give attention to how mixed up they are in regard to conversion and sanctification. The word sanctified, of course, simply means to set apart, and in the word of God

we have many things referred to as sanctified. In Exodus 29:43 we find that the tabernacle was sanctified. In Exodus 19:23 we find that Mount Sinai was sanctified. In Exodus 29:36 we find that the altar under the Old Testament law was sanctified. In Numbers 7:1 and II Chronicles 29:19 we find that the instruments and vessels of the tabernacle were spoken of as being sanctified. Thus, under the Mosaic system there were sanctified *persons* such as the high priest, sanctified *things* such as the tabernacle, sanctified *instruments* such as the vessels used in connection with its worship, and sanctified *seasons* or sacred seasons such as the Passover and the Day of the Atonement.

The word "sanctification" does not carry with it the idea that is generally ascribed by preachers of the "Church of God". It simply means that when a man is converted to Christ, he is translated out of the kingdom of darkness into the kingdom of God's dear Son and he is *set apart* as a Christian and a child of God. "Old things have passed away and behold all things have become new." The idea, therefore, that a sanctified man is a perfect man is one not found in the word of God. He has been set in the church by the Lord. In Acts 2:47 we find that the Lord added to the church. Every child of God when he obeys the gospel is thus moved and "set apart" sanctified. This is not connected with his sins but his location. He is now in the church of Christ. It seems strange indeed that those who speak so much of sanctification then turn and deny the importance of the church where we are set apart and made to "sit together in heavenly places in Christ Jesus".

In the next issue we will answer the question: can a sanctified Christian sin?

"TABLE SERVING" HINDERS EVANGELISTS

Earl Fly, Orlando, Florida

"And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word." (Acts 6:1-4).

These apostles were not minimizing the importance and necessity of serving tables, nor were they objecting to doing this type of work on the grounds that they were too exalted to stoop to such labor. But since they were already engaged in the important and great work of the "ministry of the word" it was not "reason" that they "should leave the word of God, and serve tables." They did not ignore the need but on the contrary they gave instructions for the appointment of men to attend to this important work. These seven men could do the work as well as the apostles, leaving them free to continue in their work. The King James translation "reason" is rendered "fit" with a footnote of "pleasing" in the American Standard Version. It would not have been "pleasing" to cease the ministry of the word to serve tables.

IT IS NOT PLEASING TODAY

It is not pleasing today when congregations require evangelists to leave the ministry of the word to "serve tables" and it is not fitting for evangelists to comply therewith. Many preachers are so loaded down with "table" duties that little time and strength are left to study, meditate, prepare and preach. Many brethren, for example, expect their preacher

to select, purchase, store and distribute all class literature, select and appoint teachers, keep all records, oversee building upkeep, open and close building for all activities, buy supplies, see about all advertising and yard work, publish, fold, address and mail the bulletin, plan and promote all programs, visit socially, visit the sick at home and the hospitals regularly as a "pastoral" duty, run errands, and a thousand and one other things that require time and strength. The apostle Paul did not tell Timothy to do the work of a purchasing agent, secretary, elder, deacon, janitor, entertainer, et cetera, but "the work of an evangelist" (2 Tim. 4:5). It is not a matter of the preacher being lazy or unwilling to help with any of these things, but a matter of being free to do the work of an evangelist as revealed in the Bible and required by God. "Table" work can and should be distributed among the members, thus giving all an opportunity to work, allowing the evangelist to devote himself to the "ministry of the word," which is his duty to God and man. If *all* of the body works together rather than requiring one or a few to do everything, then neither "table service" nor the "ministry of the word" will be neglected.

Brethren and preachers should re-examine the work of an evangelist as revealed in the Bible and follow the teachings therein so as to accomplish the most good in the kingdom of God. Each man should do his duty, whether in "table service" or "ministry of the word", according to ability. *Think on these things brethren!*

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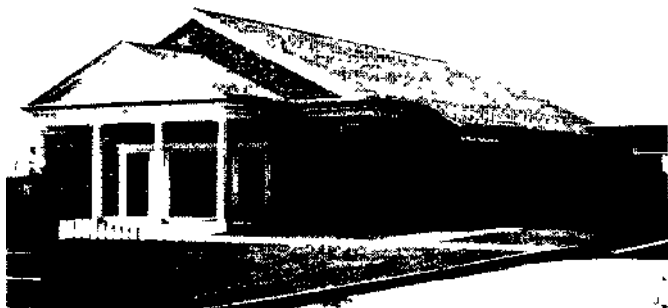
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"... THEY REHEARSED ALL THAT GOD HAD DONE WITH THEM..."—Acts 14:27

COLLEGE VIEW CONGREGATION

Florence, Ala.



Jas. P. Miller

Standing for the "old Paths" and growing from the very first service the history of the College View Congregation in Florence, Alabama is joyful reading. Baptizing 18 the first year the church has constructed a new building and almost doubled in size in its short history. With five elders and seven deacons the future is bright for this young congregation. C. L. Overturf preached in the first meeting in the new building baptizing eleven. Curtis Flatt one of the most successful preachers in the church from the standpoint of making the churches with which he labors grow, is the preacher.

