

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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METHODIST BAPTISM vs BIBLE BAPTISM

H. E. Phillips

In the *Discipline of The Methodist Church*, 1948 edition, page 470, 471, we have the following instruction: "Let every adult person, and the parents of every child to be baptized, have the choice of sprinkling, pouring, or immersion."

The Methodist Discipline gives a choice of three actions: *sprinkling*, *pouring*, or *immersion*. The word of God gives no such choice. The action is stated in the very word "baptize." This word always carries the idea of immersion, and should have been so translated. Besides this, the description of this action is given in the word "buried" — "Therefore we are buried with him by baptism into death . . ." (Rom. 6:4). Buried with him in baptism . . ." (Col. 2:12). The Methodist Discipline is opposed to the word of God on this point.

Furthermore, the parents made the choice for the child. No such idea is anywhere taught in the Book of God. Individuals who are to obey God always exercise their own will, and if they do not have such power, they are not addressed by the Spirit of God.

On page 471 the minister is to address the parents or sponsors as follows: "Dearly beloved, forasmuch as this child is now presented by you for Christian Baptism, and is thus consecrated to God and to his Church, it is your part and duty to see that he be taught, as soon as he shall be able to learn, the meaning and purpose of this holy Sacrament; that he be instructed in the principles of our holy faith and the nature of the Christian life . . ."

The Methodist Discipline opposes the word of God in bringing infants to God before they have learned of the Father. Jesus said: "Every man therefore that hath heard, and *hath learned* of the Father, cometh unto me" (John 6:45). He does not teach that they come unto him and later learn of him. The Methodist Discipline does teach this.

In addition to this the Discipline reverses the order of faith and baptism as taught in the word of God. It is the fundamental teaching of the Methodist Church that one is saved by *faith only*. In Article IX, paragraph 69, page 27 we read: "We are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings. Wherefore, that we are justified by faith only is a most wholesome doctrine, and very full of comfort." But they baptize infants without faith on

their part. The Bible teaches that one cannot please God without faith (Heb. 11:6). If there ever was a work of merit (without faith) it is infant baptism. Jesus stated in the commission as recorded by Matthew: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28:19). Jesus said "Teach, Baptize, Teach." The Methodist Discipline says "Baptize and Teach." Jesus said: "He that believeth and is baptized shall be saved" (Mark 16:16). The Methodist Discipline teaches to "sprinkle" the infant and then teach him to believe the word of God. This is one of many things that makes the Methodist Church a work of man and not of God. It teaches the doctrines of men, which make void the commandments of God. (Matt. 15:1-9). It teaches salvation by *faith only* and practices salvation by *works only* (infant baptism without faith on the part of the one baptized). One who follows the Methodist Discipline cannot follow the word of God, and, by the same token, one who follows the word of God cannot follow the Methodist Discipline.

TAKING A BOAT RIDE

P. J. Casebolt, Akron, Ohio

There is something inspiring about ships and seas, boats and rivers. Because of them poets have launched into lyrics, and writers into metaphorical phrases and palpitant personification. Some of the great lessons of the Bible center around nautical events, and some of the greatest historical happenings and geographical discoveries transpired on the waterways of the world. Ocean voyages and tranquillity sail hand in hand — until a storm arises and one gets seasick.

I'm beginning to get seasick every time I hear brethren say: "Launch out into the deep!" Some brethren have twisted and tossed these words of Jesus until the next step appears to be the launching of a new church building with a bottle of champagne. This passage (Lk. 5:4), has become the harbor for a lot of brethren who want to do something for which they have no authority. If you want a kitchen or a recreation room in the church building; an organization about which the Bible knows nothing; or anything else that you can't get by building on the rock, just launch out into the deep and get it.

Brethren don't seem to understand that they are just cruising around among sectarian relics that have been placed in mothballs long ago by those who launched them; that they are just getting a

few dead herring in their nets that have been thrown overboard from denominational dreadnaughts. Let us look at the text, before we get caught in the Charlbdis of eternal judgment, or land on the Scylla of eternal hell.

One thing that brethren seem to overlook in this text is the fact that Jesus was *with* these fishermen; they were guided by his divine presence. Jesus promised his disciples that he would be with them in the carrying out of his commands (Mt. 28:19,20). Whatever we do must be done by Christ's authority (Col. 3:17). Paul told the Philippians that when they did the things which they had learned, received, and heard, that "the God of peace shall be with you." (Phil. 4:9). The parents of Jesus thought he was *with* them when they returned from Jerusalem, but they were mistaken. Brethren should learn this lesson from the second chapter of Luke before they start launching out in the fifth chapter. Let us make certain we have Jesus with us before leaving the shore.

It is not possible to have the physical presence of Jesus with us now. But, before we start off on a voyage into the deep, we can make certain that the course has been charted, and that Jesus has gone before us. If he has not directed us, and we have no assurance that he will be with us in what we do and where we go, then let us stay close to shore. When we go on uncharted voyages, and venture out into the tempestuous deep, the master of ocean, and earth, and skies will not be there to say, "Peace, be still."

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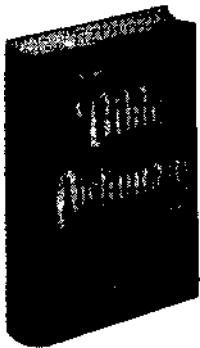
H. E. PHILLIPS

PREACHING CHRIST

It is amazing to note the various topics discussed and manner of preaching that is being done in the name of Christ. We hear on every hand the claim of preachers to be "Preaching Christ," but by New Testament standard much of it falls far short of true gospel preaching. Much of the preaching of today is designed to elevate and honor the preacher instead of Christ. Appeals are made for money and "big business." Special honor is paid to fathers and mothers, special days, special events, great projects, personal programs, etc., and just enough attention is given to Christ and his word to try to make it appear as "gospel preaching." In some cases more time is given to self-praise in what has been done than in telling what men and women ought to do to honor Christ.

"Therefore they that were scattered abroad went every where preaching the word. Then Philip went down to the city of Samaria, and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did." (Acts 8:4-6). "And when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." (Acts 8:12).