The College View Church of Christ had its beginning in December 1960. The church met at early hours in the building of the Poplar Street Church of Christ until entering their new building in October 1961. The congregation began with 101 members present for the first service. The present membership is 180. Elders of the congregation are: Grady Daniel, Vernon Freeman, E. T. Williams, Leon Graham, and Robert Griffin. Deacons are James Beavers, B. J. Daily, Lester Butler, Marvin Moomaw, Jr., Charles Hill, Verbon Jones, and Grady Threet. Curtis Flatt was chosen as the preacher at the very beginning. Flatt previously preached nine years for the Poplar Street Church of Christ in Florence. The present attendance at Bible class exceeds two hundred and the attendance at the Sunday morning worship is near 250. Contributions reached the \$500.00 average within six months after the church began.

The new building was designed by William Parks of Lawrenceburg, Tennessee, and was built by Robert Pressnell who is also a gospel preacher of considerable stature. The new building of Colonial style, seats 432 with provisions to seat others in wings on both sides in the case of overflow. There are 11 class rooms, a nursery, a paved parking lot accommodating 100 cars with space for expansion, and the building is completely air-conditioned.

Jerry Belchick, Orlando, Fla. — Brother Connie Adams (Newbern, Tennessee) will begin a short meeting with the Pine Hills congregation April 15. Services each evening at 7:30. Brother Adams will begin full time work with the Pine Hills congregation sometime in June. This will be the first full time evangelist that the Pine Hills congregation has had. Bible school attendance is running just under 200 each Lord's day and the morning worship hour averages

around 225 per Sunday. As soon as brother Adams and his family arrive I will begin working in the county with a view toward the establishment of another congregation of God's people.

It is of great encouragement to all the faithful of God to know how many brethren and churches are standing for the truth and the all-sufficiency of the church of our Lord in Middle Tennessee. My two meetings, one at Lewisburg and the other at Eastland in Nashville in April were successful beyond my highest dreams. In the Lewisburg meeting at Hickory Heights where Brooks Webb is doing a great work, 17 responded to the invitation. Of these 10 were baptized and 7 restored. In the Eastland effort where Rufus Clifford is loved and respected brethren came from far and near to hear the gospel. The crowds in both meetings were outstanding in spite of the continued rain. In the Nashville series 2 responded to the invitation. Both Clifford and Webb are examples of the very best in gospel preachers. Men who love the truth and will not bow to pressure no matter how great. The elders of both of these good churches are men of similar conviction, and the wonderful thing is that they are not alone. In the very heart of the institutional cause there are many churches and preachers who are not afraid. Here is a list of some of the brethren who attended the Nashville meeting. Harris Dark who preaches for the Perry Heights church. J. D. Floyd of Bowling Green, Kentucky, W. M. Shearer of Coopertown, Olin Kern of Charlotte, Sam Youree of Grace Avenue, B. G. Hope who works with the 12th Street church in Bowling Green, Kentucky, Robert Jackson of Riverside Drive in Nashville, T. T. Carney who labors with the Jackson Heights church in Columbia, Martin Lemon of West side in Franklin, William Lewis who is now with the Norwood congregation in Knoxville who is to move to 9th Avenue in St. Petersburg, Billy Ashworth of Franklin who preaches for the Berea congregation in Marshall County, Herbert Winkler well known preacher of Nashville, William Welch of Nashville, Brother Clifton of Taylor Town, Robert Hendrix of Main Street in Woodberry, Nelson Loyd of 27th Avenue in Nashville, Doris Billingsley of Green Hills, Bill O'Neal preacher at Shacklett, Brother Audrey who works with Rock Church in Dickson County, Newt Derryberry, Old Hickory and Gray's Point, Brooks Webb already mentioned, J. B. Bright of 7th Avenue in Nashville, Henry Ragan of Dickson and Colesburg and W. A. Respers of Hampton, Va. . . . In the meeting at Lewisburg these men attended who are not on the list above. Guy McDaniel who preaches for the El Bethel church at Shelleyville, Eugene Crawley of Shelbyville, Weldon Warmick of First Avenue in Lawrenceburg and Frank Coffield who is now preaching for the new congregation in Chapel Hill. Brethren from over 30 congregations in greater Nashville attended the Eastland meeting. These facts show how strong the current runs for the Old Paths in and around Nashville and should make all of us take courage. —JPM.