Gospel preaching must include the life, death, resurrection and authority of Jesus Christ. The only foundation upon which one can successfully build is the preaching that Jesus is the Christ, the Son of God. No other foundation can be laid but the preaching of Christ. (I Cor. 3:11). This foundation is the preaching as done by the apostles and prophets (Eph. 2:20). When Philip preached to the eunuch he "began at the same scripture, and



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preached unto him Jesus." (Acts 8:35). When he preached to those in the city of Samaria he preached Christ unto them. In preaching Christ Philip not only told them that Christ was the promised Messiah and the Saviour of the World, but he also preached about his kingdom — the kingdom of God. Gospel preaching, therefore, involves preaching a-bout the kingdom promised by the Old Testament prophets and fulfilled in the days when the Holy Spirit came down from heaven and empowered the apostles to speak the wisdom of Christ to the world. This kingdom is the church of the firstborn — Christ. Preaching Christ must include the church over which he is the head.

There have been many theories and plans that have been preached concerning the nature, worship, work and organization of the church, all of which have contributed to the terrible state of denominationalism of the present day. The greed, sensual desires, material hopes of men have been expressed in the creeds written and unwritten that are the common topics of much preaching today. Premillennialism has been preached as "gospel preaching" concerning the kingdom of God, but to the Bible student this doctrine is unscriptural and anti-scriptural. Much of the preaching of the kingdom of God today is characterized by a false concept of the nature of the church. It has become more a social order and commercial business than the spiritual body of Christ. To preach Christ we must preach the "things concerning the kingdom of God" — the church of Christ; this involves its true mission, nature, organization, worship and discipline.

Furthermore, preaching Christ means to preach the "name of Jesus Christ." This name is all important because it is the only name given by which men must be saved. (Acts 4:12). The name of Christ is involved with the authority of Christ. All authority has been given to him, and when one does not respect his authority in all matters regarding the church, he is a worker of iniquity. This authority demands that the gospel in its purity be preached to all men. It requires the believer to repent and be baptized for the remission of his sins. (Mark 16:15,16; Acts 2:38). The authority of Christ demands faithful obedience throughout life. When any preacher presumes to announce conditions and terms of service to God that are not taught by the authority of Christ, that preacher is not preaching Christ as it is revealed in the New Testament.

Paul instructs Timothy in his work of preaching-Christ. "Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." (II Tim. 4:2). Preaching Christ requires straight and plain preaching that sometimes carries rebuke of error. Only the gospel of Christ will save the lost.

SEARCHING THE SCRIPTURES

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"NEUTRAL"

I marvel that anyone thinks he can be neutral on the issues that face the church today. In the first place, it is almost impossible to be truly neutral on any matter of importance. Webster defines the term "neutral" in this way, "Not engaged on either side; specif., of a state or power, lending no active assistance to either or any belligerent." For his third definition he defines it in these words. "Neither one thing or the other; indifferent." I think that perhaps the third definition suits our case today better than the first. A lot of brethren who claim to be neutral just do not care. They have never been impressed with the seriousness of the principles involved.

First, to be indifferent on the present day issues of "institutionalism" and "cooperation" is to say that issues important enough to divide the church of the Lord are not important enough for us to study. How would it be possible for a man who claims to be interested in the welfare of the church and who claims to believe the church important to take the position that the things that divide it are not important? Sadly enough this was the course followed by some of the preachers of a century ago. They sought to "carry water on both shoulders", preach for both sides and say they were neutral. If the issue of mechanical music were not important then the worship was not a serious matter. Evidently they could never see this, or did not want to see it, and would preach on worshipping God in "Spirit and in truth", and then close their eyes at perversions of God's commandments. When the missionary society was formed, some tried to be neutral and found that if this were a matter of indifference it had to follow that the mission of the church itself was not as important as the word of God set it forth to be.

Secondly, if these issues are matters of indifference and are not important and vital, then it has to follow that the completeness of Biblical authority is not a serious matter. Surely the Bible deals with matters so great that they are splitting the church of the Lord all over the world. The great apostle Paul thought this was a matter of the greatest importance when he wrote to young Timothy in these words, (2 Tim. 3:16,17). "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works." In this passage we are told if any work is a good work the scripture will furnish us for it. That which God considers good he provides for in his revelation. To put it another way, no revelation — no good works. Colossians 2:10 states, "and ye are complete in him, which is the head of all princi-

pality and power." A few months ago an elder said to the writer, "The Bible does not say a word about these human institutions and you ought not to say anything about them either." He may not understand what he said, but it is this: Anything that the Bible does not say anything about we cannot condemn. I asked about sprinkling for baptism, the counting of beads, the instrument in the worship of the New Testament church, and the missionary society. The Bible does not say anything about these either. Of course the point is the necessity of Biblical authority in the light of the completeness of revelation. This is the meaning of 2 John 9, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son."

In the third place, if these issues are matters of indifference it has to follow that the all-sufficiency of the church is not vital. We have taught, and rightly so, through the years that the church cost heaven the blood of Christ (Acts 20:28); and that this blood was the all-sufficient price to buy that all-sufficient church. Someone called the attention of the writer to the thought that if the church bought by the blood is not all-sufficient perhaps we had better take another hard look at the blood for it would have to follow that the blood was not all-sufficient. This is the very grounds of modernism and has been for two decades. No right thinking child of God wants to give place to it for a second, but the point is there just the same. If the church has to have help in doing what God gave her to do, then there has to be more involved than the church and more involved than the blood used to purchase it. Who can say that these are matters of indifference?

Fourth, if the issue of cooperation as practiced in the Herald of Truth is not important, it has to follow that the commandments and examples of congregational activity are not vital. In other words, that churches of the New Testament did not know that that was the best way to do the work. Paul gave specific instructions to the elders of the church of Ephesus at Miletus in Acts 20:28. "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." The lesson was clear. They were to watch on two fronts; first themselves, and then the flock. This was the great church of Asia. It was here that all of Asia heard the word of God. (Acts 19:10) If there was a church on earth in the days of the apostles that was strong enough to engage in such brotherhood projects as those in use today it would have been the Ephesian Church. Just think what Paul would have to say to the elders of one of the large promotional congregations today. It would have covered several chapters in the book of Acts but not so, Paul simply says "take heed unto yourselves and to the flock." I marvel that any child of God could say "I am neutral". Too many times what he means is, "I do not want to stand for the truth and I do not want you to stand against it either."

COMMENTS TO EDITORS

"I would like to state that you have a wonderful paper and I hope that you will keep up the good work." — John C. Beech, Meridian, Miss.

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REVIEW OF EVERY GOOD WORK

H. E. Phillips

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SPIRITUAL GIFTS No. 2

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

The laying on of apostles hands *always* imparted miracle working power; it *could* be seen. With this distinction in mind we are able to more fully examine this second gift. This gift was never im-

parted except by the laying on of apostolic hands, the hands of an apostle were absolutely essential to impart this gift, for this gift *always* imparted miracle working power, could be seen, and since the apostles alone possessed the highest gift of the Spirit — the baptismal gift — they alone could impart miracle working power to any one else. This gift could never be imparted to an unbaptized person.

It had to be added *to* the common gift received at baptism or it could not be, and never was received by anyone. Some of the miracles listed under the laying of hands are recorded in 1 Cor. 12:8-10. These were all Miraculous and were all imparted by the hands of an apostle, and could be seen; in fact an apostle could lay his hands on a Christian and enable him to perform any, or maybe all, of those nine different miracles. We have ample, substantial Scriptural proof for these statements.

In (Acts C:1-7,) we learn that the Apostles laid their hands on the seven men selected by the church in Jerusalem; we know these men were Christians; they had received the common gift, for the apostles told them to seek out seven men of good report, full of the Holy Spirit, from among themselves. We know, too, that miracle working power was thus imparted to those men; the next verse tells us that Stephen did great wonders and miracles. Stephen could not do that till an apostle had laid his hands on him. He began at once to perform miracles.

In (Acts 8:1-13,) we are told that Philip, one of the men upon whom the apostles had laid their hands, went down to Samaria preaching Christ, performing miracles and baptizing great numbers of the Samaritans both men and women, who when they were baptized received the common gift of the Spirit. Philip could perform miracles, but he could not lay his hands on any one and enable him to perform miracles; this required the hands of an apostle. Verses 14-17 tell us that when the apostles in Jerusalem heard that Samaria had received the gospel they sent Peter and John to Samaria, and when *they* laid their hands on some of those Christians Philip had baptized, they received the Holy Spirit. Verse 18 shows that there was a demonstration of miracle working power that could be seen, for Simon saw it demonstrated and offered money for it. This proves that miracle working power came only from the hands of an apostle, a power that could be seen, a power never received by any one at baptism.

We learn from (Acts 19:1-5.) that Paul went to Ephesus and found certain disciples, twelve men — v.7, and he asked them a question. He said, "Have ye received the Holy Spirit since ye believed?" and they said, "We have not so much as heard whether there be any Holy Spirit." Paul knew those men were not Christians; he knew they had not been baptized into the name of Christ, else they would have received the gift of the Spirit and would have known about the Spirit. He asked them another question. He said, "Unto what then were ye baptized?" And they said, "Unto John's baptism." John's baptism was valid up to Pentecost, but, on the day of Pentecost the command was given for the first time to be baptized in the name of Christ for the remission of sins. From that day on John's baptism was null and void. Those men

had been baptized in John's baptism since the day of Pentecost, therefore, Paul knew they had neither been legally nor spiritually baptized. When we turn to Acts 18 and read the connection leading up to this we learn that Apollos came to Ephesus since the day of Pentecost, knowing nothing but John's baptism and he must have baptized those men in John's baptism. This was before Aquilla Priscilla took him to themselves and taught him the way of God more perfectly. Paul explained this to them and that John did baptize in water unto repentance, but now one must be baptized in the name of Christ. When that was done they received the Spirit, but before they could perform a miracle an apostle had to lay his hands on them. The next verse tells us that when Paul laid his hands on them they received the Holy Spirit and spake with tongues and prophesied. Again proving that miracle working power came only from the hands of an apostle, a power that could be seen.

This power never came by prayer as claimed by some of our religious friends. It never came direct from God in heaven as did the baptismal gift, it came only from the hands of an apostle. Miracles were for the establishing, or confirming of the gospel. Paul wrote the church at Rome saying, "I long to see you that I may impart unto you some spiritual gift to the end that ye may be established." (Rom. 1:11.) Paul knew no apostle had been to Rome to lay his hands on those Christians. He knew they could not perform miracles; he wanted to do that, but to do so Paul would have to be at Rome, for an apostle could not impart miracle working power by remote control. He had to be present and lay his hands on them personally. This being true, when the last apostle died and the last Christian on whom an apostle had laid his hands died all miracles ceased, for there are no apostles today to lay their hands on any one. (1 Cor. 13:8-10.) Any one claiming to perform miracles today is counterfeit, and is the power, signs and lying wonders of Satan's emissaries as described by Paul, (2 Thess. 2:7-14.)

The baptismal gift of the Holy Spirit was never imparted by any means whatsoever. Even an apostle could not lay his hands on any one and impart that. It came directly from God in heaven in a most astonishing demonstration of power. There are but two cases of Holy Spirit baptism recorded in the New Testament: that of the apostles on Pentecost, (Acts 2:1-5.) and that of Cornelius (Acts 10:44-48.). The apostles were recipients of that supreme gift to inspire and qualify *them* to act as Christ's ambassadors (2 Cor. 5:20.) in revealing the plan of salvation to the world and perpetuating that revelation through their writing and recording of the New Testament Scriptures, a perfect, complete guide.

Cornelius received the like gift (Acts 11:15), not as a permanent blessing to himself to go with him through life as it did with the apostles. It was not that he could lay his hands on any one and enable them to perform miracles, not at all. It was a temporary service to convince the six Jewish Christians Peter had brought with him as witnesses, that Cornelius and all other Gentiles were henceforth and forever to have equal gospel privileges with the Jews. This gift probably de-

parted from him just as soon as its purpose was accomplished. We have no record that he used it even once, and his name is never mentioned again in the New Testament.