Robert Jackson baptized 13 in the meeting with the Franklin Road congregation in Nashville last month. . . . Franklin T. Puckett in a meeting with the church at Newbern, Tenn. with Connie Adams. . . . Morris D. Norman preached in an April meeting at Northside in Lakeland, Florida with Glenn

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TAMPA 12, FLORIDA

Shuemaker. . . . One baptized at Jackson Heights in Columbia with **Ferrell Jenkins.** . . . **J. Farris Smith** preaching in a meeting with the fine East Hills congregation in Pensacola where **Claude Wilsford** works. . . . **Paul Brock** in April meeting with the Market Street church in Dyersburg, Tenn. . . . **Thomas Butler** in two April meetings. One with the North Miami congregation where **Bobby Thompson** is the able preacher and with the MacDill church in Tampa with **Colin Williamson.** . . . Our readers may need to know the address of the church in Coral Gables, Florida. It is the David Fairchild Elementary School at S. W. 57th Street and 45th Avenue. **Robert M. Atkinson** preached there in a meeting in March. . . . **Stanley Lovett** editor of the *Preceptor* was the speaker in a meeting, April 22-May 2 with **Leonard Tyler** and the Sixth Avenue congregation in Pine Bluff, Ark. It would be hard to know just how much these two men have meant to the cause of Christ. . . . We are glad to call attention to the work that is being done by **Herbert Thornton** and the Perkins Road church in Baton Rouge, La. These brethren plan to build soon. **Irven Lee** preached there in a meeting early this month. They have about 50 in attendance and are worthy. . . .

Morris D. Norman, Plant City, Fla.

Tracy H. Holsberry, Sr. of Plant City, passed this life at 10:30 A.M. on Friday, April 20, 1962. He is survived by his wife, Mrs. Mae Holsberry; a daughter, Mrs. Levi Gentry; and a son, T. H., Jr. Brother Holsberry had been a member of the Lord's body since 1921 and had served as an elder of the Plant City church since 1930. He led singing for many churches in this area, giving his time for the encouragement of the Lord's work. He was a charter member of the board of directors of Florida Christian College and served as such until the time of his death. He stood firm for his convictions through the years and withstood those who would trifle with a "thus saith the Lord," being opposed to any innovation into the work and worship of the Lord's church. Although limited in his activities in later years by ill health, he kept abreast with the activities of the church and lend his years of wisdom toward the solving of her problems.

Funeral services were held on Sunday, April 22 at the building of the Plant City church of Christ and burial was in the local cemetery. Morris D. Norman, Byron Conley, and Tom Butler officiating. A great servant has gone to rest and will be missed by those who knew him. Sympathy is expressed to his wife and family."

The Plant City church of Christ will, for the second time, conduct its vacation Bible school at night, June 4-8. There will be classes each evening at 7:30 for all ages up through the teen-agers. The adults will meet in the auditorium to hear lectures by a different speaker each night.

The general theme of these lectures will be "Christ in the Scheme of Redemption," the purpose of which is to develop the redemptive plan showing Christ as its central theme. The lectures and speakers are as follows:

Monday, June 4: "The Coming of Christ"

By Don Bassett, Dover, Florida

Tuesday, June 5: "The Life of Christ"

By C. L. Overturf, Tampa, Florida

Wednesday, June 6: "The Death of Christ"

By Byron Conley, Bartow, Florida

Thursday, June 7: "The Reign of Christ"
By Ed Britt, Plant City, Florida Friday, June
8: "The Second Coming of Christ"
By Bob Owen, Tampa, Florida We invite
any who would to be with is in this effort.

Please Publish In

SEARCHING THE SCRIPTURES

April 25, 1962

To The Gospel Advocate P.O. Box 150 Nashville, Tenn.

Dear Sir:

In the March 15, 1962 issue of the Gospel Advocate, an article appeared concerning the debate between W. L. Totty and Glenn Sheumaker in the High School auditorium in Clearwater, Fla. I would like to correct a misunderstanding in this article concerning the meeting at Hercules Avenue at the same time. This meeting was not scheduled to conflict with the debate. In our business meeting of Jan. 2, 1962, all of the brethren agreed that Jan. 22-25 was the time for the debate. I informed the brethren at Howard Street that the Hercules congregation would be starting a meeting about Jan. 20th. I was incorrect in the starting time, which was incidental, however, the brethren at Howard Street knew of the meeting about three weeks before the debate.

It was over my objection that they decided to rent the high school auditorium just across the street from the Hercules meeting house. I believe this conflict could have been averted if the brethren had made phone calls to the participants in the debate.

I have seen the minutes of the business meeting of the brethren who worship on Hercules Avenue. They started making plans in March of 1961. As soon as Brother Miller had confirmed the fact that he would preach for them in this meeting, they started having their advertisements printed. As soon as Hercules Avenue was informed of the debate, they held a business meeting to discuss whether or not they should stop their meeting on Jan. 21. They decided that since they had already advertised this meeting to start on the 14th and run through the 24th of January, it would be unfair to the members as well as to their friends to stop their meeting short of the announced time.

I have written this in the most humble and truthful manner I know how, and want to eliminate all bitterness and misunderstanding possible.

/s/ J. H. Cope, Jr.
Member of
Howard Street
Church.

EDITOR IN MEETINGS

James P. Miller, co-editor of SEARCHING THE SCRIPTURES will preach in the following meetings:
East Columbus, Miss. _____ May 13-18
Wendell Avenue, Louisville, Ky. _____ June 10-17
College Heights, Florence, Ala. _____ June 24-July 1

All readers of the paper are urged to hear him.