This gift remained with the apostles to the end of their lives, enabling them to confer miracle working power upon others for the purpose of establishing or confirming the gospel in its purity and completeness. Claiming to receive the baptism of the Holy Spirit today as did the apostles on Pentecost is near blasphemy, claiming equal rights with the inspired apostolic ambassadors of Christ. The apostles are the only people who have ever received the baptism of the Holy Spirit permanently, to go with them throughout life. They are the only people who from Pentecost till now have had the power to lay their hands on any one and enable them to perform miracles. And the apostles are the only ambassadors Christ has ever chosen and sent out. Let me illustrate: we are all citizens of the United States, but when this government sends ambassadors to foreign countries it does not make ambassadors of all of us, we are still just citizens. When Christ chose his apostles and sent them out as His ambassadors between him and the world it did not make you and me an ambassador. We are still just citizens in the Lord's kingdom or church; just Christians as all were then except the apostles.

Those last two gifts have passed away, but the common gift remains today. The common gift remains because the necessity to repent and be baptized remains.

Just as long as people are born and come to the age of accountability, they will need to hear the gospel, believe it, repent of their sins, confess Christ as the Son of God and be baptized into his name for remission of their sins, at which time they will receive the common gift of the Holy Spirit, the only spiritual gift received today by any one, any where, at any time.

The Holy Spirit was the last agent God sent into this world, and Jesus while yet with his apostles said to them: When he the Spirit of truth is come he will teach you all things and bring to your minds all things whatsoever I have taught you. He will dare not speak of himself, but speak only what he hears. (John 14:26 & 16:13,14.)

We may safely say that the entire New Testament is the gift of the Holy Spirit, for the Holy Spirit directed the writing of every word in it. If we will study the New Testament, and obey its teachings, the gift of the Holy Spirit will not only guide and direct us throughout this life, but will prepare us for that beautiful home in heaven after awhile.

If we will keep these things in mind, we will never become confused over Spiritual gifts, nor the operation of the Holy Spirit.

NASHVILLE JUDGE PLACES ORPHANS

Brother H. E. Winkler sends us the following from the Nashville Banner in Nashville, Tenn. with the observation, "Yet these brethren are willing to divide the churches to get their covetous hands into the treasuries of the churches to finally fatten the

coffers of the colleges, Wicked hearts have designingly handled the word of God deceitfully, preaching things which they ought not for filthy luces sake." Following is the article as it appeared:

BUSY DAY IN COURT

CHILDREN BEGIN NEW, HAPPY LIFE

by Don Stringer

The couple, a child at their side, stood before Circuit Judge Benson Trimble.

Judge Tremble examined the couple from the height of his bench in Circuit Court. He looked at the papers before him. Satisfied, he turned to the couple's attorney, standing with them. "Draw your decree," he instructed. The scene was repeated 40 times today in Circuit Court, and 40 Davidson County children had found permanent homes.

The number adopted was the highest in any recent month, according to Circuit Clerk Alf Rutherford.

They ranged from orphans to those left adrift by sinking marriages.

Their age: several months to about 12 years. Youths up to the age of 21 may be adopted.

The final adoption decree issued today will become effective after the child has lived with his new parents for one year.

The children were obtained through local agencies. The couples seeking adoption of children are investigated to determine their ability to provide a suitable home, according to Rutherford.

"Helping qualified couples become the legal parents of these children is the most pleasant part of my work," said Rutherford. "We have many factors at work which tend to separate people—Adoption of a child draws them together."

Rutherford said applications for the adoption of children far exceeds the number of children available. "I just don't think there is any need for orphanages today . . . there are too many demands for children."

Final decree hearings are held once each month in Judge Tremble's court. An initial hearing is held several months before the final decree is applied, giving the judge opportunity to study each case in detail.

In most of the cases today, the hearings climaxed a long but hopeful period of waiting by the parents. Hope became realization.

BIBLICAL WORD STUDIES

By E. V. SRYGLEY, JR.

KOINONIA, "FELLOWSHIP"

THE ETYMOLOGY OF KOINONIA

Koinonia and its cognates (the adjective *koinos*, "common," the verb *koinoneo*, "I participate in," "I share in") are derived, apparently, from the Greek preposition *sun* (sometimes spelled *xun*), which basically means "with." In fact, the

adjective *koinos*, "common," is a later synonym of *xunos*. Aeschylus uses *xunos* in the sense of "common": "Methinks it is our common (*xuna*) cause I urge. For a State that prospers pays honours to its gods." (*Th.* 75) It is observed, therefore, that *koinonia* and its cognates stem from the idea "with" (others) in contradistinction to "that which belongs to oneself." This latter idea is denoted by the Greek adjective *idios*, "one's own." Hence, *koinonia* and its cognates are opposite in meaning to *idios*.

KOINONIA IN CLASSICAL GREEK

In classical Greek literature *koinonia* has at least the following denotations: "communion," "association," "partnership"; "co-education"; "human society"; "the marriage relation"; "sexual intercourse." The author has not discovered in classical writings any instance of *koinonia* in the sense, "charitable contribution." This denotation is actually an outgrowth of an advance in meaning, which was "charitable disposition." The idea, "charitable disposition," occurs in classical literature as the opposite of *pleonexia*, which denotes a grasping spirit that seeks to satisfy self.

When *koinonia* is first encountered in classical Greek it denotes "communion," "association," "partnership." See, for example, this quotation from Plato: "To begin with, in their business dealings in any joint undertaking of the two you will never find that the just man has the advantage over the unjust at the dissolution of the partnership (*koinonias*) but that he always has the worst of it." (*Republic* 343D)

Plato uses *koinonia* to denote "co-education" in the following passage: "You accept, then, as we have described it, this partnership (*koinonian*) of the women with our men in the matter of education." (*Republic* 466C)

A somewhat more restricted denotation of *koinonia* in the sense of "human society" occurs in Aristotle: "It is therefore evident that, while all partnerships aim at some good, the partnership that is the most supreme of all and includes all the others does so most of all, and aims at the most supreme of all goods; and this is the partnership (*koinonia*) entitled the state, the political association." (*Politics* 1252a7)

Aristotle uses *koinonia* to denote the marriage relation. In speaking of how the lawgiver should give attention to the union of the sexes he says this: "In legislating for this partnership (*koinonian*) he must pay regard partly to the persons themselves and to their span of life." (*Politics* 1334b33)

Koinonia is even used in classical literature to denote "sexual intercourse." In the writings of Euripides, Cadmus says to Agave, "Thou barest — in thine halls, to thy lord — whom?" To him Agave replies, Pentheus — bom of my union (*koinonia*) with his sire." (*Bacchanals* 1276)

DEBATE IN JACKSONVILLE

Paul Brock will engage D. Ellis Walker of Gainesville, Florida in a religious discussion August 20, 1962 through August 25, 1962, 7:30 P.M. each evening.

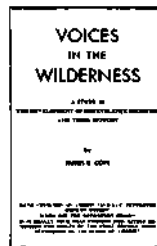
The proposition is: "The Lake Shore congregation meeting at 2121 Blanding Boulevard is scriptural in its practice and teaching (or doctrine) and is loyal to Christ."

Brother Walker will be in the negative. The discussions will be conducted in the Lake Shore building in Jacksonville. For any who desire to attend from out of town, there will be some rooms available for sleeping quarters in homes of members there. Write in advance to Paul Brock, 2121 Blanding Blvd., Jacksonville 10, Fla.

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A. C. Grider

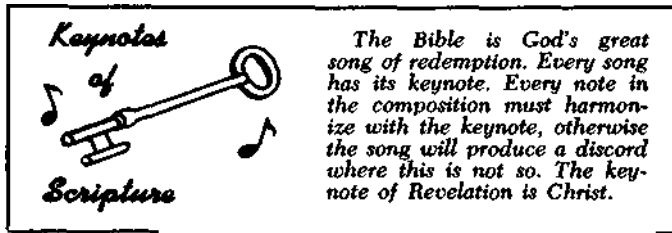
Brother Grider demonstrates in this sermon beyond successful denial that the Herald of Truth is not simply "the local church at work," but is in fact a human organization within the eldership of the 5th & Highland church in Abilene, Texas.

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H. F. SHARP, Conway, Arkansas -----

JUDGES

The book of Judges is an interesting book and probably can harmonize with the scriptures and the Keynote, Christ, as the book of Anarchy. The word Anarchy means without proper attitude toward rulers or against proper rulers. In this book such attitude is evidenced. There were those who finally decided they did not want a judge as God had appointed and demanded a King, which God allowed, even though he did not approve. Our Father will allow us to do things, which are contrary to Him, and then punish us for our mistakes and desires other than he wishes. We can briefly state that after the last Judge the people entered into a state of apostasy and rebellion. Some, the Premillennialist, still believe Christ will come to this earth and rebuild the old — Kingdom of Israel, which was born in rebellion, and rule in a kingdom in rebellion to His Father. Surely this is an absurd doctrine.

During this time of Israel's history they were without a chief ruler. God was ruling in the Judge but they did not like this. They prospered for a while under the king, but later went into servitude and then into captivity, some lost their identity and never again served God as he desired, and those who came from the captivity were few in number. We should know from Rom. 15:4 that, today, as the church of our Lord is swept into digression and apostasy, many will lose their identity and never come back to the truth. Many will be plunged headlong into final apostasy and their names will be taken from the Book of Life and even churches will have the candlestick removed.

Note some of the Judges were good and some were bad. Some should never have had the rule, namely, Abimelech, who was a bastard and a tyrant. He had vain and light men to follow him. The fable of the trees seeking a ruler is a true attitude of the people of that day seeking a ruler. When men seek to leave God out of their work they get the most evil and self seeking men to rule over them.

In the beginning of the possession of Canaan the Israelites were told to drive out the people of that land but they did not. What follows, and how later their enemies perverted the lives of the Jews and worship of God's people, only reminds us of how dangerous it is not to follow Him who knows by His Wisdom what we need more than we know to ask.

In conclusion a list of the Judges and a note about them will suffice. Othniel married the daughter of Caleb and very little is known of him. Ehud was a murderer. Shamgar slew 600 Philistines with an oxgoad. Deborah was a good judge, prophetess and a general. Gideon was a good judge

and gave deliverance to Israel with 300 men chosen out of 32,000. Abimelech was a bad judge, a bastard and a tyrant. Tola, Jair are two judges of whom little is known. Jephthah is known as the rash vow judge. Little is known of Ibzan and Elon. Samson was well known and his great trouble was his confidence in Delilah. He was strong physically, but weak in controlling his fleshly desires. Samuel, who has no record in the judges as well as Eli, will be discussed in later articles.

SALVATION — CONFESSION

No. 6

Thomas G. O'Neal, Jasper, Ala.

After the alien sinner has heard the gospel, believed it, turned from or repented of his sins, the next thing required of him by God is that he confess his faith in Christ as the Son of God. He has believed the gospel — believed that Jesus is the Son of God — and is now called upon to confess that conviction of heart.

This confession is the one Peter made in Matthew, chapter 16. Peter said, "Thou art the Christ, the Son of the living God." The sinner must confess that he believes that Jesus to be God's Son.

The confession is to be made before men. "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven." (Mt. 10:32-33).

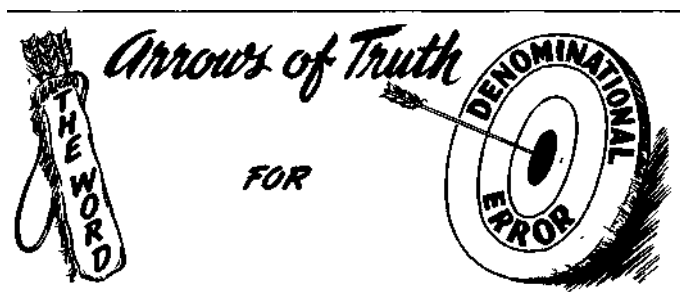
This confession is made verbally. Of course, God does not require the impossible with man. An individual who is dumb could express his faith in Christ as God's Son by placing his finger on the passage of Scripture where the eunuch said he believed Christ to be the Son of God. "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." (Rom. 10:10).

Many have made a confession, but not the one required of God. Some have confessed, "I believe that God for Christ's sake hath pardoned my sins." However, no Scripture gives this as the confession to be made or records where it was made. Upon coming to a certain water the Ethiopian eunuch requested baptism at the hands of Philip, and inquired what would hinder him from being baptized. Philip responded by saying, "If thou believest with all thine heart, thou mayest." To which the eunuch promptly said, "I believe that Jesus Christ is the Son of God." If you, dear reader, have confessed something else, you have made the wrong confession!

This confession is reaffirmed daily when the child of God conducts himself as becometh the gospel of Christ. (I Tim. 6:12; Phil. 1:27).

Some have thought that since the only confession that is specifically stated in the "Book of Conversions." — Acts — is a confession that was made at the edge of the water, therefore, in order for confession to be Scriptural one must take his confession "at the water." However, the example of confessing Christ as God's Son at the water is not an example requiring the same action of us

today. Let this writer stop long enough to state that one's confession is scriptural if made at the water, but it does not have to be made at the water in order to be Scriptural! Where a man may be geographically does not determine the Scripturalness of his confession. The reason that the eunuch made his -confession at the water is plain from a close reading of Acts 8. Philip preached to him as they traveled along the road. As Christ was preached, the necessity of baptism was also preached, and baptism was requested. Where were they at this time? The divine record shows they were at the water, thus there the confession was made. Not only were they at the water, but they also were still in the chariot, v. 38. The *place* where the confession was made is incidental and irrelevant, thus where the confession is made is not material! It is always necessary to separate incidental circumstances from divine law in doing the will of God!



James P. Miller

CURSED CHILDREN

In answer to the question, "Is it possible for a child of God to fall from grace?" the second chapter of second Peter traces the process. By this I mean it follows step by step the course of such apostasy. Let us look at the chapter and call attention to the following verses.

1. THESE CHRISTIANS WERE BOUGHT BY THE LORD.

Vs. 1 "But there were false prophets also among the people, even as there shall be false teachers among you, who shall privily bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction."

There can be no mistake in the teaching of this great verse. False teachers would arise among the brethren who had been purchased by the blood of Christ. They would go so far in the teaching of their heresies that they would even deny the very Lord that bought them. What a lesson we have here for the modernist who denies that Jesus is the Son of God. If Christ was not born of a virgin and was the very embodiment of God the Father then he was an impostor. Submitting to Jewish pressure some of these Christians denied that he was the Savior.

2. THEY HAD ESCAPED THE POLLUTION OF THE WORLD

Vs 20 "For after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein, and overcome, the latter end is

worse with them than the beginning."

Here Peter is saying they had been sanctified or set apart in the service of the Lord. Paul would say, they have been translated out of the kingdom of darkness into the kingdom of Christ. To escape the pollutions of the world means they had been baptized for the remission of sins or to wash their sins away. They had been washed in the blood of the Lamb. Now he points out that if they are entangled again, the latter end is worse than the beginning. If a child of God can-not fall from grace how would it be possible for the inspired apostle to say that the latter end is worse?

3. THEY WENT ASTRAY

Vs. 15 "Which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness."

The motive for this apostasy is here given in plain words. They denied the Lord for money. Just as old Balaam loved the rewards promised by Balak and sold his soul for the love of such wages these brethren loving what Peter calls the wages of unrighteousness followed in his steps. To contend that a Christian can-not let greed fill his heart and cause him to turn his back on the Lord is to deny the plain teaching of this passage.

4. THEY BECAME CURSED CHILDREN

Vs. 14 "Having eyes full of adultery, and that cannot cease from sin, beguiling unstable souls: an heart they have exercised with covetous practices; cursed children."

Not only did they fall from the grace of God but they were completely overcome with sin. They lived to engage in its practice. They took advantage of their position to live to the very full a life of the flesh and the lust thereof. To argue that these were saved would be to deny every page of the New Testament.

5. WERE LOST

Vs. 13 "And shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day time."

Just think of the final destiny of these children who have turned their back upon God and his Son. They shall receive the reward of unrighteousness. Since the unrighteous cannot enter into the kingdom of heaven there will be no other place for them but in hell. They will share the same fate as those who have no desire to do right at all. Those who parade their sins in the day time and glory in them. The same reward as those who by their utter disregard for God and his law actually defy every moral commandment and take pleasure in showing how wicked they can be.

6. BRING UPON THEMSELVES SWIFT DESTRUCTION

Vs. 1 "But there were false prophets among the people, even as there shall be false teachers among you who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction."

The swift destruction here spoken of needs no comment from this writer. God will not and cannot

tolerate sin. He drove man from the garden of Eden when he sinned. Ananias and Sapphira paid the full price for their sins in the church in Jerusalem and thus it must always be with God. For men to teach that these Christians could bring upon themselves swift destruction and still be saved would make mockery of the word of God.

THE TRUE PROVERB

At the close of the chapter of 22 verses devoted entirely to the fall of these Christians, Peter calls attention to the true proverb. It is an ugly picture for it deals with an ugly subject, that of sin. Many today do not like to think about it or hear it preached. The writer remembers as a lad driving a group of ladies to hear a well known preacher preach. He took this for his text and on the way home he remembers the expressions of distaste for the subject and the proverb. Sin is never pretty and God makes no attempt to make it appear so. It is the Devil who puts sin in a becoming dress. Peter states in verse 22, "But it happened to them according to the true proverb, the dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire." In the next issue "Counting the Blood Unholy".

INDEX TO VOLUME 1

To those who have obtained a copy of the bound volume of Searching The Scriptures, Jimmy Tuten, Jr. has prepared an index which will be sent to anyone requesting it. Write to him at 912 NW 19th ST., Ft. Lauderdale, Fla. Send a self-addressed stamped business envelope.

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I PETER 3:15

—Marshall E. Patton—

"UNWARRANTED OPINIONS, THINGS LAWFUL, THINGS COMMANDED" —A REVIEW (No. 2)

On page five of brother D. Ellis Walker's tract in the first paragraph in the section entitled "Obeying Specific Commands" he teaches that there is less room for using human judgment in obeying specific commands than in obeying generic commands. From the context and his illustrations it is evident that he means there is room for some human judgment in obeying specific commands. In other words, the difference between obeying specific and generic commands, as far as human judgment is concerned, is only a matter of degree. The former is more limited than the latter, nevertheless, according to brother Walker, human judgment is

used in both. This is false! Such reveals a very grievous error on his part. In fact, it accounts for much of his confusion and error. When God Almighty commands a thing specifically, it eliminates all human judgment in that matter. Warranted human judgment is found only in the realm of the generic. A careful examination of brother Walker's own illustrations confirms this. I now consider them in the order in which they appear in his tract.

In giving Noah the command to build an ark (Gen. 6:14) God specified some things and thereby eliminated all human judgment in the things specified, e.g., the kind of wood, the window, the door and where to put it, the pitch within and without, the length, breadth, and height of the ark. Concerning the number of pieces of wood, their size and shape, and how far apart from each other they were to be placed, God made no specifications but rather left such in the generic. For that reason Noah's human judgment was warranted in those matters. Noah's judgment in those matters was used in the realm of the *generic* and not in the realm of the *specific*—brother Walker to the contrary notwithstanding.

In giving Moses a pattern for building the tabernacle (Ex. 25, 26, 27), God specified some things, and other matters he left in the generic. All of the human judgment exercised by Moses in building the tabernacle was in the realm of the generic. Even then, all of his human judgment was within the scope of that authorized; it was lawful (1 Cor. 6:12), hence, according to the pattern. All of brother Walker's implications that human judgment (even in a small degree) is warranted in obeying specific commands are false implications. Human judgment is warranted only in the realm of the generic.

Next, brother Walker warns against the use of unwarranted human judgment in dealing with specific commands. He gives as examples of such judgment Moses and Aaron (Num. 20), Uzzah (2 Sam. 6:6-9; 1 Chron. 15:1-15), and Nadab and Abihu (Lev. 10:1-2). What brother Walker should learn is that all human judgment in obeying a specific command is *unwarranted!* All of the characters mentioned above suffered because they used human judgment in dealing with a specific command. Brother Walker would have us believe that there is both *warranted* and *unwarranted* human judgment in dealing with a specific command, and that we should be careful to use only the former. However, brother Walker does not tell us *how* to distinguish between the two. In other words, he does not tell us *how* to determine which is warranted and which is unwarranted. He does not because he cannot. There is no such distinction in dealing with specific commands! He assumes a point of distinction that does not exist, and would have us settle the issue of difference between the two on any matter that arises by his ipse dixit. My, what a teacher! He needs to go to school on these matters himself.

In the observance of the Lord's supper brother Walker rightly affirms that some things have been specified. However, all of the human judgment which he seeks to justify in relation to observing the Lord's supper has to do with matters generically

(Please Turn to Page 12)

The News Letter Reports

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

C. G. CALDWELL, SR. PASSES

On last May 25 brother Charles G. Caldwell, Sr. suffered a "sinus arrest" of his heart and died instantly. His sudden passing was a shock to his many friends throughout the country. Funeral services were conducted in Manchester and Chattanooga, Tennessee by brother Bob Crawley and brother Harry Pickup, Sr. Our heartfelt sympathy goes to sister Caldwell and every member of the family. Brother Caldwell was a great source of encouragement to the writer while in a meeting near Manchester last fall. I enjoyed a long visit in the home of brother and sister Caldwell at that time. Brother Caldwell was a sound gospel preacher who served the Lord faithfully throughout his life. His son, Charles G. Jr. is the faithful preacher in Columbus, Georgia. Sister Caldwell and daughter, Ruth, will continue to reside at 1310 MacArthur Drive, Manchester, Tennessee — H.E.P.

Yater Tant of Ft. Smith, Ark. was in a meeting at Snapfinger Road church in Decatur, Ga., July 1-8 . . . Brooks C. Webb was in a meeting at West Main Street in Woodbury, Tenn., June 24-July 1 . . . Delton Porter was in a meeting at South Hall church in Franklin, Tenn., June 17-24 . . . Eugene Crawley was in an open-air meeting at Poplins Cross Roads near Unionville, Tenn.

Several preachers in the Tampa area spoke in a meeting at 32nd Ave. church (colored) July 16-29 . . . T. T. Camey will move from Jackson Heights in Columbia, Tenn. to work with the Elm St. church in St. Charles, Mo. about August 1 . . . Ferrell Jenkins of Spring & Blaine church in St. Louis, Mo. will be in a meeting at Dunmor, Ky. July 25-30 and Truman, Ark. August 6-12.

Leslie E. Sloan of Palmetto, Fla. has accepted the work at Jasper, Ga. He will begin work there in August. He is being supported by the North Miami Avenue church in Miami, Fla. Brother Sloan is a faithful and sound preacher of the gospel and will do good wherever he goes . . . Bobby Thompson of the North Miami Avenue church closed a good meeting at the Belmont Heights church in Tampa, Fla., Baxter Evans is the faithful preacher with this church . . . Bobby Thompson was in a meeting at Jesup, Ga., July 22-29; at Asheville, N. C. (Haywood Road) in August 1-8; and will be at Morehead City, N. C. in August 12-19.

Curtis E. Flatt of Florence, Ala. was with C. L. Overturf, Sr. in a gospel meeting at Nebraska Avenue church in Tampa, Fla., July 8-15 . . . Hugh Davis of Lake Wales, Fla. was in a meeting at Temple Crest, June 24-July 1. Rhymer Knight is the preacher at Temple Crest . . . Walter N. Henderson of Meridian, Miss. was in a meeting at York, Ala. beginning July 8. Herschel Davis is the preacher at York.

Connie W. Adams, Orlando, Florida — I have been in meetings, this year at Pine Hills in Orlando, Owen Sound, Ontario, Canada and New Haven, near Lexington, Tennessee. August 1-17 I will hold an open air meeting near Nauvoo in Walker County, Alabama, and will be at Mc-Arthur Heights in Jasper, Alabama August 19-26. October 7-14 I will be at San Matee in Palatka, Florida. We are off to a good start in a pleasant work with the Pine Hills congregation. Visit with us when in the city beautiful.

Bill Echols, East Orange, New Jersey — The church in New Brunswick, New Jersey is now meeting in the elementary school in River Road in Piscataway Township. If you know of members or interested persons in the

Brunswick area, please send their names and addresses to Bill Echols, 169 Main Street, East Orange, N. J.

Walter N. Henderson will move to Clermont, Florida about September 1 to begin work with the church there. He is leaving the 7th Avenue church in Meridian, Miss. where he has done a fine work . . . Bill Shelton was in a meeting at Lyle, Tenn. July 23-30 . . . Eugene Britnell of Little Rock, Ark. will be the speaker in a gospel meeting at Palmetto, Fla. August 20-29 . . . Grover Stevens of Louisville, Ky. preached in a series of meetings at the Armory at Bardstown, Ky., July 23-29 . . . Roy E. Cogdill closed a meeting at Danville, Ky., July 29 . . . Ronald Mosby closed a meeting in Hodgenville, Ky. August 3. Services were held in the Women's Club Building with a view to establishing a congregation there.

Robert J. LaCoste of the Temple Terrace church in Tampa, Fla. was in a gospel meeting at Big Clifty, Kentucky, June 24 - July 1. Four were baptized into Christ.

NEW CONGREGATION

July 11, 1962

TO BRETHERN IN THE LORD WHOM IT MAY CONCERN:

For some time the undersigned and others have felt that a congregation of the Lord's people in the Cross Bayou area of Pinellas County will serve the cause of Christ effectively. Brethren who have been meeting with at least four different churches, and all of them in good standing with these congregations, will begin meeting as Cross Bayou Church this next Lord's day, July 15. *Temporarily* all meetings will be held in the Skyview Elementary School Building, 8601 60th Street, North. Notice, please, the early morning Lord's day meetings.

Schedule of services is as follows:

Sunday: 8:45 a.m. — Preaching and Worship
10:00 a.m. — Bible study 7:30 p.m. —
Preaching

Thursday: 7:30 a.m. — Bible study

On the evening of this same day, July 15, and in this same location, this congregation will support a series of gospel meetings with preaching nightly at 7:30. Lessons will be presented each evening for at least one week. We have invited brother James R. Cope to do the preaching.

We are not asking any congregation for financial support. We will appreciate the prayers and good will of all Christians, however, and hope that all who can attend will be present for this series of meetings next week.

Yours in the Lord, /s/ W.
R. (Bill) Adams Harry
W. Marlow Ray V.
Gillette Ray Bumbalough
Harry C. Downing Jack R.
Siegle John McIntosh

Giving the Answers for Our Hope

(Continued from Page 10)

authorized and not with things specified. I challenge him to show an exception! Hence, we see again that warranted human judgment is found only in the realm of the generic.

The crowning effort of brother Walker, from the viewpoint of trying to establish warranted human judgment in obeying specific commands, is found in the last paragraph of the section entitled "Obeying Specific Commands". The only things crowned, however, in his own ignorance and abortive effort in the matter. He begins with a consideration of the *kind of music* used in worship. He rightly shows that Christ has specifically authorized vocal music and cites the following passages: Matt. 26:30; Acts 16:25; Rom. 15:9; I Cor. 14:15; Eph. 5:19; Col. 3:16; Heb. 2:12; 13:15; James 5:13. With this point we are in agreement. We are still in agreement with his emphasis by way of a question as to whether any command can be more specific. However, when he affirms that there is warrant *here* for human judgment otherwise we should throw away our song books, we disagree vehemently! Whether we sing from memory or from song books has nothing on earth to do with the *kind of music* used. The *kind of music* has been specified. From what we sing (memory or song books) has not been specified. It has been generic-ally authorized by necessary inference. If one sings at all, he will sing from memory or from a song book. Human judgment that determines *from what we sing* is warranted because it is in the realm of the generic—not the specific. It has nothing at all to do with obeying a specific command. "Sing" is a *specific* command only as it relates to the *kind of music*. It is *generic* as it relates to *from what we sing*. It is *generic* as it relates to the *parts* which we sing, e.g., soprano, alto, tenor, or bass. Whether or not the command to sing is specific or generic depends upon that to which it relates. Furthermore, where or by *whom*, the song books are printed has nothing on earth to do with the *kind of music* that has been specifically commanded. So again, we see that human judgment is warranted only in the realm of the generic.

The denominational world has long since relied too heavily upon human judgment in their efforts to carry out the will of God. Now, brother Walker and those with him are doing the same thing. The authority for their innovations is human judgment. So, brother Walker writes a tract trying to justify it — even in obeying specific commands. This, as we have shown, is a perversion of truth. Yet, desperate men will do desperate things. He desperately needs divine authority for his brotherhood projects. Indeed, he is desperate!

Our next article will deal with his use of Gal. 2:10, other perversions, and his courageous (?) fight with a straw man.

GRANDVIEW CHURCH OF CHRIST

Tompkinsville, Kentucky

Rodney Miller

"Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfected together in the same mind and in the same judgment." (I Cor. 1:10).

But there comes a time when the truth **MUST** be preached. And when the church is not of the same mind this cannot be done; either the pure word of Christ must be compromised or a fine line of right and wrong must be drawn. So here in Tompkinsville, Kentucky, the line of truth was drawn and a new work was started. It is surprising what a hand full of people who love the Lord can do; withstanding ridicule, hardships and no treasury on March 25, 1962, 77 members met together in a basement to form what is now called the GRANDVIEW CHURCH OF CHRIST. From the bottom of their pockets they gave \$345.00 to start the new work. From basement to school house the brethren worshipped with cold feet, but with warm and sincere hearts.

With an average collection of \$185.00 to \$200.00 a week a building program began, and the first copy of the GRANDVIEW MESSENGER began to spread its small light like a candle throughout the night with its ever burning rays of truth. With able men in the leadership, the church grew and so did plans for the building. The ground work was layed for this church as it was in the time of the Apostles. The soundness of the word preached here is equaled only by the foundation on which the church was built. It is a shame that the church everywhere doesn't have able men who are not afraid to stand up for the Gospel and let the truth be preached. With the help of the minister, Ross Spears, one of the soundest preachers that this part of Kentucky has to offer, the church has been established on the straight and narrow road.

Yes, division in the church is bad, but when it comes to the question of right or wrong, the questions must be asked and the right answers found and if they are not found, souls will suffer. The Lord died and gave his blood and started his church with his commands and if these are not followed the ones who stand for the right have a duty to do.

— New Tract —

THE NEW TESTAMENT PLAN OF SALVATION

By H. E. PHILLIPS

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